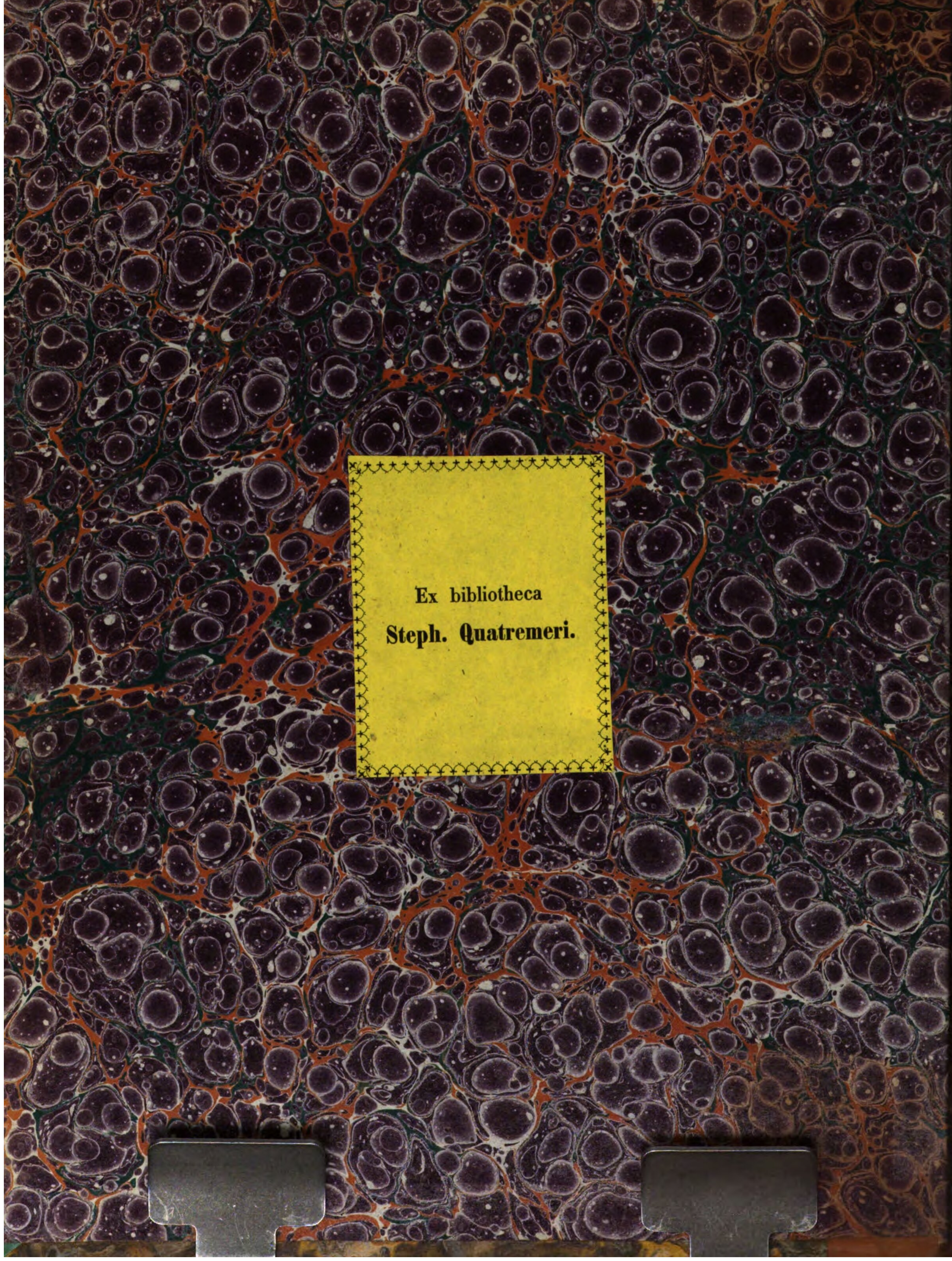




The background is a dense, intricate marbled paper pattern. It features large, irregular, dark purple or black circular shapes, some with lighter centers, set against a dark green base. Fine, branching veins of reddish-brown and cream-colored pigment weave through the composition, creating a complex, organic texture.

Ex bibliotheca
Steph. Quatremeri.



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THE EPISTLES
OF
PAUL THE APOSTLE
TRANSLATED.

Vol. I.

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VOL. I.

THE EPISTLES

PAUL THE APOSTLE

TRANSLATED

THE EPISTLES

OF EXPOSITION AND NOTES

PAUL THE APOSTLE

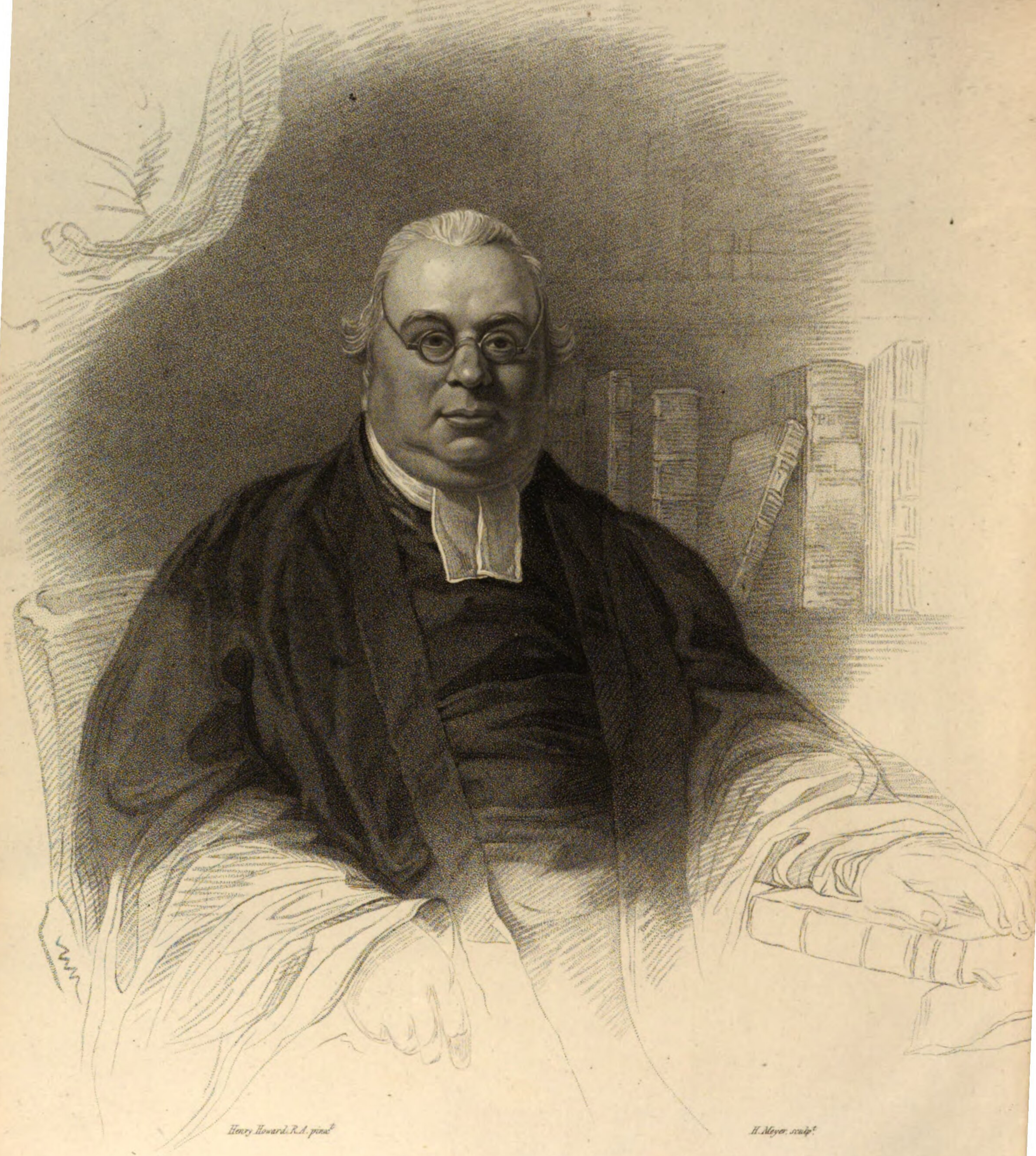
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Vol. I.

LONDON

Printed by J. G. & J. H. Smith

1852



Rev.^d Thos. Belsham.

THE EPISTLES
OF
PAUL THE APOSTLE
TRANSLATED,

WITH
AN EXPOSITION, AND NOTES

By THE REV. THOMAS BELSHAM,
MINISTER OF ESSEX-STREET CHAPEL.

IN TWO VOLUMES.

Vol. I.

*"Affert animam rectam et simplicem, caritatis supra cetera vincens, peragendam vitam.
Ne protinus tanquam nova, tanquam inaudita et absurda denuveris, quæ tibi erunt. Quæ
dicta, et absurda videntur. Ea quæ dicimus, non cum aliorum iudicio, nos tamquam
ita opinantibus compone, ut inde rem certam, sed cum auctoritate dicentis veritas, sequi, quæ
rationis filo. Hinc tibi veritas petenda est; hinc de nobis ferenda sententia. Quodam
modo, aut Deo et veris mentem non satis accutis sumus, atque aliter, ultra præter
propterea nunquam accomulabimus."*
Blessed be God who is the Father of our Lord Jesus Christ.

LONDON:

PRINTED FOR THE AUTHOR.

1822.

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VOL. I.

*"Affer animum rectum et simplicem, veritatis supra cætera amantem, præjudiciis vacuum.
"Ne protinus tanquam nova, tanquam inaudita et absurda damnaveris, quæ tibi nova, tibi inau-
"dita, et absurda occurrent. Ea quæ dicimus, non cum aliorum judiciis, non cum vulgi invete-
"ratis opinionibus compone, ut inde rem æstimes, sed cum auctoris divini verbis, scopo, ipsoque
"rationis filo. Hinc tibi veritas petenda est: hinc de nobis ferenda sententia. Equidem nos sicubi
"lapsi, aut D. Auctoris mentem non satis assecuti sumus, amice admoniti, ultro manus dabimus,
"gratesque insuper accumulabimus."* SLICHTINGIUS Præf. ad Heb.

LONDON:

PRINTED FOR THE AUTHOR.

1822.

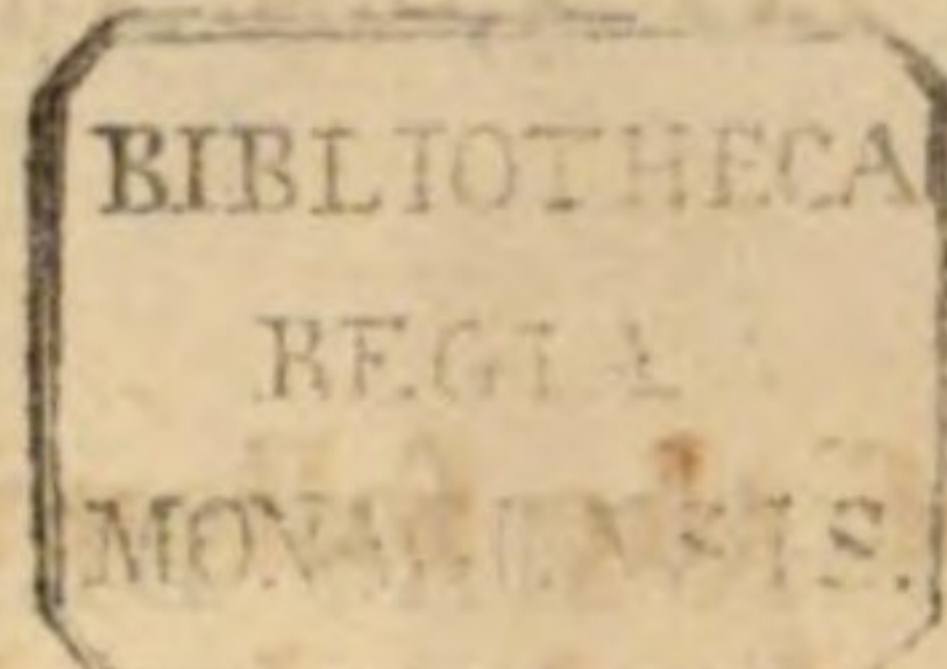
THE EPISTLES

PAUL THE APOSTLE

ADVERTISEMENT.

WITH

AN EXPOSITION AND NOTES



While the Author of the *Epistles of Paul* is
considered as Divine, and his Institutions
at Damascus and elsewhere, it was his custom to de-
liver Lectures on the Epistles of Paul. These Lec-
tures were chiefly critical; and the design of them
was to instruct his pupils in Mr. Locke's manner of
studying and expounding the Epistles. They were
delivered, according to his usual custom, from his

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SHOE-LANE.

When the Institution of the *Epistles of Paul* was
and the Author of the *Epistles of Paul* was
pastoral office there, he was anxious to supply to the
best of his ability the loss of his illustrious prede-
cessor; and, among other methods of instruction,
by adopting Dr. Hiccup's manner of expounding the

ADVERTISEMENT.

WHILE the Author of the following Work officiated as Divinity Tutor in the Academical Institutions at Daventry and Hackney, it was his custom to deliver Lectures on the Epistles of Paul. These Lectures were chiefly critical; and the design of them was to instruct his pupils in Mr. Locke's manner of studying and expounding the Epistles. They were delivered, according to his usual custom, from brief hints and imperfect notes.

When the Institution at Hackney was suspended, and the Author had the honour of being chosen to succeed his venerable friend Dr. Priestley in the pastoral office there, he was anxious to supply to the best of his ability the loss of his illustrious predecessor; and, among other methods of instruction, by adopting Dr. Priestley's plan of expounding the

Scriptures. This accordingly constituted a regular portion of the morning-service every Lord's day. An Exposition of this kind would of course be of a more popular cast than what he had been accustomed to deliver to his pupils. It included all that appeared necessary for illustrating the sense and analysing the argument of the sacred writer; it traced out the train of thought and reasoning; critical remarks were sparingly introduced, and only where they appeared to be indispensably necessary; and such practical reflections were interwoven as naturally arose from the subject, without a formal introduction of them at the close of every section; it being the wish of the Author rather to give the whole Exposition a practical turn, than to interrupt the train of ideas and the course of the argument by reflections which, however useful in their place, are not always relevant to the subject.

It was the expressed desire of many of the Author's friends who heard, and of some who read the Exposition¹, that he would give the Work to the public. Nor was he himself averse from the proposal, consi-

¹ *Who read the Exposition.*] Among these was the late Rev. Timothy Kenrick of Exeter; with whom the author had the honour to be intimately connected for many years in office, in affinity, and, which is of still greater importance, in similarity of sentiment, upon almost every important topic in theology, metaphysics, and morals; and with whom, as long as his life was spared, he held a most confidential and unreserved correspondence upon all those topics which are interesting to man as a reasonable being, formed for immortality. At Mr. Kenrick's request the Expositions were sent to him after being delivered in public; and both the plan and the execution so far met with his approbation, that he not only expressed his wish for the publication, but he commenced an Exposition of the Gospels nearly upon the same plan: which, since his

dering how very few Expositions of the Scriptures by Unitarian Divines had lately appeared; and, more especially, since the Epistles of Paul, as they are usually interpreted, are regarded as the strong holds of Orthodoxy, or rather, of that enormous combination of errors which assumes the name. In furtherance of this design, the Author, repeating the course of his Exposition in public, availed himself of the opportunity of revising and correcting it, of transcribing it for the press, and of adding notes which were judged necessary for justifying either the translation or the paraphrase. He also often inserted the sentiments of learned and pious expositors even where they differed from his own; that the reader might have an opportunity of selecting the interpretation which he might best approve. In this way the Author had completed and transcribed the translation, commentary, and notes of the Epistles to the Thessalonians, of those from Rome, and of that to the Hebrews, when, in the year 1805, he received an invitation from the Trustees of Essex-street chapel to succeed Dr. Disney in the office of minister, which

lamented decease (being cut off by a sudden stroke in the midst of health, life, and usefulness), has been published to the world. Excellent as that Exposition is in itself, and most acceptable as it has been to all the friends of piety and rational Christianity, how much more valuable and acceptable would it have been had he lived to complete his plan, and to enrich his Exposition with notes! The Author is happy to announce, that a second edition is in contemplation, which will be greatly enhanced in value by additional corrections and notes by his son the Rev. John Kenrick, M.A. of York; of whose distinguished talents and attainments in theological, as well as in many other branches of literature, there are few scholars who now need to be informed.

invitation he was induced to accept, and to become connected with a Society which he has now had the honour and happiness of serving, upwards of seventeen years.

This change of situation, however, suspended the progress of the Work, and had nearly induced the Author to lay it aside altogether. For the mode of conducting public worship by a Liturgy not easily admitting, at least as he then thought, the introduction of an Exposition of the Scriptures, that custom was discontinued. The Author now thinks differently, and regrets that he did not pursue his original practice. Still, however, he had thoughts of resuming it at a future period: but the Improved Version of the New Testament¹, under the auspices of the Unitarian Society, having been published A.D. 1808, and the Author having given up much of his time to that publication, and declining fast into the vale of years, not to mention that many of his leisure hours were occupied with various publications in defence of

¹ *The Improved Version of the New Testament.*] The Author of the present Work regards it as an honour to have been one of a Committee appointed by the Unitarian Society for publishing the Improved Version of the New Testament. He was indeed the party chiefly concerned in carrying it through the press. He is also responsible for the whole of the Introduction, and for many, perhaps the major part, of the Notes: but whatever credit may be due to the alterations in the Primate's text, to this he can lay but a very limited claim. It having been determined to adopt Archbishop Newcome's text as the basis of the Improved Version, it was his own wish, in no case to have departed from that text, excepting in those instances in which the learned Prelate's predilection for system might be supposed to have given a bias to his Version. Others, however, members of the same Committee, thought differently; and many contributed, some in a greater and others in a less degree, their corrections of the Primate's Version; which corrections were admitted and published.

the common cause, he laid by his papers and relinquished all intention of sending them out into the world.

Nevertheless, being occasionally urged by his partial friends to perform the promise which he had made at a time of life when he had greater confidence in his own powers and qualifications than he now possesses, being also more at leisure from theological controversy, and enjoying a better state of health, and a greater capacity for mental exertion than he was entitled to expect at his advanced period of life, he at length surmounted his reluctance, and undertook to revise his papers for publication: and having been kindly assisted by a young and amiable friend, now deceased², in transcribing the remainder, and every objection of a prudential nature being overruled by the great and unexpected liberality of his friends, who volunteered a munificent subscription to a quarto edition, the whole of which they took off his hands, he engaged to send the Work imme-

It was, however, agreed, that every variation from the Primate's text should be noted in the margin, and that his own words should be inserted there; that so his character might be protected from every shadow of responsibility for any alteration that was introduced. This rule was invariably observed, except in very few instances, owing to inadvertency, which candour, not indeed always exercised, would readily excuse. This being the state of the case, it is surely no great breach of decorum in the Editors to have given the Work the title of the *Improved Version*, at which some have taken such great offence. No biblical scholar can deny the great superiority of Archbishop Newcome's Version, with all the helps and discoveries of the last two centuries, over that of King James's translators, which was made in the beginning of the seventeenth century, and, for the time in which it appeared, is no doubt excellent, but which makes no pretensions to be either inspired or immaculate.

² *A friend now deceased.*] The much lamented and reverend Thomas Biggin Broadbent, son of the reverend William Broadbent of Warrington.

diately to the press, and it was hoped that it might have appeared, at the latest, by Christmas, A.D. 1821.

But the Work, upon review, requiring much correction and improvement, and many additional Notes, it was soon discovered that it could not be carried through the press with that celerity which was first expected. The Author being very desirous to render his Work as worthy of the acceptance of his friends and the public as might be in his power, regarded the delay of a few months as nothing in comparison with the benefit which it might derive from his latest corrections and improvements: and, in fact, this delay has afforded him an opportunity of adding at least one-fourth to the Notes, besides numerous corrections of the translation, and many alterations and recompositions of passages in the commentary. He may indeed truly say, that could he have foreseen all the additions and alterations which it has been necessary to introduce, and the time and labour which it has occupied to bring the Work to its present state, he should have been so intimidated by the prospect, that no consideration would have induced him to undertake to prepare it for the press. But he now thanks God that he has been spared to finish his arduous but pleasing task; and that this Work was not permitted to go forth into the world in that very imperfect state in

which it existed when he first consented to the publication.

The Author has allowed himself in this long personal detail, in order to account, if not to apologize, for the form under which the Work now appears. Having been originally drawn up as a practical paraphrase, to be used in public worship, the commentary is often extended to a much greater length, and comprehends a greater variety of observations and reflections than would be needful, or even allowable, if he had proposed to limit himself to a close and dry expression of the meaning of the text, in the manner of Locke, or Taylor, or Sykes. In fact, Dr. Priestley, of whose interesting method of interpreting the Scriptures from the pulpit he had for some years been an attentive and highly gratified hearer, was, at the beginning at least, more his model than any other expositor.

When, however, the Author determined upon publication, it occurred to him that a body of Notes would be highly requisite for the vindication both of the translation and the exposition; and particularly to show that many interpretations, which to some readers will give offence, and which have the appearance of novelty and singularity, have been advanced, and ably supported, by critics and expositors of high reputation for learning and judgement, and therefore, that they are at least entitled to a candid hearing.

To conclude, in the words of the learned, pious, and venerable Bishop Pearce, “ It may seem no recommendation of the following Work, for the Author to inform his readers that it was drawn up above *thirty* (the Bishop says *fifty*) years ago, unless at the same time he could inform them, that it has received some alterations, which he hopes are improvements, as in the advance of his age his judgement increased, and as he met in his reading things worthy of being observed for the purpose. And such as the Work now is he offers it to the public, as what he hopes will make the true meaning of the apostle, in many places of his Epistles, better understood than they have been generally hitherto ¹.”

¹ See the Preface to a New Translation of the First Epistle to the Corinthians, with a Paraphrase and Notes, by Dr. Zachary Pearce, bishop of Rochester, written eight months before his decease. The venerable prelate had kept this Work by him upwards of *fifty* years. He died June 29, 1774, in the eighty-fourth year of his age.

Essex-House, May 31, 1822.

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PRELIMINARY DISSERTATION.

THE design of the following sheets is to exhibit a clear and distinct view of what appears to the Author to be the true sense and scope of that invaluable portion of the sacred writings, the EPISTLES OF PAUL.

Of these celebrated compositions, it has long ago been remarked by very high authority, that “they contain many things hard to be understood.” And so greatly and so generally have they been misconceived, and misinterpreted, and so numerous and glaring have been the errors professedly derived from them, that not a few have thrown them aside in despair: and some have rashly presumed to hazard an insinuation, that it might have been as well if the Epistles of Paul had never formed a part of the Sacred Canon. But as no believer in the Christian religion can possibly deny the conversion and mission of the apostle Paul, so it cannot reasonably be doubted that he was eminently qualified for the important office to which he was appointed; and therefore, that his writings, if genuine, must contain a very important meaning. And the Author of the following Exposition is greatly mistaken indeed, if it should not appear, that these masterly compositions, when studied with diligence and impartiality, and in the way that other ancient writings are, may like them, generally speaking, be well understood; and if, when so understood, they should not be found to comprehend

a mass of instruction of the most interesting and useful kind, which will amply reward the labours of the biblical student.

SECTION I.

Of a Correct Text.—Fidelity in Translation.—Bias of System.

THE first object of the Author of the present Work has been to attain, as nearly as possible, a *correct text*: and to this end he has generally adopted the text of the second edition of Griesbach, in whose accuracy and impartiality all biblical critics, of any consideration, are agreed; and he has, for the most part, carefully noted any material deviation from the received text; which deviations are indeed, comparatively speaking, not very numerous.

In *translating*, the Author has endeavoured to exhibit the true meaning of the apostle, in plain, simple, and intelligible language: and, with this view, he has made no scruple of availing himself, not only of the words of the Public Version, which are often the best that can be chosen, but of all other versions to which he has had access, whether those of Pearce or Chandler, of Doddridge or Worsley, of Newcome or Wakefield, or any other which have fallen in his way; not even excepting the Liberal Translation of Dr. Harwood, which, though generally affected and in bad taste, sometimes hits upon a happy phrase. So that the Translation here offered to the public might perhaps with greater propriety be called an Eclectic, or Select Version, than a *new* one. And, in very many instances, after having introduced into the text the word which was judged preferable, the translations of other critics have been given in the Notes, leaving the reader to his own judgement in the selection.

Where a word in the original is ambiguous, it is right, if possible, to translate it by a word which has the *same* ambiguity, and not to make that definite which the original leaves inde-

finite : but where an expression occurs which, being ambiguous in the original, does not admit of ambiguity in the translation, but must be rendered by a word of definite signification, the Author does not hesitate to avow that in such cases, where the context does not supply the meaning, he is governed in his choice by the *analogy of faith*, or, in other words, by what he apprehends to be the genuine doctrine of the sacred writer ; presuming that it is quite impossible that the apostle should contradict himself¹. This principle has been exclaimed against by unthinking persons, as a corrupt warping of the text from attachment to system. But to act otherwise is impossible ; and those who have boasted most of their impartiality have failed in the attempt. Least of all can the Public Version pretend to perfect freedom from this bias. Nor are King James's translators, nor any other, to be censured on this account. No doubt, all believe their own system to be the true doctrine of the apostles : and when they come to a passage which must be translated in a sense favourable or unfavourable to their own system, they will, and ought to translate it in the favourable sense, which must necessarily appear to them to be the true sense. Who can blame a Trinitarian for translating Titus ii. 13, " the glorious appearance of our great God and Saviour Jesus Christ ? " Who can condemn an Arian for rendering Heb. i. 4, " being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they ? " And who ought to take offence at a Unitarian because he prefers " the church of *the Lord* (Acts xx. 28), which he has purchased with his own blood," a reading supported by all the best manuscripts, to " the church of *God*," &c. which is only

¹ " I have looked into it with care," says the candid and learned Bishop Watson in a Letter to the Duke of Grafton, who had made him a present of a copy of the Improved Version, " and have met within it what I expected, and what indeed must ever accompany all translations, many places in which the sense of the author still remains ambiguous. Murphy's translation of Tacitus differs from Gordon's, though both these writers were free from the bias of preconceived opinions, which must almost necessarily occupy the minds of translators of the New Testament." Bishop Watson's *Life*, p. 492.

supported by the modern copies of the Vulgate, and by the Æthiopic, which is avowedly corrupted from the Vulgate¹? Being, therefore, decidedly convinced, that the SIMPLE HUMANITY of Jesus Christ is the clear indisputable doctrine of the New Testament, the Author makes no hesitation in avowing that he translates passages which admit equally of two senses, in that which is most favourable to this plain and important doctrine: exactly as Dr. Doddridge and the authors of the Public Version translate with a bias favourable to the deity of Christ; or as Dr. Chandler and Dr. Harwood translate with a prepossession in favour of Arianism. To pretend the contrary would be folly and affectation: and the Author hopes that he shall meet with the same candour and indulgence in this respect as his Arian and Trinitarian predecessors. In fact, to be destitute of a bias of this kind is both undesirable and unavoidable: for what must we think of the translation of an author by one who professes that he does not understand his general scope and design? and if he does understand it, how is it possible for him to avoid paying regard to it, in giving the sense of an ambiguous passage? Translators are then only to be censured when, through the bias of system, they are induced to give a turn to the translation which the original does not warrant.

It has been already observed, that where the original is ambi-

¹ See Improved Version *in loc.*; also Griesbach, ed. 2. *in loc.*; and Bishop Marsh's Michaelis, vol. ii. p. 96.

As a further illustration of the observation we may refer to 1 Cor. xi. 10: "For this cause ought a woman to have power (a veil) on her head, (*δια τους αγγελους*) because of the *angels*." The word, though ambiguous in the original, must be rendered definitely in the translation: viz. either *angels*, in allusion to the supposed presence of celestial beings in places of worship; or, *messengers*, in reference to the custom of sending a deputation from the assemblies of the men to those of the women.

A much more important case occurs Heb. i. 4, which in the Public Version is rendered, "being made so much better than the angels:" a translation which expresses the superiority of Christ to celestial spirits, as the text is commonly understood.—Mr. Wakefield's version, instead of *angels*, renders the words *those messengers*: i. e. the prophets of the old dispensation, alluded to in the context, ver. 1. The original is *ambiguous*; it expresses both senses. The translation is necessarily *definite*, there being no English word which has the same ambiguity. Every one, therefore, is induced to translate according to what he believes to be the true sense of the writer: that is, according to his own system of belief. And neither party is to blame.

guous the translation ought, if possible, to be alike ambiguous; and that it is only under the circumstance of a necessarily definite translation of an ambiguous original, that the bias of a correct translator will appear. In Exposition the case is altered. The expositor professes to give what he sincerely believes to be the true meaning of his author, and to explain passages which the author himself has left ambiguous. This has been attempted in the following Exposition, in which the Author has, to the best of his judgement, in every instance, given what he conscientiously believes to be the true sense of the apostle, without pretending to infallibility, and leaving it to his reader to determine how far his interpretation is just.

SECTION II.

Inspiration of the Epistles.

FROM the history of Luke, and from the testimony of his own epistles, it appears evident that the apostle Paul was a man of great zeal and unblemished integrity; who, having been educated in all the superstitions, and in all the rigour of the Pharisaic discipline, and having been originally a cruel persecutor of those who believed in Jesus, had been converted to the faith by a miraculous appearance of Christ to him on the road to Damascus, whither he was going with authority from the chief priests to raise a persecution against the believers in that populous city. Having been chosen and appointed by Christ to be his apostle, and to preach his gospel to the Gentiles, immediately after his conversion he went into Arabia, where he resided two years, during which period he was favoured with personal intercourse, more or less, with Christ himself, and was by him

fully instructed in the whole doctrine and scheme of the gospel, and in the nature and duties of the apostolic office, and particularly of his mission to the Gentiles : he was also endowed with a large portion of the gifts of the holy spirit, and with that privilege in particular which was peculiar to the apostles, the power of communicating spiritual gifts to the new converts : so that, as he himself declares, he was not behind the very chief of the apostles. See Gal. i. ii. 2 Cor. xi. xii. In addition to this, it appears that the apostle was favoured with occasional interviews with Christ, and revelations from him during the course of his ministry, and that in his various missionary journeys he shaped his course not only under the general superintendence, but occasionally under the immediate direction of Christ himself. See Acts xiii. 2, xvi. 6—9, xviii. 9, 1 Thess. iii. 11. From all these circumstances, it may be justly concluded, that the apostle carried in his mind at all times, in all places, and to the end of life, a complete and infallible knowledge of the doctrine of Christ, so that whatever he taught, or wrote, upon that subject is to be received as true, and as of divine authority ; nor is it of the least consequence to ascertain whether that which he delivers be in any other sense inspired. For the doctrine which had been revealed to the apostle by Christ in Arabia, and which he could never forget, is as truly divine, as if it were communicated at the instant by the immediate inspiration of God. The same observation will apply to prophecy, which the apostle either spoke, or wrote. The prediction is equally of divine authority, whether it were originally revealed to the apostle by Christ in Arabia, or supernaturally suggested to his mind at the instant of his dictating an epistle to the Thessalonians, or to Timothy. Whether it were the one, or the other, it is not always easy to distinguish, nor in the least degree material. Whatever the apostle teaches as Christian doctrine, whatever he announces as dictated by the spirit of prophecy, must be received as such by all who admit the claim

of Paul as an apostle of Jesus Christ. Whether *revealed* or *inspired*, the authority is the same¹.

¹ The vulgar and loose idea of inspiration which regards every sentence of the Old and New Testament as an inspired aphorism, must be abandoned by every one who allows himself to reason justly upon this subject: inspiration, that is, the supernatural communication of truth to the mind, being a miracle, is not to be admitted in any case but upon the clearest evidence. The apostles by their miracles exhibited the most satisfactory proofs that they were divinely instructed and authorized to teach the doctrine of Christ; whatever, therefore, they advance as such, must be received as a revelation from heaven. When the apostle Paul announces to the Athenians that "God will judge the world in righteousness by the man whom he hath ordained," or, when he teaches the Corinthians that "this corruptible must put on incorruption, and this mortal must put on immortality," he speaks with authority; he is to be received as a messenger of God: he teaches what he could only learn from inspiration or revelation. Inspiration teaches with a tone of authority: "Thus saith the Lord," &c. Reasoning is an appeal to the understanding: "Judge ye what I say." Whoever appeals to reason waves, *quoad hoc*, his claim to inspiration. Still the doctrine may be from heaven, while the argument is inconclusive. That believing Gentiles were admitted to equal privileges with believing Jews, was a revealed truth. That all the arguments used by the apostle Paul in the Epistles to the Romans and the Galatians to establish this principle were inspired, or even that they were all conclusive, cannot reasonably be maintained.

Upon the whole, an approved prophet, or an apostle, is to be received as inspired, or divinely instructed, First, when he asserts it; Secondly, when he utters a prophecy; Thirdly, when he speaks authoritatively upon the subjects of his mission, viz. the mission of Christ, the resurrection of the dead, the final judgement, &c.

If it be inquired, How is it to be known when a prophet or an apostle is speaking upon the subject of his mission? the answer is, From his own declaration, or the nature of the subject, the scope of the context, or the circumstances of the case. These considerations will generally lead to a right conclusion. But if error be involuntarily adopted after using the best means of information, it may be safely concluded that such error will not be imputed as a crime.

These or similar views of inspiration were favoured by Erasmus and Grotius; they were published by Le Clerc in his celebrated Five Letters upon the subject; and the most important of them have been supported by many eminent divines both in and out of the Established Church.

Erasmus says, "*Non est necesse ut quicquid fuit in apostolis, protinus ad miraculum vocemus. Passus est errare suos Christus, etiam post acceptum paracletum, sed non usque ad fidei periculum.*" *Erasmi Epist.* lib. ii. tom. 3. ed. Basil. Grotius has the following passage in his *Vot. pro pace Eccles.* tom. iii. p. 672, ed. Lond. 1679, fol.: "*A spiritu sancto dictari historias nihil fuit opus, satis fuit scriptorem memoriâ valere.*" Le Clerc divides the sacred writings into three classes, prophecies, histories, and doctrines: in the first he admits inspiration, in the two last he absolutely denies it. Vid. *Sentimens de quelques Theologiens Hollandois*, Lett. 11, 12. See Marsh's Notes upon Michaelis, ch. iii. sect. i. note 10, vol. i. p. 379.

"It is possible," says Michaelis, "to doubt and even to deny the inspiration of the New Testament, and yet be fully persuaded of the truth of the Christian religion; and many really entertain these sentiments, either publicly or in private, to whom we should render great injustice if we ranked them in the class of unbelievers." Marsh's Michaelis, vol. i. p. 72. "Had the Deity inspired not a single book of the New Testament, but left the apostles and evangelists without any other aid than that of natural abilities to

Further than this the claim to inspiration does not extend. There is no reason to believe that the apostle was inspired to

commit what they knew to writing, admitting their works to be authentic, and possessed of a sufficient degree of credibility, the Christian religion would still remain the true one." Michaelis, *ibid.* p. 72. Upon which Bishop Marsh remarks, "Here our author makes a distinction, which is at present very generally received, between the divine origin of the Christian doctrine, and the divine origin of the writings in which that doctrine is recorded." *Ibid.* p. 379.

"The wisdom contained in the Epistles of Paul," says the late learned Dr. Powell of Cambridge, Master of St. John's College, "was given him from above, and very probably the style and composition were his own."

"He is changed at once from a declared enemy to a teacher of our religion. But how did he learn the doctrines which he undertook to teach? Let him answer for himself. I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. Gal. i. 16. The doctrines of Christianity and his appointment to be a preacher of it were immediately revealed to him; or, as the same thing may be otherwise expressed, his knowledge of them was inspired. For there seems to be no intelligible distinction between original revelation and inspiration: whether we say that the new doctrines were revealed or inspired, the meaning is exactly the same. They whose understandings were furnished by the holy spirit with more than human knowledge were inspired: they who committed such knowledge to writing made inspired books."

"The natural faculties of the human mind enable it to retain the knowledge it has once acquired, especially if that knowledge be clear and important. None could be more important, or more justly claim attention, than the suggestions of the holy spirit. But as long as the memory retained the divine communications, so long did the inspiration continue; and this we may presume was usually as long as the apostle lived.—But this wisdom consisted not in enticing words of human device. Of whatever kind the language be, it probably had no other source than the natural abilities of the writers. The form and character of St. Paul's Epistles we shall find to have been derived from the circumstances of his early life." "It has been said that the holy spirit suggested not only the religious wisdom, but every sentence and word which the sacred writers delivered: this can never be proved. And could it be proved that the holy scriptures were thus dictated, it does not appear that any important conclusions would be deducible from it. That which is important is also clear: whatever be thought of the colouring, the substance of these writings was from heaven." Dr. Powell's Sermons, No. xv.

"The difficulty," says Dr. Paley, "which attends the subject is contained in this question: If we once admit the fallibility of the apostolic judgement, where are we to stop, or in what can we rely upon it? To which question, as arguing with unbelievers, and as arguing for the substantial truth of the Christian history, and for that alone, it is competent to the advocate of Christianity to reply, Give me the apostles' testimony, and I do not stand in need of their judgement."

"But I do not think this the only answer of which the objection is capable. The two following cautions will exclude all uncertainty which can be attended with danger:

"First, to separate what was the object of the apostolic mission, and declared by them to be so, from what was extraneous to it, or only incidentally connected with it." The learned writer illustrates this by the case of demoniacal possessions; in which "the malady was real, and the cure was real, whether the popular explication of the cause was well founded or not."

"Secondly, that in reading the apostolic writings we distinguish between their doctrines and their arguments. Their doctrines came to them by revelation properly so

write a certain number of epistles and no more, or, that he was prompted by immediate divine suggestion to write every, or any one, of the epistles which are now extant: he puts in no claim to inspiration in his reasonings, in his illustrations, in his narratives of fact, in his typical and figurative arguments from the Old Testament, in his application of scripture language, in his interpretations of the sacred writings, in his appropriation of Jewish prophecy. In all these cases the apostle speaks and writes as any other person of similar abilities and information would in similar circumstances, with similar habits and prepossessions: and his writings are to be examined, discussed, and discriminated, like those of any other author; with the same freedom and the same candour.

This way of considering and treating the apostolic writings emancipates the mind from the bondage in which it is held by the popular but unfounded supposition, that every epistle was written by a divine suggestion, and that every sentence in every epistle, and every word in every sentence, was dictated by the holy spirit. Under these circumstances, in which the author is nothing but the passive instrument of the holy spirit, the expositor finds himself under the hard but imperious necessity of justifying every fact, every doctrine, every argument, every proposition, and every expression. Whereas, upon a rational and judicious theory of inspiration, ample provision is made for the support of the apostle's authority in every case in which it can

called; yet in propounding these doctrines they were wont to illustrate, support, and enforce them by such analogies, arguments, and considerations, as their own thoughts suggested. The doctrine itself must be received; but is it necessary, in order to defend Christianity, to defend the propriety of every comparison, or the validity of every argument, which the apostle has brought into the discussion?"

"When divine writers," says Bishop Burnet (*Expos. Art. 6*), "argue upon any point, we are always bound to believe the conclusions that their reasonings end in, as parts of divine revelation; but we are not bound to be able to make out, or even to assent to, all the premises made use of by them in their whole extent, unless it appear plainly, that they affirm the premises as expressly as they do the conclusions proved by them." Paley's *Evid. of Christ.* vol. ii. p. 301—305. Dr. Priestley also has some excellent observations on Inspiration in the *Theol. Repos.* vol. iv.

be necessary, while at the same time sufficient scope remains for liberal and candid criticism. Upon this principle, an Expositor will not feel himself bound to warp and strain a text from its plain and obvious meaning, because that meaning is erroneous, and to adopt some unusual and farfetched interpretation in order to reconcile it to truth, because at all events the proposition must be justified; but he will endeavour to find out the true meaning of the author according to the established and approved rules of interpretation, leaving the whole responsibility, whether for the sense, the truth, or the reasoning of the passage, upon the author himself, without any pain for the result; being justly confident that, whatever error may be discovered, it will not be of such a nature as to diminish any reasonable confidence in his authority as an apostle of Christ, and an authorized missionary of the Christian religion.

In this way, both the reader and the expositor of the writings of Paul will acquire an interest, both in the author and his Works, far beyond what it would be possible to feel if the writer were considered merely as the organ of the holy spirit. When the language of the apostle is understood as the natural and unaffected expression of his own thoughts, views, and feelings, in the very extraordinary circumstances in which he was placed, and in the arduous and hazardous ministry with which he was charged, it gives a life, a spirit, a raciness, to his compositions, which they would not otherwise possess; it inspires an interest in them which it would be impossible to excite in any other way, and renders these Epistles the most impressive, as well as the most important, of any that were ever written or dictated by man.

SECTION III.

Obscurity of the Epistles of Paul.—Mr. Locke's Method of investigating their true Meaning.—Dr. Taylor's Key.

IN his Exposition of the Epistles, and in the investigation of the true meaning of the apostle, the Author of the following Commentary has followed the judicious advice and the excellent example of Mr. Locke, whose solidity and correctness of judgment, and whose comprehension of mind, are no less conspicuous, in his 'Paraphrase and Notes on the Epistles of Paul,' than in his celebrated 'Essay on the Human Understanding,' and his admirable publications in defence of Civil and Religious Liberty¹. Discarding all attention to the modern divisions of the Epistles into chapters and verses, which are of themselves sufficient to envelop the most perspicuous writer in confusion and obscurity², and persuaded that no person in the apostle's situation would write or dictate epistles of considerable length to churches, or to individuals, without meaning to convey important instruction in language that would be intelligible and impressive, his

¹ *Religious Liberty.*] See Mr. Locke's *Essay for the understanding St. Paul's Epistles by consulting St. Paul himself*. "That great man," says the late Bishop Watson, speaking of Locke, "has done more for the enlargement of the human faculties, and for the establishment of pure Christianity, than any author I am acquainted with." *Life of the Bishop of Llandaff*, p. 407.

² *Confusion and obscurity.*] Among the "causes which keep us from an easy and assured discovery of St. Paul's sense," Mr. Locke mentions "the dividing the epistles into chapters and verses, whereby they are so chopped and minced, and as they are now printed stand so broken and divided, that not only the common people take the verses usually as distinct aphorisms, but even men of more advanced knowledge, in reading them, lose very much of the strength and of the force of the coherence, and the light that depends upon it. These divisions also have given occasion to the reading of these epistles by parcels and in scraps . . . and I doubt not that every one will confess it to be a very unlikely way to come to the understanding of any other letters to read them piecemeal, a bit to-day, another scrap to-morrow, and so on by broken intervals." Locke's *Works*, vol. iii. p. 277, 278.

first concern, agreeably to Locke's advice, was, by careful and repeated perusal of the apostle's Letter, to discover his main object and design, and then to trace the method by which he effected his purpose.

With this view, it was necessary that the Author should make himself familiar with the apostle's style; so as to be able to pursue his thoughts through their various divisions and ramifications; to mark the nature of his transitions, often very pertinent when apparently most abrupt; to notice his long parentheses, his frequent personifications, his various digressions, and his method of returning to the subject in hand, sometimes after a long interval; and the application of his observations to the case of which he is treating, which shows that he had never lost sight of the question, and that he was not the loose and rambling writer which many imagine¹.

¹ *Which many imagine.*] "After I found by long experience," says Mr. Locke, *ibid.* p. 281, "that the reading of the text and comments in the ordinary way proved not so successful as I wished to the end proposed, I began to suspect that reading a chapter as usual, and thereupon sometimes consulting expositors upon some hard places of it which at that time most affected me, was not a right method to get into the true sense of these epistles. I saw plainly, after I began once to reflect on it, that if any one now should write me a letter as long as St. Paul's to the Romans, concerning such a matter as that is, in a style as foreign, and expressions as dubious, as his seem to be, if I should divide it into fifteen or sixteen chapters, and read of them one to-day, another to-morrow, it was ten to one I should never come to a full and clear comprehension of it. The way to understand the mind of him that writ it, every one would agree, was to read the whole letter through, from one end to the other all at once, to see what was the main subject and tendency of it: or, if it had several views and purposes in it, not dependent one of another, nor in a subordination to one chief aim and end, to discover what those different matters were, and where the author concluded one and began another; and, if there were any necessity of dividing the epistle into parts, to mark the boundaries of them."

"In prosecution of this thought, I concluded it necessary for the understanding of any one of St. Paul's epistles, to read it all through at one sitting, and to observe as well as I could, the drift and design of his writing it. If the first reading gave me some light, the second gave me more; and so I persisted on, reading constantly the whole epistle over at once, till I came to have a good general view of the apostle's main purpose in writing the epistle, the chief branches of his discourse wherein he prosecuted it, the arguments he used, and the disposition of the whole."

Such was the excellent method pursued by this truly great man, who at the same time discarded all attachment to popular system, and sought for nothing in the writings of Paul but what Paul himself intended, making him for the most part his own interpreter. By these means he not only himself exhibited to the public an exposition of these difficult compositions, far more rational and intelligible than any which preceded,

The apostle Paul was a Jew, a Pharisee, who had been educated in the most rigorous observation of the ceremonial law. This gave a cast to his ideas, and a tinge to his language, which always adhered to him. These circumstances led him to invent, as it were, a phraseology of his own, and to use classical words in a sense which they never bear in classical writers. He not unfrequently changes the meaning of his words in the same discourse without giving notice: he sometimes assumes different persons, writes under different characters, states and replies to objections, without giving his reader any hint of the transition. This abruptness in the apostle's style often creates great obscurity, and makes it very difficult to ascertain his meaning. Other difficulties also occur, which are necessary consequences of the epistolary style; such as allusions to customs and manners not now existing, nor well understood; also, to facts and occurrences, both with regard to societies and individuals, which, though perfectly familiar to the writer and his correspondents, are utterly unknown to modern readers, and can only be imperfectly guessed, perhaps from hints incidentally dropped in the epistle itself. Hence arises great and frequent obscurity² in the Epistles of Paul, which can never be perfectly

but he also supplied succeeding expositors with a clue for the more judicious interpretation of these invaluable writings, of which they have not failed to make use. And if the Epistles of Paul are better understood in the present age than in any which preceded it, this honourable pre-eminence is almost wholly owing to that distinguished philosopher and Christian, John Locke.

² *Great and frequent obscurity.*] “Besides the disturbance in perusing St. Paul's epistles,” says Mr. Locke, “from the plenty and vivacity of his thoughts, the frequent changing of the personage he speaks in renders the sense very uncertain, and is apt to mislead one who has no clue to guide him. Sometimes by the pronoun *I* he means himself, sometimes any Christian; sometimes a Jew, and sometimes any man, &c. His use of the *first person plural* is with a far greater latitude, sometimes designing himself alone, sometimes those with himself whom he makes partners to the epistles; sometimes with himself comprehending the other apostles or preachers of the gospel, or Christians: nay, sometimes in that way he speaks of the converted Jews, other times of the converted Gentiles, and sometimes of others, in a more or less extended sense; every one of which varies the meaning of the place, and makes it to be differently understood.” Locke's *Works*, vol. iii. p. 277.

“The form and character of St. Paul's Epistles,” says Dr. Powell, “we shall find to have been derived from the circumstances of his early life. Tarsus, where he was born,

explained; but which the Author of the following Exposition, to the best of his power, and with the aid of his learned and pious predecessors in the field of investigation, has endeavoured, in his humble measure, to elucidate.

It is after mature consideration that the Author has adopted that theory of interpretation of the Epistles of Paul which was first suggested by Mr. Locke¹, and afterwards amplified, confirmed, and illustrated, by the late learned and laborious Dr. John Taylor of Norwich, in his celebrated 'Key to the Apostolic Writings,' prefixed to his Paraphrase on the Epistle to the Romans.

The general principle of which theory is, that, the children of Israel, who had been formerly the chosen people of God, having been cast off by him because of their great wickedness, and particularly for their rejection of the Messiah, believers in Christ, whether Jews or Gentiles, are now admitted into the same relation to the Deity which the Israelites once held; and those terms which were formerly applied to the state and privileges of the Israelites are now used to express the state and privileges of Christian believers. For example,

The Israelites having been selected by God from all other nations to be his peculiar people, are for that reason said to be *chosen* or *elected*; being placed in a new state of moral existence, they are said to be *created*; being separated from the rest of

was in that age a celebrated seat of learning. The Tarsic eloquence was employed in sudden and unpremeditated harangues; and St. Paul, long accustomed to compositions of this sort, transferred the style and manner from speaking to writing. Little solicitous about method, he is often drawn from his design by the accidental use of an expression or a word; and neither when he quits his purpose nor when he returns to it again, does he employ the usual forms of transition. Sometimes he assumes another person, and introduces a kind of dialogue in which it is not always easy to distinguish who is speaking. Lastly, he abounds with broken sentences, bold figures, and hard far-fetched metaphors." Powell's *Sermons*, p. 250.

¹ *Suggested by Mr. Locke.*] See Locke's long and admirable note upon Rom. v. 6—8; where he distinctly but briefly lays down the principles of interpretation afterwards adopted by Dr. Taylor, and so judiciously applied by him in his Exposition of the Epistle to the Romans.

mankind for the service and worship of the true God, they are *consecrated* or *holy*; having formerly been heathen idolaters, they were then *aliens* and *enemies*; being become worshipers of the true God, they are *reconciled* and *friends*; having been promised an inheritance in Canaan, they are made *sons* and *children* of God; having been recovered from the bondage of Egypt, they are *redeemed*, *delivered*, *purchased*; having been put into possession of Canaan, and favoured with a divine institute, they are the *servants* and *subjects* of God, in *covenant* with him, and bound by their allegiance to him. On the other hand, God is represented as sustaining the correspondent relations of a *Creator*, a *Redeemer*, a *Saviour*, a *Father*, a *Sovereign*, a *Judge*, a *reconciled* God, and a God in *covenant*. He requires homage, worship, love, confidence, unlimited obedience to his laws and statutes, and, above all things, that they should abstain from idolatry. And upon these conditions he promises to be their protector and friend, to defend them from their enemies, and to continue them in possession of the land of Canaan, and of all the privileges and blessings they enjoy. But on the contrary, if they violate the covenant, if they disobey his law, if they reject his authority, if they swerve into idolatry, he also threatens to disown them as his people, to cast them out of covenant, to visit them with judgments, to expel them from the land of Canaan, and to deliver them over to their enemies.

Now this language applied not so much to the moral conduct and to the personal character of the Israelites, as to their external state, as a community separated by a peculiar ritual from the rest of the world, consecrated to the service of God, and the main design of which was to support in the world a standing memorial and testimony against idolatry.

But the apostle teaches, that the Jews having rejected Jesus as the Messiah, are therefore themselves as a community rejected by God; they are no longer a holy and peculiar people; they are

cast out of covenant, and in a national view they stand upon the same footing as the Gentile world.

He further teaches, that Jesus of Nazareth, who was crucified and who rose again, is the true Messiah promised by the prophets, the mediator of a new and better covenant; that Jews and Gentiles are alike invited to enter into its engagements and to accept its blessings; and that all who believe in Jesus as the Messiah, and who enter themselves as members of that community of which he is the head, are introduced into the same state of grace and privilege in which Israel formerly stood, and are entitled to the same honourable distinctions. Believers in Christ are acknowledged as the spiritual Israel; the true people of God his servants, his children. They are chosen, holy, redeemed, called, and saved: having once been enemies, they are now reconciled: they are new created, new born. God is their creator, their redeemer, their governor, their father: they are 'translated out of darkness into light,' and 'from the kingdom of Satan,' a state of idolatry, into that 'of God's dear son,' the Christian community: they are become 'fellow-citizens with the saints,' heirs of the promises and 'of the household of God¹.'

¹ *Of the household of God.*] "Certain maxims of interpretation," says Dr. Paley, "have obtained authority without reason, and are received without inquiry. One of these is the expecting to find in the present circumstances of Christianity a meaning for, or something answering to, every appellation and expression that occurs in scripture. Or, in other words, applying to the personal condition of Christians at this day those titles, phrases, propositions, and arguments, which belong to the situation of Christianity at its first institution."

The learned author gives several instances of this misapplication of scripture language: amongst others, that *baptism* and *conversion*, though almost synonymous in the apostolic age, are by no means essentially connected in the present. He adds:

"The community of Christians were at first a handful of men connected among themselves by the strictest union, and divided from the rest of the world by a real difference of principle and persuasion, and by many outward peculiarities of worship and behaviour. This society, considered collectively, were set apart from the rest of mankind for a more gracious dispensation, as well as actually distinguished by a superior purity of life and conversation. In this view, and in opposition to the unbelieving world, they were denominated in scripture by terms of great seeming dignity and import: they were *elect, called, saints, in Christ, a chosen generation, a royal priesthood, a peculiar people*. That is, these terms were employed to distinguish the professors of Christianity

All these high and honourable titles are applied to them in consequence of their having become members of the Christian community; and do not generally express moral character so much as an external state, a state of privilege and profession, which if they duly improve, they shall obtain the promised blessings, they shall at the appointed season be raised from the grave to a new and endless life: and “when Christ, who is their life, shall appear, they also shall appear with him in glory.” He who reads the Epistles of Paul with attention will plainly see that this is the general meaning of his language. Without this clue it will be almost impossible to understand his admirable writings, but with it there are few passages which do not admit a simple and easy interpretation: or, to say the least, the judicious application of this principle elucidates many passages which would otherwise be involved in inextricable difficulty.

from the rest of mankind, as the names of Greek and Barbarian, Jew and Gentile, distinguish the people of Greece and Israel from other nations. The application of such phrases to the whole body of Christians is now become obscure; and we resort to a sense and an application of them easier, it may be, to our comprehension, but extremely foreign to the design of their authors, to distinguish individuals among the professors of Christianity from one another: agreeably to which idea the most flattering of these names, the *elect*, *called*, *saints*, have by bold and unlearned men been appropriated to themselves and their own party, with a presumption and conceit injurious to the reputation of our religion amongst them that are without, and extremely disgusting to the sober part of its professors.”

The learned and pious author further notices the strong expressions used in scripture to express the change from heathenism to Christianity, viz. regeneration, new birth, alive from the dead, a new creation; and goes on to remark, “No such change can be experienced by any one educated in a Christian country, yet we retain the same language. And what has been the consequence? Some conclude that the expressions only indicate the enthusiasm of their authors. Others understand the phrases as signifying nothing more than a gradual amendment of life and conversation; which degrades too much the proper force of the language. A third sort have imagined certain perceptible impulses of the Holy Ghost, by which in an instant they are regenerated and born of the spirit. If it be said, If such expressions of scripture do not mean this, what do they mean? we answer, They mean NOTHING: nothing, that is, to us: nothing to be found or sought for in the present circumstances of Christianity.” Paley’s *Caution recommended in the Use and Application of Scriptural Language*, in a Sermon before Bishop Law. *Sermons and Tracts*, p. 63.

SECTION IV.

Authenticity of Paul's Epistles.—The irresistible Evidence which they bear to the Truth of the Christian Religion.

OF the thirteen epistles which bear the name of the apostle Paul, it may truly be said, that there are no writings of equal antiquity, the genuineness of which is so clearly ascertained. The name of the apostle is prefixed to each; and they contain nothing that is unworthy of his character, inconsistent with what is known of his history, or incongruous with his mission. The claim to apostolic authority is indeed amply supported by internal evidence. The subjects upon which these epistles treat, the spirit which they breathe, the tone of authority which they assume, the controversies which they discuss, the ardent zeal for truth which they exhibit, the faith, the fortitude, the patience, the piety, the charity, which they display, the entire devotedness to the cause in which the writer is embarked, the joy in its success, the indignation against malignant opposers, the grief at the misconduct of professors, and the glorious anticipation of a final triumph, are all in perfect unison with the apostle's character. The incidental allusions to persons, manners, and customs, which existed in the age and country in which the apostle wrote, and the undesigned coincidences¹ and accidental discrepancies with the history of the Acts, and with other portions of the New Testament, are strong confirmations of the genuineness of the epistles.

¹ *Undesigned coincidences.*] See upon this subject Dr. Paley's *Horæ Paulinæ*.—This celebrated work exhibits perhaps the best model of reasoning from indirect evidence in this or in any language. Many excellent hints to the same purpose are contained in Hartley's *Observations on Man*, vol. ii. part ii. chap. 2.

The genuineness and authenticity of the thirteen Epistles have been admitted without controversy from the earliest age. The learning and inquisitive spirit of Eusebius of Cesarea, who appears to have examined the question thoroughly, could not discover that they had ever been disputed²: and citations from these epistles³ have been made by ecclesiastical writers from the age of Clement, contemporary and companion of the apostle, to the present day, in every successive generation, more numerous and full than those from any profane author, however celebrated or popular. And these citations are made by men who held very different systems of faith, and who all appeal to the authority of the apostle, and would consequently keep a very vigilant eye upon each other, that no one might corrupt the apostle's text in favour of his own system, even if he should be so disposed. Also, the Epistles of Paul were very early translated into a great variety of languages, and many of these ancient versions are still extant and agree with our present copies. Many manuscripts of great antiquity are still in existence, some of which are believed to have been written as early as the third or fourth century, and have been found in very different parts of the world. These, within the last century, have been very carefully collated together⁴, and, with a very small number of exceptions, they

² Euseb. *Hist. Eccl.* lib. iii. c. 24, lib. vi. c. 25.

³ *Citations from these epistles.*] For the external evidence of the genuineness of the Epistles of Paul, as well as of the other books of the New Testament, the reader may consult the incomparable Work of Dr. Lardner on the *Credibility of the Gospel History*. This learned and candid writer has completely exhausted the subject, and has brought together a mass of evidence in favour of the Sacred Writings, which will in vain be sought after to establish the genuineness of any profane author. "There are," says Dr. Lardner in his article upon Tertullian, sect. 23, "perhaps more and larger quotations of the small volume of the New Testament in this one Christian author, than of all the works of Cicero, though of such uncommon excellence for thought and style, in writers of all characters for several ages. And there is a like number of quotations of the New Testament, in St. Irenæus and St. Clement of Alexandria, both writers of the second century." Lardner's *Works*, vol. ii. p. 287, Kippis's edition.

⁴ *Carefully collated.*] Dr. John Mill of the University of Oxford had the honour to lead the way in this most laborious and useful task of collating manuscripts and versions. His great work was published at Oxford, A.D. 1707. He was succeeded by Kuster in Holland and Bengel in Germany, and eminently so by Wetstein in his most

have been found to agree. It is therefore next to impossible that evidence so various and accumulated should be fallacious. No such evidence can be produced in favour of the Epistles of Cicero or Pliny, of the Commentaries of Julius Cæsar, or the Annals of Tacitus: and yet the most learned and the best informed men receive these Works as genuine: and he would be laughed to scorn who should express a doubt upon the subject. Much more then may we receive as unquestionably genuine the Epistles of Paul, the evidence of which is so much brighter and more decisive than that of any classical writer. And it is a fair and undeniable conclusion, that a person is fully justified in sitting down to read the Epistles of Paul with as complete a conviction that they were written by him, as if he had been present while the apostle was dictating, or had even been himself the apostle's amanuensis.

This is a principle which it is extremely desirable to bear continually in mind while we are reading the epistles. For it seems next to impossible that a person should admit the existence of such a man as Paul of Tarsus, and that he was verily and indeed the author of the epistles which bear his name, and at the same time, after a serious and attentive perusal of the epistles, that he should remain an unbeliever in the Christian revelation.

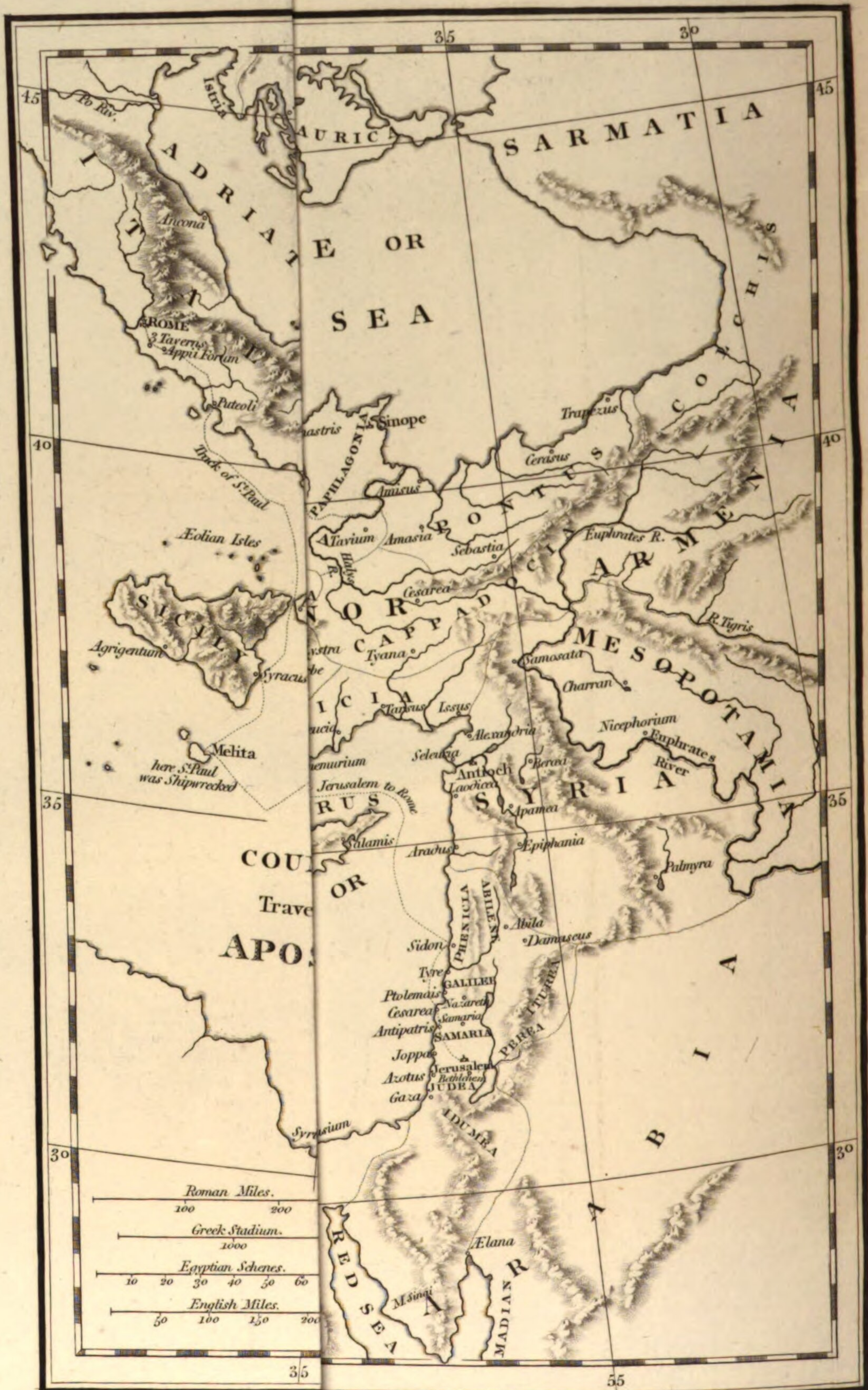
And this, no doubt, is the true design and the most important use of these inestimable writings, though not often or sufficiently adverted to. Far indeed were they from being intended to incumber the plain and simple doctrine of Christ, with an additional mass of curious speculations concerning election and

learned and valuable edition of the Greek Testament published at Amsterdam A.D. 1751, 1752, in two folio volumes. Their successors in the same field of laborious inquiry were Alter at Vienna, Matthai at Moscow, Birch at Copenhagen; and last of all that industrious and very accurate critic, Professor Griesbach of the university of Jena in Saxony, whose revision of the text of the New Testament, founded upon a collation of manuscripts, of ancient versions, and of ecclesiastical writers, is now universally received by biblical scholars as approximating the nearest to the purity of the sacred originals, of any which has yet been published. See Introduction to the *Improved Version of the New Testament*, sect. vi.

predestination, original sin, vicarious suffering, irresistible grace, imputed righteousness, and final perseverance, to none of which do the epistles, when rightly understood, give the least countenance. These invaluable records are calculated to convey to the latest generation the most substantial evidence of the truth and divine original of the Christian religion: and this they do, by exhibiting a very fair and most interesting representation of the character, the views, the feelings, and the exertions of one of the principal leaders and teachers of the new religion, of the very extraordinary circumstances in which he was placed, and of the integrity, the zeal, the courage, the fortitude, the patience, the prudence, and the perseverance, which he manifested in the discharge of his mission, in the labours which he undertook, in the dangers which he encountered, and in the sufferings which he endured. They also display the dispositions, characters, and views, the feelings, the prejudices, the imperfect information, the partial reformation, the errors, the faults and irregularities, the frequent wavering and instability, of the first professors of the Christian faith: also, the dangers to which they were exposed, and the joyful and faithful adherence of many to the apostle, and his doctrine, in the midst of sufferings and persecutions. These Epistles manifest in particular, the violent prejudices of the Hebrew believers against the apostle on account of his liberality to Gentile Christians, and how constantly they followed his steps wherever he had founded a Gentile church, insisting upon the absolute necessity of subjection to the yoke of the ceremonial law, and denouncing the apostle as an unauthorized preacher of the gospel, and one whose doctrine and authority were disowned by the original and genuine apostles of Christ. These charges imposed upon the apostle the indispensable obligation of defending his character and authority by such direct appeals to the miraculous powers which he possessed and exerted, and the supernatural gifts which he had even communicated to many converts, as must have silenced all objection if his appeal were just;

and must have involved himself, his writings, and his doctrine, in eternal disgrace, if it were not so. In fact, the appeal was such as no man in his senses could have made, had he not known that it was true and unanswerable. So that, if the Epistles are genuine and the apostle was in his right mind, the reader may be as certain of the truth of the miracles and of the divine authority of the Christian religion as founded upon them, as if he had actually been an eye-witness to the extraordinary events related in the gospel, or had seen our Lord himself raised from the dead.

To those readers who consider the subject in this light, the Epistles of Paul will appear an inestimable treasure ; and instead of being, as they have hitherto often been, neglected by many as obscure and of little value, and abused by others as the inexhaustible source of animosity and bitter controversy, they will become a delightful occasion of concord and harmony through the whole Christian world, being received by all parties as containing the most irresistible evidence of their common faith. And if what is now offered to the public for the purpose of elucidating this important portion of the Sacred Writings, is made effectual in any degree to the accomplishing this desirable end, the Author will be happy in the reflection that he has not lived or laboured in vain.



CHRONOLOGICAL ARRANGEMENT

OF

THE LIFE OF THE APOSTLE PAUL.

[CHIEFLY TAKEN FROM LARDNER'S WORKS, VOL. VI. CH. XI.]

- A.D. 5. **THE** apostle PAUL, descended probably on both sides from Jewish parents, of the tribe of Benjamin, and by birth a Roman citizen, was born at Tarsus, an opulent city of Cilicia, perhaps a few years after the birth of Christ¹, Acts xxi. 39, xxii. 3; Phil. iii. 5.
- 30. Christ suffered at the Passover in March, in the fifteenth year of the reign of Tiberius. The holy spirit was poured out upon the apostles at the Pentecost in May. See Priestley's *Observations on the Harmony of the Evangelists*, sect. 2.
- 35. September, or October. Pilate removed²: no succes-

¹ *A few years after the birth of Christ.*] Paul is called a young man Acts vii. 58; and in the Epistle to Philemon, ver. 9, he calls himself Paul *the aged*, A.D. 62, unless for the word *πρεσβυτης* *aged* we read *πρεσβευτης* *ambassador*, which is perhaps the more probable reading, though it is only supported by conjecture. See Lardner, vol. vi. ch. xi. sect. 4.

² *Pilate removed.*] In order to retain a distinct idea of the order of events in the public life of the apostle, it will be of use to bear in mind certain dates which are pretty well ascertained, and which form, as it were, landmarks for the arrangement of principal facts.

1. The first is the recall of Pilate, by Vitellius the lieutenant of Tiberius, at the solicitation of the Jews, a year and half before the death of Tiberius, September or October A.D. 35. Lardner, vol. i. p. 374. After which no governor with power of life and death was sent into Judea, till Petronius was appointed by Caligula, *i. e.* for three or four years. Hence it is concluded, that Stephen was martyred in the latter end of

A.D. 35. sor appointed till Petronius. Paul at Jerusalem. Stephen martyred¹ in December. The gospel preached in Samaria. Philip baptizes the Ethiopian eunuch, Acts vii. viii.

— 36. November. Paul converted on the way to Damascus, Acts ix. 1—22; and invested with the apostolic office².

A.D. 35, as it does not appear that the Romans took offence at so irregular an act. John xviii. 31.

2. The second event is the attempt of Petronius to introduce the image of Caligula into the sanctuary A.D. 40; which by the universal consternation it excited is supposed to have put a stop to the persecution, and to have produced that rest to the churches which is mentioned Acts ix. 31. But this did not take place till after Paul had escaped from Jerusalem to Tarsus, Acts ix. 30, more than three years after his conversion, Gal. i. 18; which must therefore have happened A.D. 36 or 37. Lardner, vol. vi. p. 242.

3. The death of Herod Agrippa happened A.D. 44, Acts xii., and the famine predicted by Agabus, Acts xi. 27—30, soon followed it. Lardner, vol. i. p. 240, vol. vi. p. 268. This fixes the time when Paul and Barnabas visited Jerusalem with the collection from Antioch, Acts xi. 30.

4. Fourteen years after his conversion, Paul and Barnabas visited Jerusalem to settle the question concerning circumcision, Gal. ii. 1; which therefore must have happened A.D. 49 or 50. It is mentioned by Luke Acts xv. and by Paul Gal. ii. 1—10. This settles the date of the Jerusalem decree, which the apostles took back with them to Antioch the latter end of the year. Lardner, vol. vi. p. 274.

5. The decree of Claudius to banish the Jews from Rome was issued A.D. 51. Lardner, *ibid.* p. 280. When the apostle came to Corinth, he there found Aquila and Priscilla, who had been banished by that decree: probably, therefore, he reached Corinth at the latter end of that year, where he staid a year and six months, that is, till March or April A.D. 53. Acts xviii. Lardner, *ibid.* p. 279.

After this period the chronology is tolerably clear. The apostle remained at Ephesus about three years. Acts xx. 31. He left that city in the spring of A.D. 56, passed two years in Macedonia, &c., and the winter of A.D. 57 at Corinth, which he left in the spring of A.D. 58, and kept the Passover at Philippi: he hastened to Jerusalem at the feast of Pentecost; where in a few days he was seized in the temple, and confined a prisoner at Cesarea for two years. He was sent to Rome A.D. 60, where he arrived in the spring of A.D. 61, and was released A.D. 63. Lardner, vol. vi. ch. xi. sect. 11, 12.

In this manner we obtain tolerably correct dates of many of the principal events. But there are some at which we can only guess; and difficulties attend every hypothesis. These are principally the date of the apostle's visit to Crete, of the First Epistle to Timothy, and of the journey to Illyricum.

¹ *Stephen martyred.*] The death of Stephen was an irregular act, yet no notice was taken of it by the Romans: hence it is concluded that this event took place in the interval between the removal of Pilate A.D. 35, and the appointment of Petronius A.D. 39 or 40; during which interval there was no procurator with power of life and death. Lardner places the martyrdom of Stephen in December A.D. 35. Lardner, vol. vi. p. 240, 241.

² *Invested with the apostolic office.*] A trivial controversy has been moved concerning the time when Paul became an apostle, which Lardner properly dates from the time of his conversion, when Christ appeared to him and gave him his commission. Acts xxvi. 15—20. Lardner, vol. vi. ch. xi. sect. 5.

- A.D. 37. Paul visits Arabia, Gal. i. 17.
- 38. Paul in Arabia; is instructed by Christ in the doctrine of the gospel, *ibid.*
- 39. Returns to Damascus; preaches in the synagogues; is persecuted; let down in a basket from the wall, and escapes to Jerusalem³, Acts ix. 23—25, 2 Cor. xi. 31, 32; spends a fortnight with Peter, Gal. i. 18; falls into the trance mentioned Acts xxii. 17; goes down to Caesarea Philippi, and from thence to Tarsus, Acts ix. 25—30, Gal. i. 22.
- 40. Petronius attempts to set up the statue of Caligula in the most holy place. The alarm excited diverts the Jews from persecuting the Christians, and gives rest to the church, Acts ix. 31. Peter visits Lydda, and heals Eneas, ver. 24,—Joppa, and raises Dorcas, ver. 40,—Caesarea, and converts Cornelius, Acts x., and returns to Jerusalem; where he vindicates his conduct towards the Gentiles, Acts xi. Paul remains at Tarsus, or in the neighbourhood, probably preaching the gospel in Syria and Cilicia, Gal. i. 21.
- 41. Paul at Tarsus. Barnabas is sent down by the apostles to Antioch, in consequence of the great success of the gospel among the Gentiles there, to confirm the new disciples, Acts xi. 22.

³ *Escapes to Jerusalem.*] The apostle Paul was converted A.D. 36, and died A.D. 65, making the whole course of his ministry and apostleship 29 years; of which two were passed in Arabia, two as a prisoner in Judea, and two in confinement at Rome: so that the whole course of his active ministry was no more than 23 years. After his conversion, he made five visits to Jerusalem, all of them very short. The first was three years after his conversion, when he escaped from Damascus, Acts ix. 26; and staid only fifteen days, Gal. i. 18. The second was in company with Barnabas, to bring a contribution from Antioch, Acts xi. 30, A.D. 44. The third visit was A.D. 50, when he and Barnabas were deputed to consult the apostles upon the question of circumcision, and returned to Antioch with the Jerusalem decree, Acts xv. The fourth was a mere salutation in his rapid journey in the summer of A.D. 53, Acts xviii. 22. And the fifth and last was at the feast of Pentecost A.D. 58, when he was almost immediately seized by the mob, and after two years' imprisonment was sent a prisoner to Rome, Acts xxi. 27.

- A.D. 42. Barnabas visits Tarsus, and brings Paul to Antioch, ver. 25. Lardner, *ibid.* ch. xi. sect. 8.
- 43. Paul and Barnabas pass a year at Antioch, where the disciples are named Christians¹, ver. 26, 27. Paul is favoured with the vision, or rapture, mentioned 2 Cor. xii.
- 44. Agabus foretells a famine: Paul and Barnabas are sent with a collection for the relief of the poor believers in Judea, Acts xi. 27—30. Herod persecutes the church, puts James to death, and imprisons Peter, who is released by an angel, Acts xii. 1—19. Herod dies at the end of the year. Paul and Barnabas, accompanied by Mark, return to Antioch, ver. 20—25. Dr. Lardner supposes that it was at this time that the apostle was favoured with the trance mentioned Acts xxii. 17.
- 45. Paul and Barnabas by divine direction set out upon a mission, accompanied by Mark. Lardner, *ibid.* sect. 9, Acts xiii. 1—3. They visit Seleucia and Cyprus, where Paul strikes Elymas the sorcerer with blindness for his malicious opposition to the gospel, converts the

¹ *Christians.*] A designation probably imposed by the enemies of Christianity, who annexed no other idea to Christ but that of a despicable Jew who had suffered an ignominious death for treason and blasphemy; and among the Greeks and Romans it would sound pretty much as עברי חלוי (*abde tolvi*) did to the Hebrews, who branded the disciples of Christ, as the *followers of the man that was hanged*. The word *Christian* occurs but three times in the New Testament, and always in a bad sense. The first is in the text before us, Acts xi. 26. It occurs secondly Acts xxvi. 28, "Almost thou persuadest me to be a *Christian*;" where it is observable that the apostle does not repeat Agrippa's words, and express a wish that he and all who heard him were altogether *Christians*, but altogether *such as himself*. And finally 1 Pet. iv. 16, where the word *Christian* is evidently mentioned as used by the enemies of the gospel synonymously with *malefactor*.—If the name *Christian* had been given by divine appointment, as many suppose, it would have been constantly used by the apostles and primitive believers; and must have occurred hundreds of times in the New Testament. It is very true that the title was soon adopted, and became the boast of the early believers, but not in the age of the apostles. The apostle Paul never uses the word *Christian* in all his epistles, instead of which he uses the epithets *holy*, *brethren*, *believers*, and the like: for which reason those words also have been generally adopted in the paraphrase, as it seemed improper to represent the apostle as using a word which he appears purposely to have avoided. See Lardner, *ibid.* p. 265.

- A.D. 45. proconsul Sergius Paulus, and takes the Roman name of Paul in exchange for his Jewish name, Saul; and, having passed through the island from Salamis to Paphos, ver. 4—12,
- 46. The apostles sail to Perga in Pamphylia, where they are deserted by Mark, ver. 13. They proceed to Antioch in Pisidia, where they preach the gospel with great success, ver. 13—51; but being persecuted and driven out by the malignity of the Jews, they escape to Iconium, ver. 52, 53, where they make a considerable stay, and gain many proselytes, ch. xiv. 1—6; but the Jews inflaming the multitude against them, they flee to Lystra.
- 47. At Lystra Paul heals the cripple, ver. 7—10, and with difficulty prevents the people from offering sacrifices to him and Barnabas as incarnate deities, ver. 11—18; but the same populace being afterwards instigated by emissaries from Antioch and Iconium, stone Paul and drag him out of the city; but recovering, he escapes to Derbe, ver. 19, 20; from which place, after having made a considerable number of converts, they return to Lystra, Iconium, Antioch in Pisidia, Pamphylia, Perga, and passing through Attalia they sail for Antioch in Syria, from whence they set out, and having made a report of their mission, they remain in that city a considerable time, ver. 21—28.
- 48. Paul continues at Antioch.
- 49. Paul at Antioch. Zealots from Jerusalem disturb the peace of the church by insisting upon the necessity of circumcision.
- 50. Paul and Barnabas are deputed to go to Jerusalem² to

² Deputed to Jerusalem.] Luke and Paul both give an account of this transaction: the former Acts xv., the latter Galatians ii. 1—10, but with a very different spirit.
Luke

A.D. 50. settle with the apostles the question of circumcision, Acts xv. 1—29. Paul strenuously supports the liberties of the Gentile church, and the validity of his mission is fully acknowledged by the other apostles, Gal. ii. 1—10. On their return they pass through Phenice and Samaria, announcing the decision of the apostles, and arrive at Antioch with the Jerusalem decree, accompanied by Judas and Silas, Acts xv. 30—35; Lardner, vol. vi. p. 273. Peter visits Antioch, and is publicly reproved by Paul for his duplicity, Gal. ii. 11—21. Silas remains at Antioch. Paul invites Barnabas to revisit the churches which they had planted. Barnabas proposes to associate Mark with them, which Paul refuses; in consequence of which disagreement they separate from each other, and Barnabas in company with Mark, and Paul with Silas, pursue different routes. Acts xv. 35—40; Lardner, *ibid.* ch. xi. sect. 10.

— 51. Paul and Silas visit Syria and Cilicia¹, ver. 41. They

Luke simply reports, that in consequence of the disputes concerning circumcision, the brethren at Antioch determine that Paul and Barnabas, and some others, should go up to Jerusalem to consult with the apostles and elders upon this question; but he says nothing of the high spirit which Paul exemplified upon this occasion, and which we learn only from his own account in the Epistle to the Galatians. Conscious of the high authority under which he acted, he would upon no account compromise his character as the apostle of the Gentiles, nor suffer his decisions to be called in question. And if he went up to Jerusalem to consult with the other apostles, it was not as the delegate of the church of Antioch, but by express divine revelation. Gal. ii. 1. And when there, he did not seek either for information or advice from his apostolic brethren, but only communicated to them the doctrine which he taught, in which they acquiesced, and to which they added nothing, but with the greatest readiness acknowledged his authority to be on a par with their own. And as to the bigots who would impose circumcision on the Gentiles, he treated them with the utmost contempt; and in defiance of their anathemas he brought up Titus with him to Jerusalem, who was an uncircumcised Gentile convert, and whom he would not suffer to be subjected to the yoke of the law.

¹ *Paul visits Syria and Cilicia.*] Witsius and L. Capellus think that the apostle went from Cilicia to Crete, it being very improbable that the gospel should not have been introduced into Crete till A.D. 63 or 64, the time assigned by Pearson, Benson, and others, when all the countries round had received it long before. Lardner, *ibid.* p. 276. Lardner is of opinion that the visit to Crete happened some time in the interval between the apostle's leaving Troas in the spring of A.D. 56, and returning thither again

A.D. 51. pass through Derbe and Lystra, where Paul finding Timothy, assumes him as an associate, having been well recommended by the elders, Acts xvi. 1—3. They pass on to Phrygia and Galatia, and being restrained by the spirit from preaching in the proconsular Asia, they proceed to Mysia, and being forbidden to visit Bithynia, they go on to Troas, ver. 4—8. At Troas a vision invites the mission into Macedonia. Luke joins the party, and

in the spring of A.D. 58, in his way to Jerusalem. In this interval also he places his journey to Illyricum, Rom. xv. 19, and his purposed residence at Nicopolis, either in Epirus or Thrace, Titus iii. 12. "But I cannot," says he, "digest the order of his journeys, since St. Luke has not related them." p. 287.

Dr. Ashworth, the late learned and respectable tutor of Mr. Coward's Academy at Daventry, in his manuscript life of the apostle conjectures that Paul took some opportunity of visiting and preaching the gospel in Crete during the three years which are assigned for his residence at Ephesus and in its vicinity; during which time it is allowed by critics that he did not confine himself wholly to that city and its environs. The mission to Crete is supposed to have occurred in the latter end of A.D. 55. And the apostle returning in the beginning of A.D. 56, writes the Epistle to Titus, directing him, when relieved by his successor, to come to him at Nicopolis, where he then proposed to pass the winter. But soon after he had sent this epistle, the apostle received the deputation from Corinth, which induced him materially to vary his plan; and, instead of spending the winter at Nicopolis, he proposes to pass it at Corinth. And, having sent his reply to the Corinthians by the messengers who brought their letter to him, the apostle dispatches Artemas to Crete to set Titus at liberty, directing him to go immediately to Corinth, and that after having waited long enough to observe the general state of things at Corinth, and the impression made upon the Corinthians by his letter, he should leave Corinth in time to meet the apostle, if possible, at Troas, where he intended to be, soon after Pentecost, in his way from Ephesus to Macedonia. But the apostle being probably obliged to leave Ephesus sooner than he intended, in consequence of the tumult of Demetrius and the artists, did not find Titus at Troas; and, being impatient to receive tidings from Corinth, he hastened into Macedonia, where, to his great joy, he found the evangelist, 2 Cor. ii. 12, 13, vii. 5—7. But though the tidings brought by Titus were upon the whole encouraging, yet the apostle, willing to allow the irregular members more time to reflect and to reform, determined upon deferring his proposed visit till the following year; and, instead of going to Corinth at the latter end of A.D. 56, he made a circuit into Illyricum, from which he is supposed to have returned in the spring of A.D. 57 to Macedonia, where he probably found Timothy, who joined with him in writing the Second Epistle to the Corinthians; which was carried by Titus and Luke, and in which he apologizes for having so long deferred his visit. 2 Cor. i. 15—24, ix. 2, compared with 1 Cor. xvi. 1—4. The apostle followed this letter in person at the latter end of the year; and, having passed three months at Corinth and written an epistle to the Romans, he leaves Corinth in the spring of A.D. 58, and reaches Philippi at the Passover in his way to Jerusalem.

This scheme is acknowledged to be only a hypothesis; but such is every other way of accounting for this part of the apostle's missionary travels, and it is only proposed as affording a probable solution of the difficulties which exist.

A.D. 51. begins to write in the first person, ver. 9, 10. They sail first to Samothrace, and then to Neapolis; they visit Philippi, where Lydia is converted, the pythoness dispossessed, the apostles accused, beaten, and imprisoned, released by miracle, the jailer converted, the magistrates humbled, and the apostles set at liberty, ver. 11—40. Passing through Amphipolis and Apollonia, they arrive at Thessalonica, where they make some stay, and preach the gospel with great success. Here Paul works for his subsistence, and receives supplies from Philippi. Philip. iv. 16. They are driven from Thessalonica in consequence of a tumult excited by the unbelieving Jews, Acts xvii. 1—10. Paul escapes to Berea, where he makes many converts, and the Bereans are commended for trying his doctrine by the scriptures, ver. 11, 12: but, the Jews from Thessalonica exciting the populace against him, the apostle is conducted privately to Athens, leaving Silas and Timothy behind, ver. 13—15. Timothy soon follows, and is sent by the apostle to visit and comfort the Thessalonians, 1 Thess. iii. 1. At Athens the apostle, moved by the gross idolatry of the place, remonstrates against it, Acts xvii. 16—18; and being brought before the court of Areopagus, he defends himself in the eloquent speech recorded Acts xvii. 21—31; and, though ridiculed by the philosophers, he makes some respectable converts, ver. 32—34. Paul proceeds to Corinth; meets Aquila and Priscilla, banished from Rome by Claudius's decree; lodges in their house, and supports himself by working in their occupation, ch. xviii. 1—3, being assisted occasionally by supplies from other churches, 2 Cor. xi. 8. At Corinth the apostle is joined by Silas and Timothy, Acts xviii. 5.

— 52. Paul continues at Corinth a year and a half; and from

A.D. 52. this city he writes the two epistles to the Thessalonians, and the epistle to the Galatians, Acts xviii. 11.

— 53. The first three months at Corinth. Gallio the proconsul refuses to listen to the complaints against Paul, ver. 12—17. Paul goes to Cenchrea; visits Ephesus for a short time; sails to Cesarea; makes a short visit at Jerusalem; spends some time at Antioch; passes through Galatia and Phrygia, in order confirming the churches; and, having made a circuit through the upper regions of Asia Minor, he arrives at Ephesus¹ after Apollos was gone to Corinth. Acts xviii. 18—xix. 1.

— 54. Paul at Ephesus, where he performs extraordinary miracles; and where the sons of Sceva are beaten by the demoniac, ver. 2—20. Claudius dies Oct. A.D. 54². The apostle proposes, after visiting Macedonia and Achaia, to go to Jerusalem, and thence to Rome. Acts xix. 21.

— 55. Paul probably visits Crete, and thence, perhaps, sends his First Epistle to Timothy. He leaves Titus to settle the church, Titus i. 5. Soon after his return he writes the Epistle to Titus, intending at that time to pass the winter at Nicopolis, where he directs Titus to meet him. Titus iii. 12.

— 56. The apostle proposes to remain at Ephesus till Pentecost, 1 Cor. xvi. 8; receives an epistle from Corinth, and writes the First Epistle to the Corinthians in re-

¹ *Arrives at Ephesus.*] Dr. Lardner says, "possibly in October or November;" and adds, "I hope I have allowed time enough for all the journeys hitherto mentioned; and that I have not brought Paul to Ephesus too soon." Lardner, *ibid.* p. 280. The learned writer certainly keeps the apostle pretty much upon the alert during the summer of A.D. 53; and Dr. Ashworth inclines to allow him another year, beginning his mission from Antioch a year earlier. It is impossible to be perfectly accurate, and Dr. Lardner's calculations are, upon the whole, as probable as any.

² *Claudius dies.*] See Lardner, *ibid.* p. 282.

A.D. 56. ply.—He changes his plan; sends Artemas to relieve Titus, and directs Titus to go to Corinth to see the state of things there, and to meet him at Troas, 2 Cor. ii. 12, 13. He sends Timothy and Erastus into Macedonia, Acts xix. 22. A tumult was excited at Ephesus by Demetrius and the artists, ver. 23; after which the apostle set out for Macedonia, xx. 1; and, leaving Ephesus probably something sooner than he intended, he comes earlier than he was expected, to Troas, 2 Cor. ii. 12. Not finding Titus there, and being impatient to receive tidings from Corinth, he crosses the sea into Macedonia, where he finds the evangelist, who gave him a favourable account of what was passing at Corinth.—From Macedonia, it is commonly believed, though probably erroneously, that the apostle dated his First Epistle to Timothy¹.

When he wrote to the Corinthians, it was his intention to have passed the winter at Corinth, 1 Cor. xvi. 6. But the intelligence he received from Titus, not being

¹ *The First Epistle to Timothy.*] It seems quite incredible that Paul, if he wrote this letter to Timothy from Macedonia, immediately after he had left Ephesus, 1 Tim. i. 3, should have made no allusion whatever to the danger to which he had been exposed by the tumult at Ephesus, to which he so feelingly refers in the Second Epistle to the Corinthians, which was written a year afterwards. This and other considerations have led Pearson, Paley, Macknight, and others, to fix the date of this epistle after the apostle's first imprisonment about A.D. 64. But, besides that this hypothesis contradicts the apostle's assertion that he should never visit Ephesus again, Acts xx. 25, it could hardly have been necessary at that time to have cautioned Timothy that no man should despise his youth, 1 Tim. iv. 12. On every hypothesis difficulties seem almost insurmountable. It seems to me possible that the epistle might have been written from Crete A.D. 55, when the apostle was there with Titus. He might have left Timothy to superintend the church at Ephesus during his absence, intending to return soon. The obvious objection against this is ch. i. 3, where he says expressly that he left Timothy at Ephesus when he went into Macedonia. This difficulty would be obviated if we could admit the reading of a manuscript of Hilary, "I besought thee to abide still at Ephesus (*cùm ires in Macedoniam*), when thou wert going into Macedonia." See Griesbach *in loc.* ed. 2. But it must be acknowledged that this reading is not supported by any other authority.

A.D. 56. quite satisfactory, induced him to alter his plan, and to defer his visit to Corinth till the year following. In the mean time, after passing a few months in Macedonia, he went, perhaps in September or October, to preach the gospel in Illyricum. It is believed that Titus accompanied him, 2 Tim. iv. 10, 2 Cor. viii. 17, and Luke v. 22; and perhaps Timothy, whose name he joins with his own in the inscription of the Second Epistle to the Corinthians. The apostle and his associates returned to Macedonia in the spring of A.D. 57, Rom. xv. 19.

— 57. Returns to Macedonia; writes the Second Epistle to the Corinthians, joining the name of Timothy with his own. This he sends by Titus, 2 Cor. viii. 6, 22, accompanied by two other brethren, one of whom was probably Luke². See ver. 18, 19, and P.S. to the epistle. At the latter end of the year he visits Corinth, and stays three months, Acts xx. 3. From Corinth the apostle writes the Epistle to the Romans.

— 58. Paul reaches Philippi before the Passover, and there

² *Probably Luke.*] Luke first joined the apostle at Troas, and accompanied him into Macedonia, Acts xvi. 10, 11. He seems to have parted from him at Philippi, Acts xvii. 1, but to have joined him again at Philippi when he quitted Macedonia on his way to Jerusalem A.D. 58, and from that time to have been his constant associate, Acts xx. 1—6, Lard. vol. vi. p. 105. It is remarkable that Luke, through his whole history, never mentions Titus, though they must often have travelled together in company with the apostle; and in this instance were associated in the same mission. There must have been some reason for this pointed neglect. Perhaps the following may be assigned as not improbable: The apostle in his Second Epistle to Timothy, written probably soon after the commencement of his first imprisonment, ch. vi. 10, 11, complains of being abandoned by many of his friends. "Demas hath forsaken me, having loved this present world, and is departed to Thessalonica, Crescens to Galatia, Titus to Dalmatia. Only Luke is with me." Demas, it appears, soon repented, and joined the apostle again; who makes honourable mention of him in the epistles to the Colossians and Philemon. But of Titus we hear no more. It does not appear that he ever returned to the apostle: his name is never mentioned again. And Luke, who was then writing his history, which closes with Paul's imprisonment, might so far resent the conduct of Titus as not to introduce his name.

A.D. 58. spends the days of unleavened bread, ver. 6; and is again joined by Luke, who perhaps accompanied the apostle from Corinth. At Troas he raises Eutychus to life, ver. 7—12. From Troas he passes by Assos, Mitylene, Chios, Trogyllium, and Miletus, on his way to Jerusalem. At Miletus he sends for the elders of Ephesus, and delivers to them the beautiful and affecting charge recorded ver. 17—38. Hence he passes by Rhodes, Patara, Tyre, Ptolemais, and Cesarea, where Agabus foretells his imprisonment and bonds, Acts xxi. 1—14; and reaches Jerusalem by the feast of Pentecost, ver. 15, 16. Here, having by the advice of James joined in purification with four Nazarites, seven days after his arrival, an outcry of profaning the temple was raised against him by some Asiatic Jews; and being seized and beaten by the mob, he was rescued by the Roman military commander Claudius Lysias, by whom he was permitted to address the people in his own defence, xxi. 18—xxii. 21. This harangue being interrupted by a tumult, the commander ordered him to be examined by scourging; but desisted upon being informed that the apostle was a free citizen of Rome, ver. 22—30. The next day being examined before the council, and having severely reproved the high-priest for ordering him to be struck without any provocation, the apostle being reminded of the dignity of the magistrate, apologizes for his freedom; after which he divides the council, by declaring himself a Pharisee, and, being in danger of his life, he was rescued by the Roman commander, Acts xxiii. 1—10, and afterwards encouraged by Christ in a vision, ver. 11. Forty Jews having bound themselves by an oath to assassinate the apostle, and the conspiracy being

A.D. 58. discovered by a youth who was related to him, the Roman commander again protects him, and sends him by night under a military escort to Cesarea, to plead his cause before Felix, the Roman governor, ver. 12—35; who, when his accusers were come, after having heard Tertullus's charge and the apostle's manly defence, defers the judgement, and remands the apostle into custody, expecting that he would offer him a bribe to be set at liberty. In the mean time he frequently sends for the apostle, and hears his doctrine with emotion: nevertheless he keeps him in confinement for two years; and when recalled from his government, in order to gratify the Jews whose resentment he feared, Felix leaves Paul in bonds. During this period we are not told that the apostle either wrote an epistle or delivered a discourse; though we may be sure that he would gladly avail himself of every opportunity that offered to teach the gospel, Acts xxiv.

—59. Paul a prisoner at Cesarea.

—60. Paul still in prison. Festus succeeds Felix; visits Jerusalem, where the Jewish rulers allege charges against Paul; he orders the accusers down to Cesarea, where he hears but does not decide the cause, Acts xxv. 1—4. To please the Jews, however, Festus proposes to the apostle to take his trial at Jerusalem, which the apostle, apprehensive for his life, declines; and availing himself of his privilege as a Roman citizen, he appeals to Cesar; which appeal is allowed by Festus and his council, ver. 5—12. Shortly afterward, Agrippa and Berenice being upon a visit to Festus to compliment him upon his accession to the government, Festus states the case of the apostle, and his own difficulty in describing the nature of the charge, ver. 13—22.

A.D. 60. Agrippa earnestly desiring to hear Paul, Festus consents; and the apostle being brought into court, and leave being granted, ver. 23—27, he makes the eloquent defence recorded ch. xxvi. 1—30; after which the king and the governor express their regret that, on account of his appeal, they could not immediately release him, ver. 31, 32. At the latter end of the year, perhaps in October, he sets sail for Rome, ch. xxvii. 1—13; and the weather proving tempestuous, and the mariners being disappointed in their purpose of sheltering themselves in Crete, the ship was wrecked on the coast of Malta, probably in the month of November, ver. 14—44.

— 61. At Malta Paul miraculously escapes from the bite of a viper, ch. xxviii. 1—6; he heals the father of Publius, and others, ver. 7—10; and at the end of three months he sails for Italy, lands at Puteoli, passes a week with his friends, and proceeds to Rome¹, ver. 11—14; where, probably after an early hearing of his cause, he was permitted to reside at his own house in military custody, and to preach and teach without restraint, ver. 15—30. Soon after his first hearing he writes the Second Epistle to Timothy².

— 62. Paul a prisoner at Rome, ver. 31, 32; writes the Epistles to the Ephesians or Laodiceans, the Philippians, the Colossians, and Philemon.

— 63. Paul released³, probably in the spring. Dictates the

¹ *Proceeds to Rome.*] Probably in the month of February, in the seventh year of the reign of Nero. See Pearson and Witsius *apud* Lardner, *ibid.* p. 294.

² *Second Epistle to Timothy.*] This fact appears to be decisively established by Lardner, vol. vi. ch. xii. sect. 10.

³ *Paul released.*] For the conjectures and traditions concerning the apostle after his release from what is called his first imprisonment, see Lardner, vol. vi. ch. xi. sect. 13.

- A.D. 63. Epistle to the Hebrews, if that be his ; is supposed to have visited Colossæ, Philippi, Ephesus, and Jerusalem ; and after this to have returned to Rome. Some have thought that he visited Spain, and even Britain, but of this there is no proof or probability.
- 64. Rome was set on fire by Nero, who, to exonerate himself, charged the crime upon the Christians, for which they were cruelly persecuted.
- 65. In this persecution the apostles Paul and Peter both suffered martyrdom ; it is said on the same day ; Peter by crucifixion ; Paul, as a Roman, by decapitation. He was buried in the Via Ostiensis, being probably about sixty years of age. That the apostle did not survive this persecution is highly probable ; as, otherwise, he could not have failed to have written an Epistle of condolence, of consolation, and encouragement, upon this memorable occasion.

END OF THE LIFE OF PAUL.

APPENDIX TO THE LIFE OF PAUL.

“A TABLE OF ST. PAUL’S EPISTLES, IN THE ORDER OF TIME;
WITH THE PLACES WHERE, AND THE TIMES WHEN, THEY
WERE WRITTEN.”

[Prefixed to Dr. Lardner’s Supplement, in his Works, vol. vi., Dr. Kippis’s edition.]

EPISTLES.	PLACES.	A.D.
1 Thessalonians . . .	Corinth	52
2 Thessalonians . . .	Corinth	52
Galatians	{ Corinth near the end of . . .	52
	{ or Ephesus the beginning of . . .	53
1 Corinthians	Ephesus the beginning of . .	56
1 Timothy ¹	Macedonia	56
Titus ² , in or near	Macedonia before the end of . .	56
2 Corinthians	Macedonia about October . . .	57
Romans	Corinth about February . .	58
Ephesians ³	Rome about April	61
2 Timothy	Rome about May	61
Philippians	Rome before the end of . .	62
Colossians	Rome before the end of . .	62
Philemon	Rome before the end of . .	62
Hebrews	Rome, or Italy . . in the spring of . . .	63

¹ 1 *Timothy*.] For reasons, which are elsewhere assigned it seems quite impossible that the First Epistle to Timothy should have been written in the journey which Luke mentions, when the apostle went from Ephesus to Macedonia in the spring of A.D. 56. And the hypothesis which assigns a date to this epistle in a journey which happened on the apostle’s return to Rome A.D. 64, after his first imprisonment, is liable to great, though not equal, difficulties. The supposition that the apostle visited Crete from Ephesus, that he then left Timothy in charge of the church at Ephesus, and that

he wrote a letter of advice to him from Crete, is the hypothesis which appears to me to be attended with the fewest difficulties; though neither this nor any other hypothesis is supported by much external evidence. Upon this supposition, the First Epistle to Timothy would be dated about the latter end of A.D. 55.

² *Titus, in or near Macedonia.*] If the late Dr. Ashworth's hypothesis be admitted, that "the apostle went from Ephesus to preach the gospel in Crete, where he left Titus," the Epistle to Titus must have been written from Ephesus in the beginning of A.D. 56, before the apostle had received the letter from the Corinthians. This induced him to change his plan, and to send a message to Titus; that instead of meeting him at Nicopolis, he should go forthwith to Corinth, and, after having learned the state of things there, that he should return immediately to meet the apostle at Troas, or at least in the nearest city of Macedonia.

³ *Ephesians, Rome A.D. 61.*] Dr. Lardner has taken great pains to show that the Epistle to the Ephesians was not only actually addressed to the Ephesians, but that it was the first of all the epistles which were dated from Rome; and that, together probably with the Second Epistle to Timothy, it was sent to Ephesus by Tychicus, who returned again to Rome in time to carry the Epistles to the Colossians and Philemon. Lardner, *ibid.* vol. vi. p. 327. But Dr. Paley in his *Horæ Paulinæ* has demonstrated with such irresistible evidence that the Epistles to the Ephesians and the Colossians must have been written nearly at the same time; and it is so clear, and indeed undisputed, that the Epistle to the Colossians was written near the close of the first imprisonment, that Dr. Lardner's argument cannot be sustained. It is also equally evident, and demonstrated by Paley, that the letter could not be addressed to the inhabitants of Ephesus; but was either a general circular epistle, or the Epistle to the Laodiceans to which the apostle alludes Col. iv. 16. At all events, this epistle must have been written and sent at the same time with that to the Colossians and the Epistle to Philemon, and by the same messengers, before the end of A.D. 62. The Epistle to the Philippians was probably written somewhat later; Epaphroditus, the bearer of it, Phil. ii. 25, being with the apostle at Rome when he sent the Epistle to the Colossians, Col. iv. 12.

The following, therefore, appears to be the most probable order of the Epistles, from 1 Timothy:—

EPISTLES.	PLACES.	A.D.
1 Timothy	Crete	the latter end of ... 55
Titus	Ephesus	beginning of
1 Corinthians	Ephesus	spring of
2 Corinthians	Macedonia	about October 57
Romans	Corinth	about February ... 58
2 Timothy	Rome	about May
Ephesians	Rome	before the end of .. 62
Colossians	Rome	before the end of .. 62
Philemon	Rome	 62
Philippians	Rome	near the end of 62
Hebrews (writer unknown)	Italy	in the spring of 63

THE EPISTLES
OF
PAUL THE APOSTLE
TRANSLATED,
WITH
AN EXPOSITION AND, NOTES.

THE EPISTLE

OF PAUL THE APOSTLE

THE EPISTLES

THE ROMANS

PAUL THE APOSTLE

TRANSLATED

WITH

AN EXPOSITION AND NOTES

THE EPISTLE

OF PAUL THE APOSTLE

TO

THE ROMANS.

INTRODUCTION AND ANALYSIS.

THE APOSTLE PAUL is supposed to have left Ephesus about Pentecost, A.D. 56, and to have spent the following winter in Macedonia. It was his design to have visited Corinth in the spring; but it appears probable that he deferred his journey a year longer than he intended, see 1 Cor. xvi. 1—8 compared with 2 Cor. i. 15—24, ix. 1—4, and that he availed himself of this opportunity to preach the gospel in Illyricum and the neighbouring regions. Rom. xv. 19—23.

From Macedonia the apostle came to Corinth, probably in the latter end of the year 57; and, having passed three months in that city, he returned to Macedonia in February A.D. 58, on his way to Jerusalem: but he did not leave Philippi till after the passover.

During his residence at Corinth the apostle wrote his epistle to the Romans. This appears from the recommendation which he gives, ch. xvi. 1, of Phebe, a deaconess of the church at Cenchrea, a sea-port in the neighbourhood of Corinth: this person was probably intrusted with the epistle. He also mentions Gaius as his host, Rom. xvi. 23; who was an eminent disciple at Corinth, and one of the very few whom the apostle himself had baptized,

1 Cor. i. 14. That the epistle was written by Paul at the time assigned as its date, is manifest from the circumstance of his being engaged to carry to Jerusalem a contribution which at his recommendation had been made for the poor believers there, by their more opulent brethren in Macedonia and Achaia, Rom. xv. 25—31. Comp. 1 Cor. xvi. 3, 4. Upon which occasion it appears, that several persons, whose names are mentioned as sending their salutations to their brethren at Rome, were his companions from Greece. Rom. xvi. 21; Acts xx. 4.

It is uncertain when, or by whom, the gospel was first preached at Rome. It seems evident that no apostle had yet been there; it being probable, from Rom. i. 11, that no spiritual gift had hitherto been conferred on the Roman believers, as the apostle expresses his wish to visit them for this very purpose. It is certain, however, that the number of believers at Rome at the time when the epistle was written was very considerable, and their character extensively and deservedly celebrated through the churches, Rom. i. 8. Nor is it at all surprising or improbable, that a numerous body of believers should then exist at Rome. The imperial city was the metropolis of the world, and the resort of immense numbers from all quarters. Many Jews resided there as sojourners or inhabitants; and among these, no doubt, were many believers in Christ, whose persecution by their countrymen probably occasioned those tumults for which the Jews were banished by the decree of Claudius, A.D. 50. This decree expired with him three years afterwards, when the Jews were permitted to return. Aquila and Priscilla, natives of Pontus, who had left Italy on account of Claudius's decree, were found by the apostle at Corinth, Acts xviii. They accompanied him to Ephesus; and at the time when the apostle wrote they had returned and were resident at Rome, Rom. xvi. 3. It cannot admit of a doubt, that many heathen converts also resorted thither; and among them were probably some persons of distinction, and philosophers. These might have access to persons of rank at Rome, some of whom might be captivated with the simplicity of the Christian faith, and the benignity and perfection of christian morals, and might upon these grounds be induced to profess their faith in the doctrine of Christ. When the apostle was a prisoner at Rome, there were saints even in Cesar's household. Aristobulus and Narcissus, Rom. xvi. 10, 11, are supposed to be persons of consequence, who, if not believers themselves, connived at the profession of Christianity by their domestics and dependents. Epaphras, or Epaphroditus, so often mentioned with applause by the apostle Paul in his epistles, is be-

lieved by some to have been the celebrated freedman of Nero¹. And even Burrhus, the preceptor of Nero and governor of the city, is by many thought to have been partial to the Christians, if he was not himself a believer. These facts are mentioned to show that it is not at all incredible, that a numerous and flourishing society of believers should have existed at Rome, though no apostle had been there to raise it; and that the mention of such a society is no presumption, as some have thought, against the authenticity of the epistle to the Romans.

This is one of those epistles, the genuineness of which, as Eusebius attests, was never called in question in the primitive ages of Christianity; and such are the internal characters of its authenticity, that it can hardly be disputed by any who are acquainted with the apostle's train of thought, or with his style of writing².

The principal design of this excellent epistle is to exhibit and magnify the great mercy of God in the dispensation of the gospel to Jew and Gentile; to illustrate the excellence of that dispensation, to justify the measures of the divine government, and to induce the believers at Rome to adorn their Christian profession by the practice of universal virtue.

The epistle is distributed, as most of the apostle's writings are, into two great divisions, DOCTRINAL and PRACTICAL. The DOCTRINAL, or argumentative portion, extends through the first eleven chapters; the remainder of the epistle is chiefly occupied in PRACTICAL exhortation and advice.

The apostle, after a suitable introduction expressive of his apostolic authority, his good-will, and his earnest desire to visit them in person, chap. i. 1—17, enters upon the ARGUMENTATIVE portion of his epistle, which, without any formal distribution, he arranges under four heads—the Unmerited Goodness of God in communicating the gospel dispensation both to Jew and Gentile, chap. i. 18—v.; the efficacy of the motives of the gospel for the Sanctification of believers, chap. vi.—viii. 17; also for their Consolation and encouragement, chap. viii. 18 to the end; and, finally, the apostle states and justifies the conduct of Divine Providence in the present Rejec-

¹ See Philip. i. 13, iv. 22; also Dr. Jones's Series of Important Facts, chap. iv. This learned writer supposes Seneca likewise to have been a Christian.

² The argument in favour of the genuineness of the Epistle to the Romans, from undesigned coincidences with facts related in Luke's History, is beautifully and irresistibly stated in Dr. Paley's *Horæ Paulinæ*: but it does not admit of abridgement.

tion of the Jewish nation from a covenant state, and in the Invitation of the Gentiles, chap. ix.—xi.

In pursuing this train of argument, under the First head, the apostle shows that neither Jews nor Gentiles possess any claim to the blessings of the gospel upon the ground of merit. And here 1. he considers the case of the heathen, chap. i. 18 to the end;—2. the case of the Jews, chap. ii. 1—iii. 20;—and 3. the case of both united, chap. iii. 21 to the end.—The apostle then states at large, that Abraham was justified by faith without merit, and that his justification was a pattern for all who believe in Christ, and who are admitted into the Christian covenant without any claim of right on their part, chap. iv.—The apostle further illustrates the privilege and happiness of those who are admitted thus freely, and from pure undeserved mercy, into the gospel covenant, chap. v. 1—11,—and finally, he argues his proposition, from the curse entailed upon the posterity of Adam by the lapse of their first parent, and states the vast extent of the blessings of the gospel beyond the miseries of the Fall, chap. v. 12 to the end.

The apostle, having thus established the mercy of God in the free gift of the gospel to those who had no antecedent claim to its blessings, proceeds

Secondly, to prove that the motives of the gospel are effectual to promote the renunciation of sin and the love and practice of universal virtue; 1. with regard to Gentile believers, who by the profession of the gospel are raised to a new life, chap. vi. 1—11, and entered into a new service, chap. vi. 12 to the end.—And 2. with regard to the Jewish believer: he is first released from a dead and united to a living principle, chap. vii. 1—4; and secondly, as the law, by its severity, goaded those who were under its yoke to desperation and to vice, so the gospel, by the promise of forgiveness, encourages hope and animates to virtue. This the apostle illustrates by a beautiful allegory, in which he represents the awakened Jew, not yet released from the law, as suffering under the domineering tyranny of guilty passions, which were subdued and slain by the grace and mercy of the gospel, which set him free from the tyranny of the law, and inspired him with life and energy to obey the commandments of God, chap. vii. 5—viii. 17.

In his Third argument the apostle shows, that the principles and discoveries of the gospel are amply sufficient for the Consolation and encouragement of believers, whether Jews or Gentiles, under all their trials and persecutions, chap. viii. 18 to the end.

The Fourth argument treats of the present rejection and ultimate restora-

tion of the Jews, and of the invitation of the Gentiles into the privileges of the covenant. And First, he introduces the subject with great reluctance, chap. ix. 1—5;—he obviates objections, ver. 6—24;—he shows that these important events were foretold by the prophets, ver. 28 to the end;—he laments that his countrymen should reject the gospel, the easy requisitions of which he clearly defines, chap. x. 1—13;—and he vindicates the mission and the success of the apostles of Christ, notwithstanding the foreseen rejection of the Jews, ver. 14 to the end. Secondly, concerning the restoration of his countrymen, he first shows that the present rejection of the Jews is not *total*, chap. xi. 1—10—and, further, that it is not *final*—and that in the mean time it accomplishes the wise and beneficent purposes of the divine government, as their ultimate restitution also will, ver. 11 to the end.

The apostle, having thus closed the ARGUMENTATIVE portion of this epistle, now proceeds to the PRACTICAL part.

And First, he exhorts believers, in consideration of the freedom of their admission to the privileges of the gospel, to adorn their profession by the practice of christian virtue, and by a faithful performance of the duties of their respective stations in the Church, chap. xii.

Secondly, upon Christian principles he enjoins the practice of all civil and social duties, chap. xiii.

Thirdly, the apostle recommends mutual candour to those who hold different opinions concerning things in their own nature indifferent, and particularly concerning the holiness of times, and the distinctions of food, chap. xiv. 1—xv. 13.

Fourthly, the apostle apologizes for the freedom of his address; he pleads his privilege as the apostle of the Gentiles; he modestly reports his great success; he expresses his intention to visit Rome in his way to Spain, after having finished his commission at Jerusalem; he is confident that his visit will be a mutual blessing; he requests their prayers for his safety and success, and concludes with his benediction, chap. xv. 14 to the end.

Fifthly, by way of postscript, the apostle recommends to their protection the person who was intrusted with the conveyance of the epistle; he sends various salutations to friends at Rome; he cautions them against the artifices of those who would disturb the peace of the church; he transmits the salutations of believers at Corinth to their brethren at Rome; he annexes a

suitable doxology; and concludes with repeating his apostolical benediction.

The Postscript containing the date, which in many cases is of no authority, in this epistle happens to be true. The letter was written at Corinth, and intrusted to the care of Phebe, a Christian of respectability at Cenchrea.

THE EPISTLE TO THE ROMANS.

THE APOSTLE'S INTRODUCTION.

CHAP. I. 1—17.

1. **THE** apostle introduces the epistle with an appropriate salutation, in which he hints at the argument for Christianity from the accomplishment of prophecy, ver. 1, 2; and from the resurrection of Christ, ver. 3, 4; and in the course of which he also asserts his own apostolic mission to the Gentiles, ver. 5—7. Ch. I.

*PAUL a servant*¹ *of Jesus Christ, invited to be an apostle, separated to the gospel of God, (which he had promised before by his prophets in the holy scriptures,) concerning his son (who by natural descent was of the lineage of David, but with respect to his inspiration, was miraculously distinguished as the son of God by his resurrection from the dead,) even Jesus Christ our Lord; through whom we have received the favour of an apostleship, for preaching obedience to the faith among all the Gentiles, for the sake of spreading his name: among which are ye also invited by Jesus Christ: To all in Rome, who are beloved of God, invited, and holy, favour be to you and peace from God our Father and from the Lord Jesus Christ.* Ver. 1.
2.
3.
4.
5.
6.
7.

This sentence is a memorable example of that involved and intricate style which so much distinguishes the apostle's writings, and which, being very difficult to counterfeit, constitutes one considerable internal proof of the genuineness of Paul's epistles. It arises from the warmth and fulness of his heart, which often prevented him from paying attention to accuracy of method and perspicuity of expression. The main design of the apostle is to represent the gospel dispensation as the free unmerited gift of God,

¹ *Paul a servant*] “*Δεσλος* is a servant who is the absolute property of his master, and bound to him for life.”—Dr. Taylor.

Ch. I. both to Jews and Gentiles; and authoritatively to establish the full equality of the Gentile believer with the believing Jew. With a view to this, in the very first sentence, and in the introductory salutation of the epistle, he asserts the divine authority of the gospel revelation as founded upon the prophecies of the Jewish scriptures; the claim of Jesus to be the true Messiah established by his resurrection from the dead; and his own apostolic mission for the conversion of the heathen world. And he addresses the whole body of Christians at Rome, consisting of converts both from Jews and Gentiles, as all equally entitled to those high and honourable appellations which under the old covenant were appropriated to the Jews alone, as the peculiar people of God.

Ver. 1. *Paul a servant, a slave, or bondman, of Jesus Christ*; to whom his whole life was devoted, and from whose authority he had neither inclination nor power to emancipate himself.

*Invited to be an apostle*¹. Not nominated by Christ during his personal ministry, nor, like Matthias, admitted by lot; but invited to the apostolic office by Jesus after his resurrection, who for this purpose appeared to him in the way to Damascus, and invested him with power and authority in no respect inferior to any of his colleagues.

Separated to the gospel of God. By divine direction, solemnly set apart with Barnabas for the ministry of the gospel to the Gentiles, and recommended by the brethren to the blessing of God. Acts xiii. 2².

It is observable that the apostle here calls the Christian revelation, the gospel of God. It originated in the mercy of God: from whom Christ received his commission. And the doctrine of the gospel is the best gift of God to man: it is glad tidings to an ignorant, an idolatrous, and a sinful world. It brings life and immortality to light.

2. This gospel had been *promised before by the prophets in the holy scriptures*³. This observation is with great propriety introduced by the apostle, in order to excite the attention of those of his countrymen at Rome who might see or hear this epistle. It was no new doctrine which the apostle taught, nothing inconsistent with that religion which they had received from

¹ *Invited*] “and therefore a true apostle; as an invited guest is a true and proper guest.”—Taylor. See Acts ix. 1—22, xxvi. 16—18.

² *Separated, &c.*] Or, by a divine designation from his birth. Gal. i. 15.

³ *Promised by the prophets, &c.*] “An observation well calculated to conciliate the attention of his Jewish readers. It would put the Jew upon inquiring.”—Taylor.

their ancestors ; on the contrary, it had been repeatedly attested by the prophets under the Mosaic dispensation, who had foretold that the Messiah should appear and suffer, and that he should be the first who would be raised from the dead to an immortal life. The apostle calls the books of the old Testament the holy Scriptures, or the holy Writings, not because he regarded them as being all divinely inspired, but because they were pre-eminently distinguished from all other books which then existed, as containing upon the whole a faithful narrative of divine communications to the Jewish nation.

Ch. I.

*The gospel of God concerning his son*⁴; that is, concerning the Messiah: for that is the appellation by which the Messiah was to be distinguished from other prophets. They were only servants, but he was a son. Heb. i. 1.

Ver. 3.

*Who by natural descent was of the lineage of David, but with respect to his inspiration, was miraculously distinguished as the Son of God*⁵ by his resurrection from the dead. This illustrious person, the head of the new dispensation, as a man was descended from the family of

4.

⁴ *Concerning his son.*] Christ is called the Son of God for two reasons: first, because this title is equivalent to that of Messiah, and was so understood by the Jews. See John i. 50. "Thou art the Son of God; thou art the King of Israel." Compare Mark i. 1, Luke iv. 41, xxii. 67, 70. Secondly, because he was raised from the dead and put into possession of an immortal life. See Acts xiii. 33, Heb. v. 5. In this view Christ is called the *first-born*, having been the first human being who was raised to immortality from the grave. Col. i. 15, 18, Heb. i. 6, Rev. i. 5. All believers, as heirs of the same inheritance, are also sons of God. John i. 12, Rom. viii. 14—17, 1 John iii. 2. Hence they are co-heirs with Christ, and he is the first-born among many brethren. Rom. viii. 29. These are the only senses in which the title Son of God is applied to Christ in the *genuine* apostolical writings.

⁵ *Who by natural descent, &c.*] Literally, "according to the flesh,"—"according to the spirit of holiness," &c. The antithesis between *κατα σαρκα*, according to the flesh, and *κατα πνευμα αγιωσυνης*, according to the spirit of holiness, is obvious to every attentive reader. Some have supposed, that by the former the apostle means what is called the human nature of Christ, and by the latter his divine nature. But Dr. Doddridge justly rejects this interpretation, because, even upon orthodox principles, it is not agreeable to the style of the scriptures to call the divine nature of Christ the holy spirit. Mr. Locke by the "spirit of holiness" understands "that spiritual part of Christ which, by divine extraction, he had immediately from God," and in this interpretation Dr. Taylor concurs. But this by no means suits the connexion, nor the scope of the apostle's argument; for how can the resurrection of Christ prove, that the soul which animated his body was of a nature different from other human souls? The expression, spirit of holiness, or holy spirit, must therefore be taken in its common acceptation, of divine inspiration. The apostle's meaning then will be clear and obvious. By natural descent Christ is of the lineage of David, but by his inspiration he is the Son of God. *q. d.* As a *man* he is descended from David, agreeably to the predictions of the Jewish scriptures; but as a *prophet* he is distinguished (*ορισθεντος*, accurately marked out and defined. See Schleusner) from all others, as being entitled to the appellation of Son of God, or the promised Messiah. But what is the circumstance which so decisively demonstrates his right to this high distinction? It is the wonderful exertion of divine power in raising him from the dead. This extraordinary fact abundantly proves the great superiority of Jesus to all preceding prophets,

Ch. I. David, as it was foretold that he should ; but as a prophet to whom the holy spirit was imparted without measure, he is entitled to the high distinction of Son of God. He is the very Messiah whom we have been taught by the prophets to expect. And if any inquire how this fact is to be ascertained, the answer is, By his resurrection from the dead. It is this wonderful act of divine power, exerted upon this eminent person, which clearly distinguishes him from all the prophets who were his predecessors, and elevates him to that matchless pre-eminence which entitles him to the rank and character of the Son of God ; being the only one of the human race who has been raised from the grave, and put into possession of a glorious and everlasting inheritance.

This appears to me to be the true meaning of the distinction which the apostle makes between Christ being the son of David according to the flesh, and the Son of God according to the spirit: an expression from which some would, without sufficient reason, infer, that the body of Christ was descended from David, but that the spirit which animated his body was of a rank superior to mankind ; an interpretation which by no means suits either the connexion or the argument.

Even Jesus Christ our Lord. This distinguished messenger of God is no other than Jesus of Nazareth: he is the true Messiah, and him we acknowledge as our honoured master.

Ver. 5. *Through whom we have received the favour of an apostleship*¹. The apostle, like his master, was a messenger from God. It was indeed the privilege of Jesus to receive his commission immediately from God himself ; but the apostle derived his authority through the medium of Jesus Christ, who appeared to him in the way to Damascus, and invested him with that honourable office, which he justly represents as a great favour, considering with what violence and malignity he had persecuted the church.

For preaching obedience to the faith among all the Gentiles, for the sake

and establishes his claim to the character of the Messiah. Acts xiii. 33, " God hath fulfilled his promise in that he hath raised up Jesus again, as it is also written in the second Psalm, ' Thou art my son, this day have I begotten thee.' " And after his resurrection the former prophets are, by a bold and sublime figure, summoned to do homage to him, and to acknowledge him as their superior. See Heb. i. 6, Improved Version ; also Wakefield *in loc.* See likewise Mr. Lindsey's Second Address to the Youth at the Universities, p. 276, where the learned writer justly observes, that the words *by natural descent* will be found a more just translation of the apostle's words than the literal rendering of them, *according to the flesh*.

¹ *Through whom—the favour of an apostleship.*] See Gal. i. 1. In the original, " favour and the apostleship," a common hendiadys. See Grotius and Wakefield.—Hence *χαρις*, grace or favour, is put for the apostolic office. Rom. xv. 15, 16, 1 Cor. iii. 10, Gal. ii. 9, Eph. iii. 2, 7, 8. See Grotius and Taylor.

of spreading *his name*². The apostle's elliptical and abrupt manner of expressing himself makes the construction of his sentences obscure; but it is plain that he means to represent, that the great object of his apostolic mission was to preach the gospel to the heathen, and to invite them all, without any exception, to believe in Christ, and to accept and secure the blessings of the gospel by a faithful compliance with its requisitions. Thus he was employed to spread the name, that is, to extend the authority of Christ through all nations.

Ch. I.

*Among which are ye also invited by Jesus Christ*³. The church at Rome probably consisted chiefly of converts from heathenism. They had formerly been as ignorant, as idolatrous, and as immoral as any of their neighbours; but they had been invited by Christ, through the medium of his faithful messengers, to participate in the privileges of the gospel: they had accepted the invitation, and were entitled to all the privileges of the Christian community.

Ver. 6.

*To all in Rome, who are beloved of God, invited, and holy*⁴, *favour be to you and peace*⁵ *from God our Father and from the Lord Jesus Christ*⁶.

7.

² For preaching obedience, &c.] This is archbishop Newcome's version of the text. He observes that "St. Paul naturally calls the gospel the faith, as it was his chief purpose in this epistle to prove that faith was the sole condition of being admitted into the gospel covenant." For the sake of his name. See Acts ix. 16. To advance his cause, to promote his glory. Luke xxi. 12, Mark xiii. 9. Newcome. Taylor.

³ Among which are ye, &c.] Hence it appears, that the great body of Christians at Rome were converts from heathenism, who were probably instructed in the principles of Christianity by visitors from the Greek or the Asiatic churches. The converts at Rome, therefore, might be both numerous and of great renown (see ver. 8), though the Jews residing at Rome might know very little about them, and might hold them in great contempt. Acts xxviii. 21, 22. This consideration obviates Mr. Evanson's principal objection to the genuineness of this epistle. Evanson's Dissonance of the Evangelists, p. 307, second edition. It seems quite frivolous to ask, as this ingenious writer does, p. 309, Who preached the gospel at Rome before the apostle? Among the innumerable multitudes which were continually flowing to Rome from all parts of the world, some must have been Christians. These would undoubtedly be zealous in making proselytes, and in some instances probably successful. *Quo cuncta undique confluunt, celebranturque*.—Tacitus.

⁴ Beloved—invited—holy.] "These are but different expressions for professors of Christianity."—Locke. "That the word saints comprehends the whole body of Christians, appears from Acts xxvi. 10, Rom. xii. 13, 1 Cor. vi. 1, Eph. iii. 8, and many other places. All Christians are thus called, because they are dedicated to God, 1 Cor. vii. 14, and because they profess a religion which tends to make them holy, 1 Cor. vi. 11. But those who were thus denominated might fall from personal holiness."—Newcome. See also Dr. Taylor's judicious and excellent Key to the Epistles, chap. vi.

⁵ Favour and peace.] "*χαρις και ειρηνη, favor et prospera omnia*," Grotius. "all favour and felicity."—Taylor. But the word *χαρις* (grace) is often used to express the Christian religion, which is the best gift of God to the world. John i. 17, Acts xiii. 43, Rom. vi. 14, 15, 2 Cor. i. 12, vi. 1. See Schleusner. The words, therefore, are probably a hendiadys, by which the apostle expresses his earnest desire that the Christians at Rome might all, without distinction, participate in all the blessings of the gospel covenant.

⁶ From God—and from Jesus Christ.] From God as the primary cause, and from Jesus

Ch. I.

Beloved of God, in the apostle's language, expresses persons who are favoured with peculiar external privileges. In this sense Jacob is said to be beloved, and Esau to be hated, even before they were born, God having intended to impart privileges to the one which he would deny to the other, Rom. ix. 13. The *invited*, or *called*, are those to whom the blessings of Christianity have been proposed, and who have professed their acceptance of these gracious offers; and the *holy*, or *saints*, are those who, by a public profession of their faith in the Christian religion, sanctify, that is, separate themselves from the idolatrous and unbelieving world, as a community consecrated to the one living and true God.

To *all* the members of this holy community who were then resident at Rome, without distinction of Jew or Gentile, the apostle in his introductory salutation wishes grace or favour, that is, the continual possession of the gospel, which is so called because it is the gratuitous gift of God; and peace, which includes all the blessings which accompany, or which flow from, the sincere profession of Christianity. These inestimable blessings are derived from God, who acknowledges the endearing relation of a Father to all who believe in the Christian religion, for whom, if they are obedient, he has prepared an everlasting inheritance; and they are transmitted to us by Jesus Christ, whom we honour as our master, and who is the faithful messenger of these joyful tidings.

The apostle's words might be rendered, "who is the Father of us and of the Lord Jesus Christ." Christ is in a peculiar sense the Son of God, being the first-born from the dead; and all who believe in him are also sons of God, because they are co-heirs with Christ of the same glorious patrimony, into possession of which they shall in due time be introduced.

2. The apostle thanks God for their honourable profession of the Christian faith, and for their high reputation in the churches, and expresses his earnest desire to visit them, ver. 8—10.

Ver. 8.

In the first place, I thank my God through Jesus Christ on account of you all, that your faith is celebrated through the whole world. For God whom I serve with my spirit¹ in the gospel of his Son, is my witness how

Christ as the great instrument and honoured messenger of the gracious purposes of God to man. Or "from God the Father of our Lord Jesus Christ." See Erasmus *in loc.*

¹ *Whom I serve with my spirit,*] "to whom my mind payeth its religious service."—Wakefield. "with my whole spirit."—Newcome.

incessantly I make mention of you. Always in my prayers intreating that by some means² I might now at length, by the will of God, have a prosperous journey to visit you. Ch. I. Ver. 10.

Your faith is celebrated through the whole world. This circumstance proves that there were many Christians at Rome at the time when this epistle was written; that these were not all of them persons of mean rank and indigent circumstances, and that their character and conduct were creditable to their Christian profession. 8.

The apostle “thanks his God” for the prosperous state of the Christian doctrine at Rome: he rejoices in the prosperity of the Roman church, even though he had not himself been honoured as the instrument of planting it.

I thank my God through Jesus Christ on account of you all. The doctrine of Christ had taught him to extend his charity to all mankind, and to rejoice in the goodness of God to the believing Gentile, manifested in the dispensation of the gospel, equally with the believing Jew.

God whom I serve with my spirit, that is, sincerely, entirely, and affectionately, *in the gospel of his Son.* The life of the apostle was one continued act of religious worship. He had been appointed by God to the ministry of the gospel, and this was the great object to which his whole heart and soul was elevated, which occupied all his thoughts, his cares and labours. 9.

God is my witness how incessantly I make mention of you. Ever since I heard of your faith and zeal, and spiritual prosperity, God knows I can hardly think or speak upon any other subject.

Always in my prayers intreating that by some means I might now at length, by the will of God, obtain a prosperous journey to visit you. I am eager to see you; I have been importunate in my prayers to be permitted to visit you; and I flatter myself that the time is not far distant, when my prayer shall be answered and my best wishes accomplished. 10.

Such was the state of the apostle's mind; ardently desirous to be permitted to preach the gospel in the great metropolis of the world, but resigned to the disposal of Divine Providence, and waiting for the direction of heaven; and, for the present, his prayer was denied, and the visit he so much desired to make was for wise reasons deferred.

3. The especial reason why the apostle desired to visit Rome was, that he

² *That by some means*] Gr. “if by any means.” “that I may by some means at length, through the will of God,” &c.—Wakefield.

Ch. I. might confer upon the believers there some spiritual gift for the confirmation of their faith, ver. 11, 12.

Ver. 11. *For I earnestly desire to see you, that I may impart to you some spiri-*
12. *tual gift for your establishment ; that is, that while I am among you, we*
*may be comforted together by our mutual faith, the faith of both you and me*¹.

Spiritual gifts, such as the gift of prophecy, the gift of tongues, and many others, which are detailed by the apostle, 1 Cor. xii. 8, were imparted by imposition of the hands of the apostles to the primitive converts, and were the principal means of converting unbelievers, and of confirming the faith of those who were initiated in the Christian doctrine.

The believers at Rome were in general destitute of these spiritual gifts, a proof that no apostle had hitherto visited the imperial city. The Christian religion, therefore, must have been introduced by some teachers of an inferior order ; perhaps by some pious believers who were not teachers by profession, and who, visiting the city upon commercial or other necessary engagements, had availed themselves of the opportunity to sow the precious seed of the gospel in a soil so well prepared, that it had soon produced a copious harvest. God is not limited in his choice of instruments, and the meanest talents are in his hands equally efficacious with the most splendid ; nor should any proper opportunity of promoting the knowledge of truth and virtue be omitted even by those who are not teachers by profession ; for who can say what incalculable benefit may be derived from a hint dropped in due season ?

Paul was desirous of communicating some spiritual gift to the believers at Rome for the confirmation of their faith. This was the privilege of an apostle ; but, lest he might appear to assume too much, he in part retracts his words, and represents the object of his proposed visit to be as much for his own benefit as for theirs : *that we may be mutually comforted by each others mutual faith*. How pleasing is this unaffected modesty in one so highly gifted and of such exalted rank !

4. As it was the main object of his apostleship to preach the gospel to the Gentiles, he was particularly desirous to fulfill his ministry at Rome, and it had often been in his contemplation to visit the imperial city, ver. 13—15.

¹ *Of both you and me.*] See Newcome, who observes, that “ the apostle wishes to impart the gifts of the spirit, not to display his own power, but to establish his converts in the gospel. He is cautious of assuming.” The primate argues from Rom. viii. 9, 16, xii. 6, that “ some of the Roman converts had received the holy spirit ;” rather, perhaps, some who had received the spirit were then resident at Rome ; such, for instance, as Aquila and Priscilla.

Now I would not have you ignorant, brethren, that I have often purposed to come to you, though I have been hindered hitherto, that I might gather some fruit among you also, even as among other Gentiles. I am debtor both to Greeks and Barbarians, both to the wise and to the unwise; so that I am ready, according to my ability², to preach the gospel to you also who are at Rome.

Ch. I.
Ver. 13.

14.

15.

The apostle was not his own master with respect to the course of his missionary journey, and was no doubt often obliged to abandon the scheme which would have been most agreeable, for the sake of prosecuting that which would be most useful. He is, however, solicitous that it should be fully understood that his delay to visit Rome did not arise from any reluctance on his part to perform his duty there. He had received a commission which it was the first wish of his heart to fulfill; he was intrusted with the gospel, which it was his imperative duty and his earnest desire to communicate to all who were willing to receive it. It contained tidings of equal and infinite importance to all in every country and in every station; to the polite and to the rude, to the learned and to the unlearned. The gospel was freely offered to the poor, but it was not limited to them. It was with equal freedom and with equal earnestness addressed to the opulent, the wise, the powerful, and the honourable; and many of this description were professors of the Christian faith in its earliest age. The apostle was willing and even eager to publish and defend the doctrine of his honoured master in the city of Rome itself, the august metropolis of the empire, and the residence of the imperial court.

5. This leads the apostle to express his triumph in the gospel revelation, and briefly to state the doctrine which he proposed in the progress of the epistle to assert and vindicate at large, ver. 16, 17.

For I am not ashamed of this gospel³; because it is the power of God to salvation to every one who believeth, to the Jew first and also to the Greek. For therein⁴ the justification⁵ of God by faith, is revealed to faith; as it is written, The just by faith shall live⁶.

Ver. 16.

17.

² *Ready according to my ability.*] Gr. "that which is in me is ready." "as much as lieth in me I am ready."—Newcome.

³ *This gospel.*] The received text adds, *of Christ*; but the word *Χριστ* (of Christ) is wanting in the earliest copies, and is omitted in the text of Griesbach.

⁴ *For therein.*] I have given Dr. Doddridge's translation of this clause, which affords a clear sense to an obscure passage. Gr. "from faith to faith;" i.e. "wholly by faith." Locke: not so correct as Doddridge.

⁵ *Justification.*] "*Δικαιοσύνη*, the original word, is often used by St. Paul for God's treating

Ch. I.
Ver. 16.

I am not ashamed of this gospel. The doctrine of Christ at its first promulgation was an object of contempt, because it did not, like the philosophy of the schools, affect subtleties which the vulgar could not comprehend; nor was it set off by a studied and ambitious eloquence. But it was held in scorn chiefly because its founder was a crucified Jew. In this despised doctrine the apostle had long been taught to place his confidence and glory; for, in his present correct estimation, it was *the power of God to salvation to every one who believed*.—The doctrine of the gospel, however humble in its origin, was confirmed by the miraculous exhibition of divine power; it saved those who received it from the bondage of the Mosaic Institute, and from the tyranny of heathen idolatry, and brought them into a state of light and liberty. This inestimable treasure was to be first offered to the Jews; who, notwithstanding their many privileges, and their high opinion of themselves, stood in great need of it. It was also to be offered to the idolatrous Gentile; who in this new order of things is to be admitted to equal privileges with the descendant of Abraham.

17. *For in it, the justification of God by faith, is revealed to faith.* The apostle through this whole epistle calls that state of privilege into which men are brought by the gospel, JUSTIFICATION. In the language of a Jew, a heathen, as such, is called a sinner, whatever his moral character may be: he is out of covenant with God. A Jew, being in a state of covenant, is holy. Under the new covenant, the heathen believer, as well as the Jew, is admitted into this holy state: from being a sinner he becomes a saint, selected and separated from the idolatrous and unbelieving world.

This justification, or state of privilege, is *by faith*; for by the profession of faith in Christ, a man is transferred from the community of sinners and heathen into the community of saints, and becomes entitled to the privileges of the Christian covenant. This doctrine, so important to our peace and comfort, is now *revealed* by the gospel: it was before unknown even to the Jews

men as just or righteous, whether by admitting them into the outward privileges of the Christian church here, or into his heavenly kingdom hereafter.”—Newcome. I choose to retain the theological word, justification, though it is somewhat old-fashioned; as, like the words faith, grace, and other theological words and phrases, it is used by the apostle to express combinations of ideas peculiar to himself, and which are not comprehended under any other single word in the English language.

⁶ *The just by faith.*] See Hallet's Observations on Scripture, vol. i. p. 15; and Rosenmuller *in loc.* The apostle here lays down, in brief, the main design of his epistle, viz. that all who believe in Christ are admitted into covenant with God, by which they become entitled to eternal life, if their faith be practical and persevering.

themselves: it was a mystery, hid from ages and generations, though it may be correctly expressed in the language of the prophet Habakkuk, ch. ii. 4, “He who is justified by faith, shall live;” that is, he who is by faith admitted into the community of believers, is already acquitted from the sentence of the law; and, if he improves his privileges, shall be entitled to eternal life. Ch. I.

This is one instance amongst many of the loose manner in which the writers of the Old Testament are quoted by those of the New. The passage in the original has no reference to the apostle’s doctrine of justification; but the text is cited by him in a way of allusion, as the words of the prophet will aptly express the doctrine which the apostle now proceeds to establish.

The apostle having thus conciliated the attention of his readers by an affectionate and judicious introduction, proceeds now to the main business of the epistle.

THIS Epistle is divided, in the apostle’s usual manner, into two distinct portions—the ARGUMENTATIVE or DOCTRINAL, and the PRACTICAL.

The ARGUMENTATIVE or DOCTRINAL portion of the epistle, which extends through the first eleven chapters, is arranged under four heads:

The apostle proves, I. That the gospel is the free unmerited gift of God to Jews and Gentiles, ch. i. 18,—v. II. That it is efficacious for the sanctification, and, III. for the comfort, of all who believe, ch. vi.—viii. IV. That the Jews, as a nation, are for the present rejected from their covenant state; but that this rejection is neither total nor final, ch. ix.—xi.

PART THE FIRST.

THE GOSPEL DISPENSATION IS THE FREE UNMERITED GIFT OF GOD TO ALL MANKIND.

To prove this proposition the apostle argues, That none can claim the blessings of the gospel on the ground of right, ch. i. 18,—iii. Also, That Abraham’s privileges were a free gift, and not the reward of merit, ch. iv. He then digresses into an eulogium upon the excellence of gospel privileges,

Ch. I. ch. v. 1—11. And he concludes this Part by arguing from the analogy of the Fall, ch. v. 12 to the end.

SECTION I.

The privileges of the gospel are a free gift, because neither Gentile nor Jews could make pretensions to them upon the ground of having improved their antecedent privileges. Ch. i. 18,—iii.

CASE I.

The case of the Gentiles.

The Gentiles are not admitted to additional privileges on the ground of right. Ch. i. 18 to the end.

1. The wrath of God is denounced against all who wilfully transgress his moral law, ver. 18.

Ver. 18. *For the anger of God from heaven is revealed against all ungodly and unrighteous men¹ who restrain² the truth by unrighteousness.*

The anger of God is that just punishment which he will inflict upon impenitent offenders. God is never angry; and the severest visitations of his justice are in every instance the result of infinite benevolence, under the guidance of perfect wisdom. But the apostle's language is accommodated to the imperfect conceptions of human beings.

The gospel is a dispensation of mercy; yet it reveals, in the clearest and most explicit manner, the righteous judgements of God upon impenitent sinners. This awful doctrine is revealed from heaven by messengers divinely commissioned for this purpose.—Or, the expression may imply, that the anger of God will descend from heaven in that day, when God will judge the world in righteousness by the man whom he hath ordained.

The offence particularly specified by the apostle, is that of detaining the truth in unrighteousness; of unjustly confining the celestial captive, and refusing to communicate those moral truths in which they were instructed, and which would be beneficial to mankind; or disgracing the principles they

¹ Gr. "ungodliness or unrighteousness of men."

² *Restrain.*] "Κατεχω, detineo, moror, et ex adjuncto, impedio, prohibeo, cohibeo. Luke iv. 42; Philem. v. 13; 2 Thess. ii. 6."—Schleusner. "When that heaven-born captive would exert its energy upon their minds, and urge them to obey its dictates."—Doddridge. They not only did not allow truth its proper influence upon their own minds; but they unrighteously concealed the truth they knew, and deprived others of the benefit of its light and influence.

professed by a vicious conduct. These charges applied equally both to the heathen philosophers and to the Jewish teachers; and the apostle now proceeds to substantiate his charge against the former. Ch. I.

2. The evidence of the divine existence and attributes is so clear from the works of nature, that to be ignorant of them was inexcusable; ver. 19, 20.

Because what is to be known of God is manifest among them; for God hath made it manifest to them that they might be inexcusable. For his invisible attributes, even his eternal power and Godhead³, being considered attentively, have been discerned by his works from the creation of the world. Ver. 19.
20.

All the notions which the most enlightened of mankind can form of the Supreme Being must be comparatively poor and inadequate. Yet, imperfect as they must be, they are of great practical importance; and God has been pleased to make the evidence of his existence and attributes so conspicuous, that all persons, and especially those who profess to know more than the rest of mankind, must be inexcusable if they do not attain all necessary information upon this subject. For, from the very beginning of time, the eternity, the power, and the greatness of God are discoverable to every reflecting mind; and the beautiful structure and harmonious arrangement of the visible creation naturally lead to the acknowledgement of an invisible and eternal cause.

How far the light of nature only, independently of divine revelation, would enable the honest and serious inquirer to form just conceptions of the attributes and character of the Supreme Being, is a problem of very difficult solution. It is plain that the heathen were in general grossly ignorant of God; and that this ignorance was the principal source of those scandalous immoralities which were the disgrace of the idolatrous world. And, though many of the philosophers were better informed, so far from communicating the knowledge which they possessed, and endeavouring to enlighten and to reform the world, they wickedly concealed their knowledge; and, both by precept and example, they encouraged their countrymen in superstition and in vice. This is the conduct to which the apostle alludes, and which he most pointedly condemns.

3. The inconsistency and folly of the heathen philosophers, in countenancing and falling in with the popular superstitions, were most inexcusable and criminal, ver. 21—23.

³ *Godhead.*] Mr. Lindsey translates "Providence," the word *Godhead* being liable to be misunderstood.—Lindsey's Second Address, p. 278.

Ch. I.
Ver. 21.

Because that knowing God, they have not glorified him as God; neither were thankful, but became vain in their reasonings, and their inconsiderate heart was darkened. Professing to be wise, they became foolish; and changed the glory of the incorruptible God into the likeness of an image of corruptible man, and of birds, and of quadrupeds, and of reptiles.

The philosophers had some just conceptions of God; but they did not worship him, they did not love him, they did not obey him. They foolishly reasoned themselves into the persuasion, that it would be better to encourage and to join in the popular idolatry. Thus, professing to be the wise men of the world, the lovers and teachers of wisdom, they acted the part of the most consummate folly, and in their practice were gross idolaters.

These philosophers concealed the truth which they knew, and joined in the rites which they despised, because they thus escaped persecution; and they valued themselves upon their superior wisdom. But this selfish sinister wisdom the apostle justly pronounces to be egregious folly.

4. In consequence of this temporizing and dishonest conduct, they were permitted to abandon themselves to the most dishonourable vices, ver. 24, 25.

24. *Therefore God gave them up to impure affections, to dishonour their own persons by themselves; because they changed the true into a false God¹,*
25. *and offered religious worship and service to the creature, in preference to the Creator, who is blessed for ever. Amen.*

“God gave them up to impure affections,” not by impelling them to vice, but by not interfering to alter the natural tendency of the course which they had chosen for themselves. They chose the worship of idols, with all its foolish and vicious consequences, and they were left to reap the fruits of their own folly: and what better could be expected, when they acted in contradiction to their better judgement and deserted the worship of the great Creator, who alone is worthy of the highest adoration and homage of all creatures, throughout all ages? Amen.

5. For this criminal conduct God suffered the heathen, without excepting those who were in the highest reputation for wisdom, to degrade themselves by the most abominable crimes, ver. 26, 27.

26. *Therefore God also gave them up to dishonourable passions. For their females changed their natural use into that which is against nature. And*

¹ The true, &c.] Gr. “the truth of God into a lie.” See Wakefield and Newcome.

likewise the males, leaving the natural use of the female, have been inflamed with desire towards each other; males with males doing that which is contrary to decency, and receiving in themselves the just reward of their error².

Ch. I.
Ver. 27.

The crimes to which the apostle here alludes were the disgrace of the heathen world. They were practised and justified, not only by the vulgar, but by the learned, the wise, the polished, and the great. They were not only permitted, but authorized, and even required by their idolatrous ritual; and that the apostle has not overcharged the melancholy, miserable picture, is known to all who have the slightest acquaintance with the celebrated remains of Greece and Rome.

6. The apostle exhibits a sad detail of the vices of the heathen world, ver. 28—32.

And as they did not search after God so as to acknowledge him, God gave them up to an undiscerning mind³, to do those things which were not expedient⁴; being filled with all injustice, lewdness, wickedness, exorbitant affection⁵, malice; full of envy, murder, contention, fraud, malignity⁶; whisperers, slanderers, haters of God, violent⁷, proud, boastful, inventors of evil, disobedient to parents, without consideration⁸, violators of contracts, without natural affection, implacable, unmerciful: who, acknowledging the divine rule of right, were not aware⁹ that they who practise

28.

29.

30.

31.

32.

² Error,] i. e. idolatry. See Taylor, who refers in his note to Cicero *De Nat. Deor.*, and to his *Tusculan Questions*, for proof of the justice of the apostle's charge. See also Bos *Exercit. in loc.*

³ Undiscerning mind.] So Wakefield. "Reprobate; a mind not to be approved of. It is properly used of adulterated coin."—Newcome.

⁴ Not expedient.] "A meiosis for things most inexpedient and enormous."—Doddridge.

⁵ Exorbitant affection.] Πλεονεξία. This is the sense in which the apostle commonly uses the word when discoursing concerning heathen idolatry; and it has been overlooked by the generality of translators. Compare Eph. iv. 19, v. 3; Col. iii. 5; 1 Thess. iv. 6; 1 Cor. v. 10, 11. See Hammond's note on Rom. i. 29, and Locke's excellent Notes on Eph. iv. 19, v. 3.

"De omni immoderata et nimia cupiditate, etiam de libidine venerea quandoque vocem hanc usurpari docuit. Elsnerus *Obs. Sac.* v. 2, p. 218."—Schleusner.

⁶ Malignity.] Κακοηθεια: it consists in putting the worst construction upon every thing." Newcome, from Aristotle.

⁷ Violent.] "Injurious."—Wakefield. Ὑβρις, personal injury.

⁸ Without consideration, &c.] Ασυνητες: Bowyer suspects, that either this or the next word ασυνητες, violators of contracts, should be dropped. The latter word Wakefield renders *morose*, "with whom there can be no harmony or friendly connexion."

⁹ Were not aware.] With Mr. Locke I adopt the reading of the Clermont and some other copies, that they were not aware of the capital punishment denounced by the law; which reading seems to be required by the apostle's reasoning, the object of which is to prove that the Jews were the most guilty, because they not only were aware that these actions were criminal, but also knew that the law of God had expressly prohibited them, under pain of death.

Ch. I. *these things are worthy of death, and not only commit these crimes themselves, but even take pleasure in those who practise them.*

The wise men of the heathen world did not search after God so as to acknowledge him. All their theological inquiries terminated in vain speculations, which had no influence on their practice. They entered no protest against the popular superstitions which they held in contempt, but associated with the multitude in their idolatrous rites; therefore God gave them up to an undiscerning mind. Errors in practice led to errors in judgement, so that they could not discern right from wrong. And while they were pleading for what they judged to be decent and expedient, they came to conclusions the most remote from truth; and, instead of recommending universal benevolence, such as became the children of the great universal Parent, they taught the lawfulness of violating every relative and social duty; and exemplified their doctrine by their practice. So that hardly a vice can be named which did not find its advocates. They acknowledged, indeed, a rule of right, and admitted that rule to be of divine authority: not, however, understanding that death was the just punishment of sin. But at any rate they did not reckon those unsocial passions which produce quarrels and strife, and mischief, confusion and misery in the world, in the catalogue of vices. Many of these bad passions, such as hatred and revenge, were estimated by them as splendid virtues, which they openly practised themselves, and which they approved and celebrated in others.

From this correct, but melancholy representation of the wretched state of the heathen world, the apostle leaves his reader to draw the conclusion, what claim the heathen could allege, on the ground of merit and of right, to the blessings of the Christian dispensation.

CASE II.

The Case of the Jews.

Ch. II. The Jew has no better claim to the privileges of the gospel than the idolatrous Gentile, ch. ii. 1,—iii. 20.

1. The apostle, without expressly mentioning the Jews, argues from general principles the justice of punishing a man who, setting himself up as the judge of others, himself commits the crimes which he condemns in them, ver. 1—8.

The apostle had suffered very injurious treatment from his countrymen; but he always retained a sincere affection for them, and in his writings he

generally treats them and their prejudices with the greatest tenderness that was consistent with fidelity. This is particularly observable through the whole of this celebrated epistle. Ch. II.

The Jews held the Gentiles in the utmost contempt, and were loud in their censures of the idolatry and vice of the heathen world. They would therefore be well pleased with the picture which the apostle had just drawn of the deplorable state of morals among those who professed to be the most enlightened and civilized of the heathen.

But it was the apostle's design to prove that the Jews themselves were in a state equally corrupt with the heathen, and still more inexcusable; and to the Jew nothing could be more offensive than this charge. The apostle introduces it therefore with great caution, and in such a form, that the Jew is led to acknowledge the justice of his conclusion before he is aware that it is applicable to himself; for the apostle, before he ventures to introduce the Jew by name, first establishes the general principle, that a man who officiously condemns others for crimes of which he is himself guilty, does by parity of reason condemn himself, and acknowledges that he is himself deserving of that punishment which he is so forward to denounce upon others. Having fully established this point, he turns short upon the Jew, and plainly tells him that he is the person to whom this argument applies.

Therefore thou art inexcusable, O man¹, whosoever thou art that judgest²; for wherein thou judgest another thou condemnest thyself, for thou who judgest doest the same things. Ver. 1.

Whether Pagan philosopher or a teacher of any other sect or nation, if thou condemnest in another the crimes of which thou art thyself guilty, thou art convicted out of thine own mouth, and no plea can avail thee in arrest of judgement.

Now we know that the judgement of God is according to truth³ against those who commit such things. 2.

It is a principle not to be denied by any one, that God will visit sin with condign punishment, whatever be the character or profession of the guilty person. God is righteous, and his decisions are perfectly impartial.

And dost thou, O man, who judgest those who do these things, and who doest them thyself, expect that thou shalt escape the judgement of God? 3.

¹ *O man.*] Dr. Taylor remarks that "the apostle addresses the Jews in a covert general way, and uses general terms, that the Jew may not too plainly see that he is speaking to him."

² *That judgest.*] "*Ὁ κρινων*, the Judger, is here very emphatical. It denotes more than simple judging. It implies assuming the character, place, and authority of a judge."—Taylor.

³ *Is according to truth.*] "will be without distinction."—Wakefield.

Ch. II. Canst thou, O teacher, of whatever character, sect, or country, who assumest the office of a judge, conscious and self-convicted as thou art, calculate upon escaping that righteous condemnation of God which thou art so ready to denounce upon others whose crimes are similar to thine own?

Ver. 4. *Or dost thou despise the riches of his kindness¹, and forbearance, and long-suffering, not knowing that the kindness of God should lead thee to repentance?*

Dost thou treat divine patience and forbearance with contempt, instead of availing thyself of the opportunity which his rich mercy affords to repent of thy manifold offences? What astonishing folly and presumption in one of such high professions! who settest thyself up as a teacher and a judge.

5. *But by this hardness and impenitence of thy heart, thou treasurest² up to thyself wrath against the day of wrath and of the revelation of the right-*

6. *teous judgement of God, who will recompense to every man according to his works.*

Alas! these pretensions and this profession will be of little avail; for, however thou mayest flatter thyself, be assured that thy crimes will not escape either detection or punishment. Hypocrisy will only add to this offence, and aggravate thy condemnation in that day when God will manifest his displeasure against sin, and all men shall be treated, not according to their pretensions or professions, but in exact correspondence with their real character.

7. *To them who by patient continuance in well doing seek for glory, honour*
8. *and immortality, eternal life. But to those who are contentious, and disobedient to the truth³, but obedient to unrighteousness, indignation, and wrath.*

The reward which God will bestow upon those who patiently persevere in a course of virtue, will be that everlasting honour and happiness in a future life, the hope of which has been the most powerful spring of action, and the most abundant source of consolation in their struggles through life. But, on the other hand, the most insupportable effects of the divine displeasure shall fall upon those who have acted contrary to their better knowledge; who though instructed in the rule of duty have lived in the practice of vice, whatever arrogant pretensions they may have made to be the favourites of

¹ Kindness—should lead.] See Newcome, and Professor Symons's Expediency of revising the Translation, c. 82.

² Thou treasurest.] I follow the punctuation of Griesbach and Taylor.

³ Disobedient to the truth.] “who obstinately and pertinaciously dispute against the truth, and do not humbly and sincerely yield themselves to be governed by it.”—Taylor.

heaven, or how loud and severe soever their censures may have been of others, Ch. II.
 who, though not possessing the same privileges, have not exceeded them in
 the commission of crime.

2. The apostle having argued the impartial justice of God upon general principles, now proceeds to apply his doctrine explicitly to the Jew as well as to the heathen; and particularly he expressly announces that the final distribution of rewards and punishments shall be allotted in exact correspondence with men's moral character, whether they be Jews or Gentiles, ver. 9—11.

*Tribulation and anguish shall fall upon every soul of man who practiseth Ver. 9.
 evil, of the Jew first, and also of the Greek. But glory, honour and peace 10.
 shall be to every one who practiseth good, to the Jew first, and also to the
 Greek.*

As though the apostle had said, To be plain with you, my brethren, I must frankly tell you, that the Jew who glories in his privileges is equally amenable to the divine tribunal with the despised Gentile. The man who perseveres in sin shall suffer adequate and insupportable punishment, whether Jew or Gentile, and indeed the Jew will be the greater sufferer, because he sins against superior light; and every one who perseveres in the practice of virtue, shall be put into possession of the promised reward, whether Jew or Gentile. If indeed the Jew by improving his privilege has attained a higher degree of moral excellence than others, but not otherwise, his reward will be proportionably great.

*For there is no respect of persons with God; who will deal with his ra- 11.
 tional offspring in due correspondence with their real characters, without
 regard to their external privileges and profession, and will no more spare the
 offending Jew than he will punish the virtuous heathen.*

3. In the day of general retribution, every one shall be judged according to the tenor of the dispensation under which he hath lived, ver. 12 and 16.

*For as many as have sinned not being under a law⁴ shall without a law 12.
 perish; and as many as have sinned under a law shall by law be judged.*

A righteous God will make a just discrimination in the punishment of

⁴ Under a law.] "They who shall be found to have transgressed the mere light of nature shall not come under the same rule with such as have enjoyed an extraordinary revelation." Dr. Taylor, who considers ver. 13, 14, 15, as a comment upon the 12th.

Ch. II. guilt; nor will he visit the sins of those who possessed imperfect degrees of moral information with the same severity with which he will punish those who offend against the clear light of divine revelation. Some sin against the obscure intimations of unassisted reason only, being destitute of the superior information communicated by a written law: their offences shall be punished in the way that reason may dictate. Others offend against a written and positive law which prohibits the crime and declares the penalty: by that law shall they be tried, and to its condemning sentence shall they be doomed.

Ver. 16. *In that day when God shall judge the secrets of men, by Jesus Christ, according to my gospel.*

There is a day coming, when the secrets of the heart shall be brought to light, and every man's character shall be made manifest. In that day God will allot the final condition of all mankind in exact correspondence to the truth of their character; and the gospel, which it is my honourable commission to publish to the world, announces that the medium through which this grand event is to take place is the Lord Jesus Christ, who may perhaps in some unknown and inconceivable manner preside in person as judge upon this solemn occasion¹; and whose laws, as revealed in the gospel, will certainly constitute the rule of proceeding at this grand and final assize.

4. In a parenthesis² the apostle justifies the assertion which he had made, that men shall be judged according to the tenor of the dispensation under which they have lived, ver. 13—15.

¹ As in the language of prophecy, the prophet is sometimes said to do that which he only foretells, see Jer. i. 10, Rev. xi. 6, it is possible that when it is said that Christ will judge the world, the meaning may be no more, than that the world will be judged and the final state of mankind decided agreeably to the solemn declarations of his gospel; and this supposition would afford an easy explanation of those texts which represent not only the apostles, but Christians in general, as assessors with Christ in the final judgement: for they also bear their solemn and united testimony to the same important truth. This interpretation would also obviate the objections which some learned men have offered to the doctrine of the proper humanity of Jesus Christ, from the consideration of the extreme improbability that a mere human being should be appointed to the office of universal judge. It cannot however be doubted, that God is able to qualify any being for the office to which he may call him out, and he certainly will do it; and Dr. Priestley justly remarks, that they who make this objection do not sufficiently consider the wonderfully rapid progress in knowledge and in power which our Lord is necessarily making in the long interval antecedent to the day of judgement. Upon the whole, as the accomplishment of the prophecy can alone explain its awful import, our time will be better employed in preparing for the great event, than by indulging in random speculations upon a subject which we cannot comprehend. See Belsham's *Calm Inquiry*, Part I. Sect. x. 4. Dr. Priestley's *Letters to Dr. Price*, p. 140.

² *Parenthesis.*] This parenthesis, for the sake of perspicuity, I have placed after ver. 16.

For it is not the hearers of a law³ who are just in the sight of God, but the doers of a law will be justified. Ch. II.
Ver. 13.

Some may perhaps flatter themselves, that because they are indulged with the light of divine revelation they are the favourites of Heaven and are sure of acceptance. This is a most dangerous error; for privileges are only valuable as far as they are improved, and render the possessors of them wiser and better.

For when the heathen, who have not a law, perform by nature the duties of the law, these, not having a law, are a law to themselves: who show the work of the law written in their hearts, by the concurring testimony of conscience, and by mutual reasonings accusing and defending. 14.
15.

The apostle having affirmed, ver. 12, that as many as sin under the Mosaic law shall be judged by that law, establishes his proposition upon the principle that it is not the mere possession, but the just improvement of external privileges which entitles a man to the favour of God. Not the mere hearers of the law, whatever veneration they may profess for it, or whatever value they may set upon their privilege, but those who practise the precepts which they hear, and they alone, shall be accounted righteous in the sight of God.

And having before asserted that the heathen, though ignorant of divine revelation and destitute of positive law, should nevertheless be punished for their crimes, he here justifies this assertion, by alleging the existence of a natural law in their own minds which approved virtue and condemned crime.

And first he argues from the actual existence of virtue in the heathen world. *For when the heathen, not having a law, perform by nature the duties of the law, these, not having a law, are a law to themselves, showing the work of the law written in their hearts.* In other words, the virtues of the heathen, who are ignorant of the revealed law, and who are prompted to them by the light of nature only, show that they possess a natural sense of right and wrong.

Their conscience also, bearing its concurring testimony, approving the right and condemning the wrong, is an additional proof that the work of the law is written in their hearts; or that the providence of God has so arranged their condition and circumstances, that without the aid of revelation they still possess the means of acquiring some knowledge of his moral law.

³ A law.] The definite article is omitted in the Alexandrine and other ancient copies, and the connexion seems to require it.

Ch. II. Also, their *mutual reasonings accusing or defending*. The great questions of morality were constant subjects of debate in the schools of the philosophers: what some asserted to be right, others condemned as wrong; and their discussions upon these interesting topics are an additional proof that the light of nature supplied them with means, however imperfect, of acquiring the knowledge of moral distinctions ¹.

It may be observed here that the apostle allows that the heathen, who are altogether ignorant of divine revelation, may nevertheless, from the light of nature and reason, acquire a knowledge of the moral law of God and live in the practice of its duties, so as to be approved and rewarded by his just and good Creator. How different were the apostle's views from the system of many modern Christians, who delight in debasing and degrading human nature, and representing the creatures of God as born into the world in a state of unalloyed depravity, and under a sentence of condemnation to eternal misery!

5. The apostle now directly charges the Jews as guilty of the very crimes which they imputed to the heathen, and with circumstances of superior aggravation; and in support of his allegation he appeals to the testimony of the Jewish scriptures, ver. 17—24.

Ver. 17. *Behold², thou bearest the name of a Jew, and reposest thyself on the law,*
 18. *and gloriest in God³, and knowest his will, and distinguishest things that*
 19. *differ⁴, having been instructed out of the law; and art confident that thou*
 20. *art thyself a guide of the blind, a light to them that are in darkness, an in-*
structor of the simple, a teacher of babes, having the form of true knowledge⁵

¹ The interpretation here given of this parenthesis, and the illustration of the apostle's argument, are very ably supported by Dr. Taylor in his learned and judicious note upon the text.

² *Behold.*] The reading of many ancient and approved manuscripts is *εἰ δέ*, "but if." See Griesbach and Newcome, who both adopt it.

³ This passage proves that the Jews prided themselves in their relation to God as in a peculiar sense their God, and shows how unlikely it was that the apostle should pass over this important circumstance in his enumeration of their privileges, Rom. ix. 4, 5. This consideration gives weight to the conjecture of Slichtingius, Whitby, and Taylor, as to the true reading of the fifth verse. See the Note on Rom. ix. 5.

⁴ *Distinguishest things that differ.*] This is the interpretation of Beza and of the margin of the public version. Erasmus and others prefer the common translation, "approvest the things which are excellent." "discernest the things that are excellent."—Newcome. "capable of distinguishing exactly between things lawful and forbidden."—Taylor.

⁵ *The form of true knowledge.*] Gr. "the form of knowledge and truth." "*Μορφωσις*, a plan, delineation, a sketch, or outline of any thing. 2 Tim. iii. 5. Bos *Exercit.* p. 100." Doddridge. "who art furnished with the whole plan and system of divine knowledge, and of the truth contained in the law."—Taylor.

in the law. Thou then who teachest another, teachest thou not thyself? Thou who proclaimest that a man should not steal, dost thou steal? Thou who forbiddest to commit adultery, dost thou commit adultery? Thou who abhorrest idols, dost thou commit sacrilege? Thou who gloriest in a law, dost thou by the transgression of that law dishonour God? For through you the name of God is blasphemed among the Gentiles, as it is written.

Ch. II.

Ver. 21.

22.

23.

24.

The apostle having sufficiently prepared the mind of his Jewish readers by arguing upon general principles, equally applicable to Jews and Gentiles, now brings his conclusion home to the Jew exclusively, and directly charges him with being equally, and even more guilty than the untaught and despised heathen.

Behold, thou bearest the name of a Jew. Thou thinkest it an honour, as in truth it is, to be a descendant of Abraham and the other patriarchs to whom the promises were made. 17.

*And reposest thyself on the law*⁶. Thou thinkest thy state secure, because thou art a member of that community to which a revelation was vouchsafed.

*And thou gloriest in God*⁷, as in a peculiar sense the God of your fathers and of your nation. Having declared himself in a special and appropriate sense the maker, the protector, the benefactor, the law-giver, and the sovereign of the Jewish nation.

And thou knowest his will, and distinguishest things that differ, being instructed out of the law. Thou hast not been left like the heathen to those doubtful conclusions to which the light of nature leads, but thou hast been taught by a revelation from heaven both what to do and what to avoid; and that not only as to moral, but likewise to ceremonial precepts. Thou hast been instructed by the law to distinguish between clean and unclean, holy and unholy, so as to be able to keep yourselves ceremonially pure, and separate from all other nations on the earth. 18.

*And art confident that thou art thyself a guide of the blind*⁸, a light to them who are in darkness, an instructor of the simple, a teacher of babes, having the form of true knowledge in the law. Conceiving thyself to have 19.

20.

⁶ On the law.] "Thou retest on the law altogether, looking no further."—Newcome.

⁷ Gloriest in God,] i. e. "you rejoice in him as the object of your hope and dependance; you praise or speak well of him; you account it your honour that he is your God, and that you worship him."—Taylor.

⁸ Guide of the blind.] "Te esse a quo omnes gentes doceri possent."—"Judæis hic ascribuntur, ex ipsorum judicio, tituli magnificentissimi, Gentibus, vilissima nomina."—Grotius. "Blind, in darkness, foolish, babes, were appellations which the Jews gave to the Gentiles, signifying how much inferior to themselves they thought them in knowledge."—Locke.

Ch. II. attained a complete knowledge of God and duty from the law, which thou justly reverest as the standard of moral excellence and the perfect rule of duty, thou regardest thyself as eminently qualified to instruct the poor, ignorant, forlorn Gentile, whom thou hast been accustomed to regard as morally blind, involved in total darkness, and to treat with a supercilious and scornful air; as in comparison with thyself, a driveller and a child.

In such terms as these it was customary for the Jews to express their contempt of the idolatrous heathen. It is easy, therefore, to judge how offensive the apostle's doctrine must have been, both when he charged them, as in the present instance, with crimes equal to, or even greater than those of the Gentiles whom they so much despised; and when he taught, as upon other occasions, that the believing Gentile was admitted to equal privileges with the believing Jew; while the great mass of the Jewish nation, on account of their unbelief, were excluded from covenant with God, and were reduced to a state equally deplorable with that of the idolatrous Gentile whom he despised and hated. This was the source of the chief part of the persecution which the apostle suffered from his countrymen in the course of his ministry.

Ver. 21. *Thou then who teachest another, teachest thou not thyself?* Thou who imaginest thyself capable of teaching the ignorant and forlorn Gentile the doctrines and requisitions of the law, canst thou not instruct thyself in the great end and design of the law?

22. *Thou who proclaimest that a man should not steal, dost thou steal? Thou who forbiddest to commit adultery, dost thou commit adultery?* Are you yourselves detected in violating the plainest precepts of the law; and while you are teaching your heathen neighbours the great duties of honesty and chastity, and loudly declaiming against the contrary vices, are you convicted by your own consciences of the very crimes which you so ostentatiously condemn in others?

22. *Thou who abhorrest idols, dost thou commit sacrilege?* While you abjure idolatry as dishonouring God and his worship, do you equally dishonour him by denying him that worship which his law requires, and robbing his altar of its dues under the pretence of tradition?

23. *Thou who gloriest in a law, dost thou by the transgression of that law dishonour God?* And upon the whole is it not an undeniable truth, that while you make a boast of superior privilege, and hold the unenlightened Gentile in utter disdain, you are at the same time conscious, that by your

own multiplied and aggravated offences you are disgracing a divine Institution, and bringing into contempt both the authority of the Law and the name and honour of God who gave it? Ch. II.

For through you the name of God is blasphemed among the heathen, as it is written. To speak plainly and without any further circumlocution, I do allege and directly charge it upon you, the great mass of the Jewish nation, that by your notorious immoralities and crimes you have induced the Gentiles, who have no other means of judging of your Institute than from your conduct, to think meanly and to speak evil both of your Law and of your God, whom they necessarily regard as tolerating, if not authorizing, your flagitious conduct; and how indeed can they think or speak otherwise, if your character resembles the description which is given of it in your own sacred books? Ver. 24.

The apostle here proposed to introduce a number of passages selected from the Jewish scriptures which describe the wickedness of the Jewish people; but an objection occurring suddenly to his mind, he drops his argument for the present, and resumes it again at the tenth verse of the following chapter, the intermediate portion being occupied in discussing the collateral question.

That the apostle does not overcharge the moral character of the Jews in this place, any more than he had done that of the heathen in the preceding chapter, is evident from the testimony of their own contemporary historian, Josephus, who declares that the wickedness of his countrymen was so great, that if they had not been destroyed by the Romans, he verily believes that God would have exterminated them by fire from heaven, like Sodom and Gomorrha, as a terrible example to the world. Ver. 25.

6. The apostle interrupts the course of his argument in order to prove that as outward profession would be of no use to the vicious Jew, so the want of it would be no disadvantage to the virtuous heathen, ver. 25—29.

For indeed circumcision is of use if thou perform the law; but if thou be a transgressor of the law, thy circumcision is become uncircumcision. If then the uncircumcision keep the righteous precepts of the law, shall not his uncircumcision be regarded as circumcision? 25.
26.

It cannot indeed be denied that a Jew has a great advantage over a heathen while he observes the precepts of the law; but if he transgress the law, his privilege is of no value, he reduces himself to the state of a heathen. Can it then be denied that if a heathen, who is destitute of Jewish privileges

Ch. II. and professions, should under these disadvantages live in the practice of virtue, he will, by parity of reason, be in as safe and happy a state as if he had been born and educated a Jew?

Ver. 27. *And shall not the natural uncircumcision, if it keep the law, condemn thee, who notwithstanding thy legal circumcision¹ art a transgressor of the law?*

Shall not the virtuous, though by the accident of birth unprivileged and uncovenanted heathen, by the rectitude of his conduct, notwithstanding great moral disadvantages, justify thy condemnation, O wicked Jew, who, notwithstanding thy birthright and peculiar privileges, art become an habitual and impenitent transgressor?

28. *For he is not a Jew who is one outwardly, neither is that circumcision*
29. *which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, not in the letter², whose praise is not from men but from God.*

That man has very little reason to boast, who has no other pretensions to the divine favour than the circumstance of his being a descendant of Abraham, and early initiated into the community of the chosen people; for this is of no use without a virtuous life: but he is the true Israelite, in the only valuable sense of the word, who lives in the practice of those virtues and of that purity of heart and life which it was the main design of the law to inculcate, and of its rites to symbolize; and such an one, however he may be despised by those who value themselves on their outward privileges and profession, will be as highly approved by God, who searches the heart, as if his pedigree were without a blot, and his conformity to the ritual law were unimpeachable and without defect.

How earnestly and how forcibly does the apostle here plead the cause of

¹ Notwithstanding thine external circumcision, *τον δια γραμματος και περιτομης*, literally "thee, who by the letter and circumcision," as the public version renders it; *i. e.* who being literally circumcised, or circumcised according to the letter of the law. A hendiadys which Mr. Wakefield renders, "who hast a written rule of circumcision," and thinks it parallel to *υμεις δια της γλωσσης*, 1 Cor. xiv. 9, which he translates, "ye who speak with a different language." Archbishop Newcome translates the words, "who under the letter of circumcision." Dr. Taylor explains them, "who in presumptuous dependance upon an outward profession." It is obvious that the apostle in this context uses the abstract for the concrete: circumcision and uncircumcision for circumcised and uncircumcised, *i. e.* Jew and Gentile. It is not perhaps easy to ascertain whether the apostle means to express the Jew who lives under the law of circumcision, or who has been circumcised according to law. The general sense of the passage cannot be mistaken. It is a peculiar construction of the preposition *δια* in these two passages, which Mr. Wakefield, in his note upon 1 Cor. xiv. 9, says, "seems to have escaped all his predecessors, whether critics, translators, or interpreters."

² *The letter,*] *i. e.* not externally according to the letter of the law, but internally by purity and self-denial, of which circumcision is the symbol. See ver. 27.

the virtuous heathen; and how decidedly does he declare his superiority to the privileged but supercilious and unrighteous Jew! So little countenance does the Christian religion afford to that narrow-spirited doctrine, that the heathen, however virtuous, are excluded from salvation on account of their not believing in the gospel, of which they had never heard.

Ch. II.
Ver. 29.

7. The apostle shows, that though the Jew might forfeit his privileges by his crimes, the advantages he possessed were nevertheless real, and of high importance, ch. iii. 1—9. Ch. III.

It was natural for the Jew, after he had been taught that the virtuous Gentile would be raised to a level with the privileged Jew, and that the vicious Jew would be degraded to a state worse than that of the ignorant heathen, to inquire what was the value of Jewish privileges, and what the superiority of a holy to an uncovenanted and unholy state. The apostle had indeed, ch. ii. 25, introduced his remarks upon the precedence which he claims for the virtuous Gentile over the wicked Jew, with observing cursorily, that the profession of Judaism was indeed advantageous to the virtuous Jew; but the complete discussion of this point he had reserved. He now resumes the subject, and discusses it in the dialogue form, introducing a Jew urging objections, to which he makes replies².

[1.] The Jew demands to know in what his pre-eminence consists, ver. 1.

What advantage then hath the Jew? or what is the benefit of circumcision? Ver. 1.

You say that circumcision is an advantage, if we keep the law; and yet you tell us, that the virtuous heathen is upon a par with us. What, then, is the use of the Jewish peculiarity, or the advantage of the Jew above the heathen?

[2.] To this question the apostle returns a pertinent answer, ver. 2.

Much every way³: chiefly, because the oracles of God were intrusted to them⁴. 2.

² See Dr. Taylor's admirable Commentary upon this paragraph.

³ "There is always," says Dr. Priestley in his excellent note upon this text, "a real advantage in superior knowledge; because it puts it into men's power to become greater and happier than they could have been without that knowledge. It is a true maxim of Lord Bacon, that knowledge is power; and if this be the case with respect to natural knowledge, it is much more so with respect to religious knowledge. A true knowledge of God, of his perfections and moral government, of the conditions on which we live here, of the proper duties of life, and of

Ch. III.
Ver. 2.

The advantages possessed by the Jewish nation are numerous. I shall reserve the detail to another opportunity (see chap. ix.): at present I shall only mention the chief; namely, that to this chosen people were committed the sacred records of divine appearances, the law and the prophets, the rule of duty and its awful sanctions, the promises and the threatenings, and particularly those great promises relating to the Messiah, and the invaluable blessings which through him would be communicated to all the nations of the earth. These are surely very important privileges, and powerful incentives to duty, whether they are improved or not.

[3.] The Jew proposes a second objection, ver. 3.

3. *But what if some have proved unfaithful, shall their unfaithfulness annul the faithfulness of God¹?*

Shall God cast us off as a nation, because some of us have transgressed his covenant and been disobedient to his laws? Will the guilt of some entail the rejection of all; and release the Almighty from the obligation of his own promise?

[4.] The apostle again returns a satisfactory reply, ver. 4.

4. *Far from it². Yea, let God be acknowledged faithful, though every man should be false. As it is written³, That thou mightest be justified in thy declarations, and mightest prevail when thou art called to account.*

our expectations after death, is such knowledge as tends most of all to ennoble men's minds, to enlarge their views, and thereby make them superior beings to those who have never been taught to look any further than the present world, who have no knowledge of the true end of their being, and of the government under which they live."

¹ "were confirmed to them by proof."—Wakefield, who refers to Gen. xlii. 20.

² "The term faith," says Dr. Priestley, "has two significations, viz. mere belief or assent to truth, and also fidelity, faithfulness, or being true to a promise or engagement. This apostle, as well as other ancient writers, seems to have been too fond of what we now call a play upon words, using the same term in different senses; which, though it may sometimes amuse and entertain, yet too often misleads, the reader. In the former part of this verse, the word faith is used in the first of the above-mentioned senses, viz. for mere belief; and in the latter part in the second of them, viz. fidelity." Dr. P. also observes, that in ver. 5 there is a similar play upon the words righteousness and unrighteousness.—Dr. Taylor, however, does not allow this ambiguity in the present case, but assigns corresponding meanings to the original words in both clauses of the sentence, viz. faithfulness and unfaithfulness; i. e. adherence and treachery to stipulated engagements.

³ *Far from it.*] Μη γενοιτο, Let it not be: in the public version, God forbid. Dr. Taylor translates it, By no means; and so Wakefield.

⁴ *As it is written*] in Ps. li. 4. The apostle quotes from the LXX., and applies the passage as a general maxim, that the dispensations of God, when brought to the test, will always be found to correspond with his declarations; so that if the Divine Being is brought to the bar, he will be sure of an acquittal, and will come off victorious after a fair, however rigid, trial. See

q. d. I never said, I never insinuated, that all would be condemned for the transgressions of a few. No: if God rejects all, it is because all have transgressed; and under these circumstances the punishment of all would be no impeachment of the faithfulness of God. But the words of the Psalmist, Psalm li. 4, upon another occasion, would be strictly applicable in the present case; and the divine perfections would be abundantly justified in the severest measures of his government.

Ch. III.
Ver. 4.

[5.] The Jew proceeds to urge another objection of so bold a nature, that the apostle thinks it necessary to thrust in a caution, that he is not writing in his own person, but in the character of a cavilling Jew, ver. 5—7.

*But if our unrighteousness recommend the righteousness of God, what shall we say? Would not God be unrighteous for inflicting punishment?*⁴

5.

Would not God be unjust, and would it not be a violation of his promise, to punish us for our transgressions, and cast us out of his covenant,—when our wickedness would afford him an opportunity of displaying his own faithfulness to greater advantage?

The apostle, aware of the immoral tendency of this objection, interrupts the course of it to warn his reader that he is writing under an assumed character, ver. 6.

*I speak as a man*⁵. *By no means; for how shall God judge the world?*

6.

Recollect that I am not writing in my own person, but under a fictitious character. I am urging the objection of a cavilling Jew, who argues that his nation ought not to be rejected; because, the worse they are, the more would the goodness of God be magnified in keeping his promise—than which nothing can be more unreasonable and immoral. It would destroy at once all the sanctions of virtue; for, if the more wicked men are, the better is their title to divine mercy, there is an end of all moral government and righteous retribution.

Having thus cautioned his reader, the apostle pursues the adversary's objection, ver. 7.

For if the faithfulness of God has abounded more to his glory by my unfaithfulness, why am I still condemned as a sinner?

7.

Why am I not rather approved and rewarded for my unbelief, which affords

Doddridge in loc. Elsner's *Observ.* v. 2. p. 18, 19. Bos in loc. Dr. Taylor thinks, that though the apostle quotes from the LXX., he argues from the Hebrew; which is not probable.

⁴ *For inflicting punishment.*] See Wakefield.

⁵ *I speak as a man.*] "I speak freely, as with a man."—Wakefield. "Here I represent the reasoning of an unbelieving Jew."—Taylor, more properly.

Ch. III.
Ver. 7.

so glorious an opportunity to the Divine Being, of manifesting his infinite and unchangeable faithfulness?

- [6.] To this impious objection the apostle makes an indignant reply, ver. 8.
8. *And, why dost thou not add¹, as we are maliciously reported, and as some affirm that we teach, Let us do evil that good may come? whose condemnation is just.*

Why do not you speak out? Why do not you act up to the principle which you advance, and which our enemies most falsely and injuriously impute to the teachers of the Christian doctrine? If the mercy of God and his faithfulness to his promises are magnified in proportion to the magnitude and multiplicity of your offences, why do not you say at once, Let us yield to every temptation, let us hesitate at no enormity; for our crimes only afford the Divine Being a more favourable opportunity of displaying his mercy? Absurd, abominable doctrine! Justly, indeed, are they who admit and who act upon these odious principles, liable to that righteous condemnation, to that insupportable doom, which they thus insult and defy.

The apostle here shows the folly of the principle upon which his opponent argues, by reducing it to an absurdity; and by showing the impious and immoral consequences to which it necessarily and directly leads.

The apostle complains that his enemies charged him with teaching licentious doctrine; probably founding their charge upon a misapprehension, not uncommon in modern times, of his doctrine of justification by faith without works: by which he meant nothing more than that by faith in Jesus as the Messiah, they were admitted into the Christian community, without submitting to the Jewish ritual; but which his opponents understood, or pretended to understand, as preaching up pardon and salvation through faith in Christ, unconnected with the practice of virtue. This he justly represents as a base calumny upon himself and his associates; and solemnly denounces the judgments of God upon those who hold, and who act upon, such nefarious principles.

Thus we see that it is no new thing for those who profess or who teach the pure unadulterated doctrine of the gospel to be charged with sapping the foundations of morality; nor ought such to be discouraged by these calumnies from the firm and faithful discharge of their duty. So persecuted they

¹ *Why dost thou not add.*] “why dost thou not then say.”—Wakefield. “why do you not draw this into a general rule and maxim.”—Taylor.

the prophets and apostles who were before them. Let them put to silence and to shame the insinuations of malice and the clamours of calumny, by the purity of their doctrine and the sanctity of their lives.

Ch. III.
Ver. 8.

[7.] The Jew now proceeds to put his final question, ver. 9.

How then² are we better than they?

9.

You allow that our moral advantages are superior to those of the heathen, and we cannot but admit that we have not improved them to the utmost; but surely you will agree, that in a general view the privileged Jews excel the ignorant and idolatrous heathen both in knowledge and in virtue, and therefore have a better claim to the privileges of the gospel?

[8.] To this question the apostle gives a decided negative, which brings him back to the point from which he had digressed, ver. —9.

No, not at all: For we have before proved, that Jews and Gentiles are all in a state of sin.

—9.

I can by no means allow that your moral state is in any respect superior to that of the idolatrous heathen, so as to give you any claim to further privileges. For though your advantages have been many and great, I have already plainly shown, that you have altogether forfeited your privileges by your crimes; and I am now about to prove, by an induction of particulars, that your own scriptures confirm the just but melancholy representation.

This brings the apostle back to the point from which he had digressed at the 24th verse of the preceding chapter; and, taking up his words again, he pursues the course of his argument, by alleging the testimony of their own scriptures.

8. The apostle, returning from his digression, confirms his description of the Jewish nation by the testimony of the Jewish scriptures, ver. 10—20.

As it is written, "There is none righteous; no, not one."

10.

At the 24th verse of the preceding chapter, the apostle had directly charged the Jews with having excited the indignation of the heathen by their scandalous immoralities. He adds, "as it is written;" meaning to confirm his

² *How then?* Τί οὖν in a dialogue, and when τί has no following substantive to agree with it, is a form of introducing another question or objection by the inquirer. See Dr. Taylor's learned note on ver. 3. He further observes, in his note on ver. 9, "That the apostle in his arguments considers Jews and Gentiles as a body in their collective capacity, and that he is arguing for a justification agreeable to such a capacity: q. d. Well; but have not we Jews a better claim than the Gentiles to the blessings and privileges of the kingdom of God?"

Ch. III.
Ver. 10.

charge by testimonies from the Old Testament. But, an objection occurring to his mind, he drops his main argument, till after he has discussed it; and this discussion being finished, he now resumes his argument, by taking up the words which he had used when the interruption took place. Similar parentheses are not unfrequent in the apostle's writings, and add greatly to the obscurity of his style¹.

This collection of texts is taken from different passages² in the scriptures of the Old Testament; perhaps with a design to show, that the Jews in every age had been a disobedient people.

The intention of the apostle is to prove, that the Jews as a nation had by their wickedness forfeited their claim to the privileges of a peculiar people; and therefore, that they possessed no better title to the blessings of the gospel than the idolatrous heathen.

The argument is properly national, not personal. Among profligate Jews and idolatrous heathens there might be some illustrious exceptions; some eminent examples of virtue, amidst great and prevailing degeneracy. But considered as a body, both Jews and heathen were a disobedient and wicked race: so far from meriting by their conduct an extension of their privileges, they were justly obnoxious to condemnation by the law of the respective dispensations under which they lived.

10. “*There is none righteous; no, not one.*”

There is not an individual who can plead that he has himself so fully complied with all the requisitions of the law, as to be in a strict and legal sense perfectly innocent and free from every offence in heart and life.

11. “*There is no one who understandeth; there is none who diligently seeketh after God.*”

None have formed just conceptions of the Divine character and government; none have taken the pains they ought to have done to acquire that right knowledge upon these interesting subjects which is contained in the Law and the prophets.

¹ A very remarkable parenthesis occurs in the Epistle to the Ephesians, of the whole third chapter.

² Taken from different passages; viz. ver. 10—12 from Psalm xiv. 1—3; ver. 13 from Psalm v. 9, cxl. 3; ver. 14 from Psalm x. 7; ver. 15—17 from Isa. lix. 7, 8; and ver. 18 from Psalm xxxvi. 1.—In some copies of the LXX. all the verses are found together in the fourteenth Psalm, which has very much the appearance of interpolation. The apostle, probably without any particular reason, set down these passages as they came into his mind; and repeats them as descriptive of the Jewish nation collectively, and by no means as applicable to any individual.

"All are turned aside: they are altogether become unprofitable: there is none who practiseth goodness; no, not even one." Ch. III. Ver. 12.

All are transgressors of the divine law. Instead of loving and doing good to others, they have neglected and abandoned their neighbour when he wanted their aid. In short, there is not one, not a single individual, who has fully performed his duty³.

"Their throat is an open sepulchre; with their tongues they have deceived: the venom of asps is under their lips." 13.

They deal so largely in fraud, falsehood, and calumny, that their very breath is tainted, like the effluvia of an open grave, or the venom of a viper. It is dangerous to approach them.

"Their mouth is full of cursing and bitterness: their feet are swift to shed blood." 14. 15.

They give vent to their malignant passions by the bitterest execrations; and where they have opportunity, they do not hesitate to gratify their revenge in the blood of those who have offended them.

"Ruin and misery are in their ways: and the way of peace they have not known." 16. 17.

All their thoughts and purposes against those who are the objects of their resentment, are revenge and mischief: and as to measures of peace and reconciliation, they never occur to their thoughts.

"The fear of God is not before their eyes." 18.

This is the more surprising, considering how liable they are themselves to the righteous judgement of God, for their own multiplied transgressions. But this they do not regard; and, laying aside all apprehension of a future judgement, they are determined to gratify their malignant and revengeful passions, whatever may be the consequence.

Now we know, that whatsoever the law saith⁴, it speaketh to those who are 19.

³ It is difficult to say to whom the original description was intended by the Psalmist to be applied: surely, not to every individual Israelite in his day, nor even to the majority of his countrymen: perhaps he refers to his enemies only, who opposed his accession to the crown. He might possibly have too bad an opinion of his countrymen; as it is plain that Elijah had, who, when complaining of the universal degeneracy of his countrymen, was rebuked by the oracle, and told that Israel contained seven thousand pious worshipers of the true God who had not bowed their knee to Baal, 1 Kings xix. 18; and David himself acknowledges, in Psalm cxvi. 11, that it was "in haste" that he said "All men are liars."

⁴ None of these passages are to be found in the writings of Moses: by the *Law*, therefore, the apostle must mean the Scriptures of the Old Testament. See Doddridge. Dr. Priestley, in his judicious note upon this text, observes "that neither with respect to Jews nor Gentiles could the great mass or bulk of the people have consisted of such profligate characters as the

Ch. III. *under the law : so that every mouth is stopped*¹, *and the whole world stands*
Ver. 19. *convicted before God.*

You will observe that all these passages which I have recited, have been taken from the sacred books of the Jews ; they must therefore be considered as descriptive of the character of Jews : the heathen have no concern in them. But if such be the character of the Jews as a nation, as it is described by their own writers, there can be no doubt, that in the sight of God they are equally guilty with the heathen ; and if arraigned at the divine tribunal, both Jew and Gentile must stand alike speechless, and are equally obnoxious to the righteous judgement of their Maker.

It is observable here, that the word Law is put for the Jewish scriptures in general, none of these passages being quoted from the Pentateuch, but all of them from the Psalms or the prophets.

How far the apostle's argument is strictly logical, may be doubted. The scope of it seems to be this : Your own writers give such a description of the wickedness of your nation in their time, as must necessarily lead to the conclusion, that men of such a character had justly forfeited all the privileges of the Mosaic covenant. But you will not pretend that the Jews of the present day are better than their ancestors in the time of David and the prophets. Consequently, they also have forfeited all their peculiar privileges, and stand at present upon no better ground than the idolatrous and despised heathen.

It may, however, reasonably be doubted, not only whether the cited passages were applicable to every individual, but whether they were intended by the respective writers to apply to the Jews as a nation, in the age in which they lived. The fact, however, is certain, that the character of the Jewish nation at the time when the apostle wrote, was in the highest degree profligate.

9. The apostle draws his grand conclusion, ver. 20.

20. *Therefore, by the works of a law shall no flesh be justified in his presence ; for by a law is conviction of sin*².

apostle describes ; for then society could not have subsisted. But what is of chief importance, though not mentioned by the apostle, is, that some of the worst vices which he here enumerates were connived at in the worship of the heathen gods, whereas all impurity as well as cruelty was forbidden in the laws of Moses ; so that when the Jews were guilty of those vices, they were much more criminal than the Gentiles, whose very religion favoured them."

¹ *So that every mouth is stopped.*] "So *ἵνα* and the rest following should be rendered. 1 Cor. vii. 29 ; 2 Cor. i. 17 ; Gal. v. 17 ; Eph. ii. 9."—Taylor.

² *Conviction of sin.*] So Wakefield, *ἐπιγνώσις*, *perfectior et exactior scientia*. Acts xxiv. 8.

Neither Jew nor Gentile can plead a right to the privileges of the gospel upon the ground of law; for the Gentiles having been proved to be transgressors of the law of nature, and the Jews of the law of Moses, law now serves no other purpose than the conviction of both parties, and leaves the whole human race under a sentence of condemnation, with no other refuge or dependance than the divine mercy. Ch. III.
Ver. 20.

This is the important conclusion, to which it was the apostle's design to lead his readers. He humbles the haughty and supercilious Jew to a level with, if not an inferiority to, the despised Gentile; that so, being equally indebted to the Divine mercy for the blessings of the gospel, he may possess no claim to superiority under the new dispensation.

CASE III.

Jews and Gentiles united.

The apostle shows that faith alone, without the works of law, is the common and the only ground of admission to the privileges of the gospel, both to Jew and Gentile; which necessarily excludes all pleas of merit, and all claims to superiority, in those who are thus received. Ch. iii. 21—31.

1. God of his own free mercy has communicated the blessings of the gospel, through Jesus Christ, to Jew and Gentile without distinction, ver. 21—26.

But now, the justification of God, independently of law³, (even that justification of God by faith in Jesus Christ which was attested by the law and the prophets,) is manifested to all⁴ who believe. For there is no distinction: inasmuch as all have sinned, and come short of the glory of God. Being justified freely by his grace, through the redemption which is by Christ Jesus: whom God has set forth as a mercy seat⁵ in his own blood⁶, for the declaration of his method of justification, with respect to the remission of 21.
22.
23.
24.
25.

³ "Επιγνωσκειν, de judice adhibetur, qui ex reo, quæstione habita, veritatem accusationis cognoscit."—Schleusner. The law so clearly defines the nature of sin, that no one can doubt of the guilt of the offender, and of his liableness to punishment. "Law is so far from giving them a title to blessings, that it only discovers their sin, as deserving of God's wrath."—Taylor.

⁴ *Independently of law.*] See Wakefield.

⁵ *To all.*] The received text adds, "and upon all:" but these words are omitted in the Alexandrine and other ancient copies, are disapproved by Griesbach, and obscure the sense.

⁶ *A mercy seat.*] ἱλαστήριον. This word uniformly signifies the mercy seat wherever it occurs, both in the Old Testament and the New, and is every where rendered by that word in the public Version; and so it ought to have been translated here. See Exod. xxv. 22; Numb. vii. 8, 9;

Ch. III.
Ver. 26.

sins already committed, through the forbearance of God: for the declaration, I say, of his method of justification at this present time, that he might be just¹ and the justifier of him who believeth in Jesus².

For the perfect understanding of this difficult passage it is necessary to remember that sin, in a technical sense in the apostle's writings, signifies a state of exclusion from the covenant of God, and from its privileges and promises; and sinners are those who exist in an uncovenanted state. Such was the state of the Gentile world by nature, and of the Jews by transgression.

In contradistinction to this, righteousness in a technical sense signifies a covenant or holy state, and justification expresses the means by which sinners are brought into this state; and they are righteous or holy who have been introduced into a covenant state, and who are made partakers of its privileges, promises, and blessings. Such were the Jews under the Mosaic dispensation, and believers under the gospel.

There are two ways by which men may be supposed to obtain admission into the gospel covenant. The first is by a claim of right on the ground of merit, because they had fully improved their antecedent blessings, the Gentile his law of nature, and the Jew the dispensation of Moses. These claims the apostle has completely refuted: the only remaining mode of admission, therefore, is by free grace or favour, through faith in Jesus as the Christ, offered by the unmerited mercy of God equally to Jew and Gentile, without any regard to the requisitions of antecedent law. This doctrine the apostle proceeds to illustrate.

Lev. xvii. 2; Heb. ix. 5. The mercy seat was the golden lid of the ark of the covenant, upon which the Shechinah or cloud of glory rested, and from which oracles were dispensed. Christ is compared to the mercy seat, as "it is upon him," says Dr. Taylor, "the grace of God takes its stand, erects its throne, and is declared and is dispensed to us."

⁶ *In his own blood.*] That is, the blood of Christ himself. "The atonement under the law was made by blood sprinkled on the mercy seat. Christ, says St. Paul, is now shown by God to be the real propitiatory, in his own blood. See Heb. ix. 25, 26."—Locke. Lev. xvi. 13, 14, Aaron is required, on the day of atonement, to sprinkle the blood of the sacrificed bullock and goat upon the mercy seat, and before the mercy seat. Christ, being represented both as priest and victim, is here described as sprinkling and consecrating the mercy seat with his own blood. The received text reads, "by faith in his blood;" but the words *δια της πίστεως*, by faith, are wanting in the Alexandrine manuscript, and are probably spurious. Dr. Taylor, though he retains the words, observes, that "faith in Christ's blood is a mode of expression which occurs nowhere in Scripture but in this place:" probably, therefore, it did not originally occur here.

¹ *Might be just:*] *i. e.* "to all his creatures; admitting them into the outward privileges of the Christian church upon this sole condition, that they believe in Jesus Christ."—Newcome. *Just and the justifier:* *q. d.* the just justifier, the equitable, the impartial dispenser of mercy to all who believe, of whatever nation or description.

² *Who believeth.*] Gr. "who is of the faith of Jesus." See Gal. iii. 7, 9. *Οἱ ἐκ πίστεως*, they who are of faith, *i. e.* they who expect justification by faith. See also Rom. iii. 30. *Περιτομὴν ἐκ πίστεως*, the circumcision who believe. Vide Mr. Wakefield's note.

But now the justification of God, independently of law, (even that justification of God by faith in Jesus Christ, which was attested by the law and the prophets,) is manifested to all who believe.

Ch. III.
Ver. 21.
22.

The claim of right is cancelled: Jew and Gentile are equally sinners; they are equally cast out of covenant privileges, and equally liable to condemnation. But God has not left his frail and fallen creatures without help and without hope. He is even now, at this very time, inviting them to enter into a covenant state. He is publishing that new and gracious dispensation to which the law of Moses points, and which the prophets of former ages have foretold. He has chosen and constituted Jesus of Nazareth to be the promised Messiah; and all who believe in and obey him as such, are received into the new covenant, and admitted to the privileges of sons of God, without any regard whatever to any previous institute or dispensation under which they may have lived.

For there is no distinction: inasmuch as all have sinned, and come short of the glory of God.

23.

I say all, without exception; for there is no difference between the privileged Jew and the unprivileged Gentile, both parties having equally transgressed their respective institutes, having equally failed in their duty to God, having equally forfeited their antecedent privileges, and being equally obnoxious to the sentence of the violated law.

Being justified freely by his grace, through the redemption which is by Christ Jesus³.

24.

All who believe in Christ are raised from a state of condemnation to a state of life, liberty, and privilege: but not by any antecedent merits of their own. Far from it. They are introduced into this new and happy state by the free, unpurchased, unmerited mercy of God, who for this purpose has

³ *Redemption which is by Christ Jesus.*] "That redeeming," says Mr. Locke in his excellent note upon this passage, "in the sacred Scripture language, signifies, not precisely paying an equivalent, is so clear, that nothing can be more. I shall refer my reader to three or four places amongst a great number, Exod. vi. 6; Deut. vii. 8, xv. 15, xxiv. 18. But if any one will, from the literal signification of the word in English, persist in it against St. Paul's declarations, that it necessarily implies an equivalent price paid, I desire him to consider to whom; and that if we will strictly adhere to the metaphor, it must be to those whom the redeemed are in bondage to, and from whom we are redeemed, viz. sin and Satan. If he will not believe his own system for this, let him believe St. Paul's words, Tit. ii. 14, 'who gave himself for us, that he might redeem us from all iniquity.' Nor could the price be paid to God in strictness of justice, (for that is made the argument here,) unless the same person ought, by that strict justice, to have both the thing redeemed and the price paid for its redemption. For it is to God that we are redeemed. See Rev. v. 9."

Ch. III.
Ver. 24.

appointed Jesus of Nazareth to be the great deliverer of Jew and Gentile, of bondage and misery, by publishing to the world the joyful tidings of pardon and peace.

Redemption is deliverance from bondage. In its primary sense, by purchase; but frequently, by any other means. The Gentiles were in servitude to idolatry and vice, and the Jews to the law and to pharisaic tradition. From this servitude they are redeemed by Christ. How? Not surely by paying an equivalent; but by the declarations of mercy in the gospel, as the apostle himself explains it in the verse immediately following.

25. *Whom God hath set forth as a mercy seat in his own blood, for the declaration of his method of justification, with respect to¹ the remission of sins already committed, through the forbearance of God.*

Jesus Christ is the messenger of God, to publish his dispensation of mercy to mankind; and to fulfill his commission, he offered up his life. He is the mercy seat, on which the cloud of glory rests; sprinkled and consecrated by his own blood, as that of old was by the blood of the appointed victim. On this sacred basis divine mercy takes its stand, and proclaims the commencement of a new and glorious æra. It announces a dispensation of grace, in which all, whether Jew or Gentile, shall be received into favour, notwithstanding all past transgressions; and which particularly illustrates the reason of the divine forbearance, in not executing judgement upon past transgressions, since a dispensation of mercy was in the divine contemplation which should efface them all, and restore to favour, peace, and hope, all who would submit to its reasonable terms.

26. *For the declaration of his method of justification at this present time, that he might be just and the justifier of him who believeth in Jesus.*

Divine mercy having thus appointed Jesus to be the medium of the new dispensation, has thought fit to make it known to the world in the present age, the age in which it is our happiness to live, and which infinite wisdom has selected as the fittest and the best for the introduction of this new and benevolent scheme. And as faith in Jesus is the easy, the reasonable, and the sole condition of admission to the privileges of the new covenant, these blessings are equally open to all, whether Jew or Gentile. And thus hath

¹ *With respect to.*] “Δια την παρεσιν, in relation to the passing over, &c. Δια, with an accusative, frequently signifies with respect or in relation to. See chap. viii. 10, note.” Taylor. See also Newcome and Raphelius *in loc.* John xi. 15, 42, xii. 9, 30; Rom. ii. 24, iv. 23, vi. 19, viii. 11.

God approved himself the kind parent and the equitable and impartial ruler of all his reasonable creatures. He is just to all, while he thus justifies all who believe without any exception. Ch. III.
Ver. 26.

This appears to me to be the true interpretation of this difficult and much mistaken passage; and thus understood, it affords no foundation for the commonly-received doctrine of the Atonement, upon which many lay so improper a stress, and of which this passage is considered as one of the chief supports. But, in order to extract any appearance of argument in favour of this unscriptural doctrine, it is necessary—First, To interpret the word **REDEMPTION**, which often expresses deliverance without purchase, as necessarily including a ransom paid. Secondly, To annex the sense of *propitiation* to a word, which in the scriptures both of the Old and New Testament uniformly signifies a *propitiatory* or mercy seat. Thirdly, To receive as the genuine text a reading which is wanting in some of the best copies, and which is unwarranted by any similar phraseology in the New Testament, viz. faith in the blood of Christ. And finally, To interpret the expression, that “God may be just,” as alluding to a satisfaction made to justice by the atonement of Christ, when there is no proof that such satisfaction was ever required, or such atonement ever made; and when the words admit of a sense more obvious, and much better suited to the connexion and to the train of the apostle’s argument.

In this way, by false readings and erroneous interpretations, the grossest corruptions of the Christian doctrine are often obtruded upon the world, as the genuine doctrines of the New Testament and the dictates of inspiration.

2. This method of justification excludes boasting; it vindicates the impartiality of God, and lays the best foundation for the practice of virtue, ver. 27—31.

Where then is boasting? It is excluded. By what law? by the law of works? No: but by the law of faith. For we are come² to the conclusion that a man is justified by faith independently of any works of law. 27.
28.

What now becomes of the boasting of the privileged Jew? of his fancied superiority to the uncovenanted Gentile? It is all at an end. He must be content to rank upon a level with his heathen neighbour. And by what authority is he reduced to this state of equality? does the law of Moses place

² For we are come:] “*γὰρ*.”—Griesbach. The received text reads “therefore,” *οὖν*.

Ch. III.
Ver. 28.

him there? No, truly. Had this law been kept, he would have had a just claim to pre-eminence; but this privilege he has forfeited by transgression, and faith is now the appointed and only mode of access to the blessings of the new covenant. And this way is open equally to Jew and Gentile. For, after a fair appeal to experience and to scripture, we have been compelled to this conclusion, that the possession of the privileges of the gospel is to be obtained by faith, and not by any antecedent merit in obeying either the natural or the ceremonial law.

29. Is God the God of the Jews only? Is he not also the God of the Gen-
30. tiles? Surely of the Gentiles also: For it is the same God who justifieth the circumcised who have faith¹, and the uncircumcised through the same faith.

All this is perfectly agreeable to the impartial goodness of God. The Jew glories, and justly glories, in God as his God: it is a thought which inspires his heart with joy and triumph. But is the favour of God confined to the Hebrew nation only? Is he not the Maker, the Preserver, the Benefactor, the Friend and Father of all his reasonable creatures? of the heathen as well as the Jew? Surely God is the great universal Parent, and is equally kind to all his rational offspring. Well then does it become his impartial and unbounded goodness to extend the blessings of the gospel to the heathen upon the same easy terms upon which they are granted to the Jew. All are justified by faith.

Nothing can be more reasonable than the doctrine thus laid down by the apostle; and yet nothing could be more offensive to the conceited, narrow-spirited Jew, who was desirous of engrossing the favour of God to himself, and who could not endure the thought of being depressed to a level with the heathen, whom he despised and abhorred. The apostle Paul himself was once as illiberal as the most rigid Pharisee; and the catholic, generous spirit which he now discovers was not the result of his own mature reflection, but the act of divine mercy, which transformed him at once from a savage persecutor to a humble, penitent believer, and which selected and qualified him to preach the gospel to the Gentile world. And this extra-

¹ The circumcised who have faith.] περιτομήν εκ πίστεως, the circumcision, i. e. the Jews who believe, and who expect justification by faith. There is no reason to suppose, as most expositors do, any antithesis or correlation between εκ πίστεως and δια της πίστεως. So Gal. iii. 7, 9, οἱ εκ πίστεως, "they who believe, who are of the party of faith, are justified with believing Abraham." In opposition to οἱ ἐξ ἐργων νόμου, they who are of the party of the law, who expect justification by works of law. Gal. iii. 2, 5, 10.

ordinary change produced in the views and temper of the apostle, is a very strong presumption in favour of the divine authority under which he acted and taught. Ch. III.
Ver. 30.

He concludes this argument by entering a caution against the abuse of the doctrine which he had laid down of justification by faith without works.

Do we then destroy law through faith? Far from it: yea, we establish law. 31.

Can it be supposed that when I state that the only way of admission into the new covenant, and to the privileges of the gospel, is through faith in Jesus as the Messiah, without any respect to antecedent merit in obeying the natural or the ceremonial law, that I thereby mean to release believers in Christ from all regard to the law of God, and to confound the distinction between right and wrong? Nothing could be further from my thoughts than such a doctrine as this; and I shall soon take an opportunity to show, not only that a belief in the gospel is perfectly reconcileable with obedience, but that the motives of the gospel are of the highest efficacy to purify the hearts and lives of the converted Gentiles; and that with regard to the Jew, they are beyond comparison more operative than the precepts and the sanctions of the law.

The apostle resumes this important subject in the sixth and seventh chapters; and in the mean time he proceeds to allege some additional arguments to establish his favourite principle, that under the dispensation of the gospel all men are equally regarded as the children of God; and that the descendant of Abraham has no privilege above the rest of mankind.

SECTION II.

The apostle argues, that the privileges of the gospel are the free unmerited gift of God to all mankind without distinction, from the case of Abraham, the pattern of believers; to whom promises were made for the faith which he exercised antecedently to the rite of circumcision². Ch. IV.

1. The apostle proposes the question, and suggests the test by which it might be determined in what way Abraham was justified, ver. 1, 2.

² The argument from the example of Abraham, pursued throughout this chapter, is so exactly similar to that which is proposed in the Epistle to the Galatians, chap. iii., that it is hardly pos-

Ch. IV.
Ver. 1.
2.

What then shall we say¹? that Abraham our father obtained justification through the flesh²? Now, if Abraham was justified by works, he hath somewhat in which he may glory³.

As though the apostle had said, I have established at large, both from history and scripture, that the blessings of the gospel are the free gift of God both to Jew and Gentile, and not the reward of antecedent merit. And, to reconcile us the more to this humiliating doctrine, I am now about to remind you that Abraham himself, our honoured ancestor, our revered pattern, became entitled to the privileges of the covenant in the same way. Are you startled at this supposition? What! do any of you imagine that our venerable ancestor obtained his privileges by a claim of right, on the footing of prior complete obedience to positive law? If this be your judgement, we will soon bring the case to a decisive test; for if he is authorized to put in a claim of right, he has good reason to think well of himself on this account.

That this is the true sense of the apostle can be doubted by none who are at all acquainted with his abrupt and elliptical style. He does not speak of Abraham as our *father* according to the flesh, but as having *found* according to the flesh. But that which he found was justification, the blessings of the promise, and the covenant. And to find it according to the flesh is to find it by works of law, and particularly by the rite of circumcision; for this is

sible that they should not have been dictated by the same person. And it is surprising, that Mr. Evanson, who acknowledges the genuineness of the epistle to the Galatians, did not see how irresistibly this internal evidence supports the authenticity of the Epistle to the Romans.

¹ *What then shall we say?*] Others translate the sentence thus, What *advantage* then shall we say, that Abraham our father found as to the flesh? See Newcome. The meaning is much the same; but the version in the text is more in the apostle's lively manner. See chap. iii. 5, 9; chap. vi. 1, 15.—The apostle states the objection of the Jew, that Abraham was justified by circumcision, *κατα σαρκα*, according to the flesh, and therefore by works. But he was our *Father*, that is, our pattern; therefore the Jews are justified or brought into a covenant state by circumcision. No, says the apostle—Abraham was not justified by circumcision, but by the faith which he had before he was circumcised; and circumcision was only the sign or seal of his antecedent justification.

² *Through the flesh:]* *κατα σαρκα*. Dr. Taylor has very ably proved, in his note upon this passage, that this phrase has respect to circumcision, and the obligations it laid on the Jew. See Gal. vi. 12; 1 Cor. x. 18; 2 Cor. xi. 18; Phil. iii. 3. That learned and judicious expositor very properly states, that after the apostle has introduced his argument, ver. 1, 2, he shows that according to the scripture account Abraham was justified by faith, ver. 3, 4, 5; explains the nature of that justification by a quotation out of the Psalms, ver. 6—9; proves that Abraham was justified long before he was circumcised; ver. 9, 10, 11; that the believing Gentiles are his seed, to whom the promise belongs, as well as the believing Jews, ver. 12—17; describes Abraham's faith, in order to explain the faith of the gospel, ver. 17 to the end.

³ *He may glory.]* See ch. iii. 27. "He may ascribe his justification to something in himself."—Taylor.

the sense in which the word *flesh* occurs repeatedly, both in this epistle and in that to the Galatians; and the latter clause fully explains the meaning of the former, the expression "being justified by works" being used by the apostle as equivalent to that of "having found according to the flesh."

Ch. IV.
Ver. 2.

2. The apostle shows, from the scripture history, that Abraham's justification was the consequence of faith, not the reward of works, ver. 2—5.

—*But he had it not in the presence of God*⁴.

2.

This eminent patriarch neither possessed, nor made any pretension, in the presence of God, to a claim of right, on the ground of past obedience, to a further extension of privilege.

*For what saith the scripture? Abraham believed God, and it was placed to his account*⁵ *for justification.* Gen. xv. 6.

3.

The history plainly tells us, that the patriarch was received into favour, not for any work that he had antecedently performed, but because he believed in the divine promise that he should have a numerous posterity by his wife Sarah.

*Now to him who performeth a task, the recompense is placed to account not as a favour, but as a debt*⁶. *But to him who doth not perform a task, but who believeth on him who justifieth the ungodly*⁷, *his faith is placed to account for justification.*

4.

5.

The man who performs a service for hire has a right to his wages, and is under no special obligation to the man who pays him his just due. But this was not the case with Abraham: he had done no work, he could claim no remuneration. He was a poor ungodly heathen, when God summoned him out of his country and promised him a posterity as numerous as the sand

⁴ *In the presence of God.*] "The apostle considers Abraham as standing in the court, before God's tribunal, when the promise was given him."—Taylor.

⁵ *Placed to his account.*] *ελογισθη*: the expression refers to a book of accounts in which a sum is placed on the credit side. "*Proprie tribuitur arithmeticis qui multas summas in unam colligunt et reducunt.*"—Schleusner. In our translation it is rendered *counted*, ver. 3, 5; *reckoned*, ver. 4, 9, 10; *imputed*, ver. 6, 8, 11, 22, 23, 24. The sense in all these passages is the same. See Taylor. The term *imputed* has been so much misunderstood, that I have preferred to use the word *reckon* or *place to account*.

⁶ *To him who, &c.*] "Now the pay of the workman is not reckoned a favour, but a debt."—Wakefield.

⁷ *Who justifieth the ungodly.*] "This," says Archbishop Newcome, "may be considered as a general character of God, and may refer to the whole heathen world as well as to Abraham;" ch. v. 6.—Mr. Locke observes that "the apostle by these words plainly pointed out Abraham."

Ch. IV. upon the shore. All his merit consisted in believing that God would fulfil his promise; and with this faith the Almighty was so well pleased that he entered into covenant with him to bestow still better blessings.
Ver. 5.

3. This happy state of Abraham is well described in the language which David uses upon a different subject, ver. 6—8.

6. *As David also describes¹ the blessedness of the man to whom God reckoned justification without works. Blessed are they whose iniquities are forgiven, whose sins are covered. Blessed is the man to whom the Lord will not reckon sin. Psalm xxxii. 1, 2.*

Abraham must have felt himself unspeakably happy in being thus selected, though unworthy, as a person upon whom the Divine Being thought fit to bestow peculiar favour; just as the psalmist describes the case of a great transgressor, who, conscious of sincere repentance, humbly hopes in the divine mercy that his sin shall be forgiven, and is filled with joy and gratitude under a sense of his unspeakable obligation.

4. The apostle plainly shows, from the example of Abraham, that the blessings of the covenant were to extend to all believers without distinction, ver. 9—12.

And first he states the question, ver. 9.

9. *Now this blessedness, cometh it upon the circumcised only, or upon the uncircumcised also²?*

Is this happy state, which I have been describing, limited to the natural descendants of Abraham alone, or is it extended equally to the believing heathen? As to the patriarch himself, the mode in which he obtained this favour has been already ascertained.

For we affirm that this faith was reckoned to Abraham for justification.

We have proved, by the express words of scripture, that the privileges of this patriarch were the reward not of works, but of faith; and, that you may not imagine that the faith so rewarded was that of one who was already in a covenant state, and the consequence of circumcision, I will now show the contrary.

¹ *David describes.]* This is an illustration, not an argument. The apostle can only mean that the words of David aptly describe the case of Abraham.

² *Circumcised—uncircumcised.]* Gr. “circumcision or uncircumcision.” The apostle perpetually uses the abstract for the concrete

How then was it reckoned to him? Was it after or before circumcision? Not after circumcision, but before it. And he received the sign of circumcision, as the seal of that justification by faith which he possessed before circumcision.

Ch. IV.
Ver. 10:
11.

The case of Abraham is clear: he believed and was justified before the birth of Ishmael, many years before circumcision was instituted, Gen. xvii.; and that rite was appointed, not as a means of justification, but as a token that he was already in a justified state, which he had been, and was declared to be long before.

The apostle now proceeds to argue, that as Abraham was justified by faith, and that, when he was in a heathen state, and as he is expressly marked out as the pattern of all who are admitted into a state of privilege, it necessarily follows, that all who believe are to be admitted into this happy state without distinction of Jew or heathen, and whether they do or do not submit to the yoke of the law; for he was admitted antecedently to circumcision for this very purpose.

That he might be the father³ of all uncircumcised believers⁴, that justification might be placed even to their account: and the father of those who are circumcised, who are not only circumcised, but who walk in the steps of that faith of our father Abraham which he had before circumcision.

12.

To be the father of any person, or class of persons, often signifies, in the Hebrew idiom, to be an inventor, or a pattern, of any art or quality which such persons possess, or in which they excell. Thus, Gen. iv. 21, Jubal is said to have been the father of all such as handle the harp and the organ, that is, he was the inventor of those instruments and a pattern to those who use them. In this sense Abraham was set forth and declared to be the father or pattern of all believers: of heathen believers, because he was justified before he was circumcised; and of Jews, because he received the initiatory rite not as the means of justification, but as an acknowledgement that he was already justified; and consequently as a pattern to them, not of justification by the ritual law, but by a faith similar to that by which their illustrious ancestor was himself justified.

5. Justification cannot be appointed through law, for that would be a violation of promise and an assignment to condemnation, ver. 13—15.

³ The father.] See Dr. Taylor's Note on Rom. iv. 1.

⁴ Uncircumcised believers.] δι' ἀκροβυστίας, in a state of uncircumcision. — See Rom. ii. 27.

1 Cor. xiv. 9.

Ch. IV.
Ver. 13.

Moreover, the promise that he should be heir of the world¹ was not made to Abraham or to his posterity through law, but through justification by faith.

The promise made by God to Abraham also proves the doctrine of justification by faith. That promise was (Gen. xvii.) that he should be the father of many nations, that God would give to him and to his posterity the land of Canaan, and that in him should all nations of the earth be blessed, Gen. xii. 3. This may be regarded as a promise that he should be heir of the world; first, that his natural descendants should possess the land of Canaan and many other countries; and secondly, that his spiritual descendants should include men of all ages and countries, whether naturally descended from him or not; but that all, in all parts of the world, who inherit his faith, should be acknowledged to be of his family, and should participate in the promise. Now it is plain from the history, that this promise to the patriarch was made to him as the reward of his faith in the divine call which induced him to quit his native land, and not as the consequence of obedience to any law, much less of conformity to the rite of circumcision, which was instituted after the promise was given, and as a token of its ratification, Gen. xvii. 10.

14. *For if they only who are of the law be heirs, faith is made void, and the promise is abrogated.*

Upon the supposition that law only secured the blessing, only one nation would be heir, and that upon a different ground from Abraham himself; so that the promise would be made void in both its parts, first by the exclusion of the Gentiles, and secondly by changing the ground of justification. Abraham would not be the pattern of many nations, but of one only; nor even of that completely, for *they* would be justified through law, but *he* through faith.

15. *Moreover, law worketh wrath: for where there is no law, there is no transgression.*

¹ *Heir of the world.*] Dr. Taylor supposes that the apostle means to represent the world as one great family. Abraham and his posterity are the heirs of the world, *i.e.* the first-born of this family, and therefore entitled to the better portion of the inheritance. This is ingenious; but though it is adopted by Archbishop Newcome, it appears to me to be too refined. The sense given in the paraphrase of this difficult passage, which is similar to that given by Mr. Locke, seems to me to be more natural, and more agreeable to the apostle's manner and phraseology.

"The promise here meant," says Mr. Locke, "is that which he speaks of ver. 11, whereby Abraham was made the father of all that should believe, all the world over, and for that reason he is called κληρονόμος κόσμου, heir or lord of the world. For, believers of all the nations of the world being given to him for a posterity, he becomes thereby lord and possessor (for so heir among the Hebrews signified) of the world."

Nor is it indeed possible that any should obtain the blessing by law only. For, as all transgression supposes a rule transgressed, and there can be no transgression without it; so, as I have before abundantly shown, in the very case where a law has in fact been given, which if observed would have ensured justification, yet such has been the frailty and the folly of those who have lived under such a dispensation, that not a single individual has uniformly adhered to the law so as to claim justification by it, but every one by transgression has become obnoxious to its condemning sentence.

Ch. IV.
Ver. 16.

6. That justification, that is, the blessing of the gospel, should be granted to faith, was necessary to the accomplishment of the promise that it should be both gratuitous and universal, extending to all the heirs of Abraham's faith, ver. 16, 17.

Therefore justification is from faith, that it might be through favour; to the end that the promise might be sure to all the posterity: not only to that which is of the law, but to that which is of the faith of Abraham, who is the father of us all, in the sight of that God in whom he believed, who giveth life to the dead, and who calleth things that are not, as though they were. As it is written, I have made thee a father of many nations. See Gen. xvii. 4, 5.

16.

17.

I again declare that the privileges of the gospel are granted and limited to faith alone. Why? Because the promise affirms that the blessing is both gratuitous and universal, which it could not be if it were limited to those only who are subject to the law of Moses, in which case the benefit would be confined to one nation alone; whereas, the promise of God to Abraham is, I have made thee a pattern of many nations without any distinction. In the sight of God, therefore, all who believe, in all ages and countries, are Abraham's children, and are to be justified after his pattern and in the same way. By the all-comprehending eye of God, which penetrates to the remotest period of duration, and discerns the future as distinctly as the present, the whole of this spiritual family of Abraham are seen as clearly as if they now existed; and therefore he speaks of the thing as actually done which it was his determined purpose to accomplish, *I have made thee a Father of many nations; of all who believe to the end of time.* And the great object of Abraham's faith, and in which ours resembles that of the venerable patriarch, was the power of God to raise the dead, and to bring things out of nothing into existence.

Ch. IV.
Ver. 17.

7. The apostle illustrates the nature and the degree of Abraham's justifying faith, being tantamount to a belief in the power of God to create anew, and to raise the dead, ver. 18—22.

He first believed that his posterity by Sarah should be innumerable, ver. 18.

18. *Who against hope believed in hope, that he should be the father of many nations, according to that declaration, So shall thy posterity be.*

It is related, Gen. xv. 5, that "the Lord brought Abram forth abroad and said, Look now towards heaven, and tell the stars if thou be able to number them; and he said unto him, So shall thy seed be." Abraham was now a hundred years of age; a similar promise had been made to him twenty-five years before, in the faith of which he had abandoned his native land and all his family connexions, and had fixed his residence in the land of Canaan among strangers, relying upon the divine promise that it should afterwards be granted to, and inhabited by, a numerous race of his descendants. This was hoping against hope, believing in contradiction to all appearances; and, in effect, believing in the power of God to call those into being whose existence could not be accomplished by any human means, which indeed would be the same as a new creation.

The patriarch further believed that he should have a son by Sarah, which was equivalent to believing that God would raise the dead, ver. 19—21.

19. *And not being weak in faith, he considered not¹ his own body now become dead, when he was about a hundred years old, nor the deadness of Sarah's*
20. *womb. Nor did he hesitate at the promise of God through unbelief, but*
21. *was strong in faith, giving glory to God², being fully persuaded that what he had promised, he was able also to perform.*

Considering the advanced age of Sarah and himself, it was as improbable that they should have a son as that a man should be raised from the dead; it was like a promise that they should themselves be so raised: and yet his faith in the divine promise was not staggered by this difficulty; he believed without hesitation. Being assured that Omnipotence itself had made the promise, he did not allow himself to reason concerning the difficulty of the performance. By the confidence which he reposed in the divine promise,

¹ *Considered not.*] Some good copies drop the *α*. If this be the true reading, as Newcome observes, we must point thus: And not being weak in faith he considered his own body—and the deadness—and yet staggered not.

² *Giving glory.*] *δὰς δόξαν*, "giving up his opinion to God; resigning all supposition unto God, having no opinion on the subject, but leaving it all to God."—Wakefield.

he rendered to God the homage due to his infinite power, goodness and truth, under a firm conviction that he was both able and willing to perform to the utmost all that he had promised. Ch. IV.
Ver. 21.

The apostle adds, that this persevering active faith was crowned with its due reward, ver. 22.

And therefore it was set to his account for justification. 22.

God having made the promise, and Abraham having accepted it, and having relied wholly upon it, and sacrificed every thing to it, God was so well pleased with his conduct in this instance, that he graciously received him into favour, and communicated privileges and blessings to him, notwithstanding the transgressions of his heathen state, to as full an amount as though, by a course of sinless obedience, he had entitled himself to future favours. All past debts were graciously cancelled, and he was entered in the divine account as innocent and righteous.

8. The apostle closes this argument by stating, that the history of Abraham's justification was recorded for the instruction and encouragement of believers in Christ in succeeding ages who are justified in a similar way, ver. 23—25.

Now it was not written for his sake only that faith was placed to his account, but for ours also¹ to whose account it will be placed, if we believe on him who raised up Jesus our Lord from the dead. Who was delivered up for our offences, and raised again for our justification. 23.
24.
25.

The account which is given in the book of Genesis concerning the strength and the reward of Abraham's faith, was not recorded merely for the sake of doing honour to the memory of that eminent patriarch, but for our benefit also, who live in the age in which the new dispensation is introduced. We may learn from this history, that the true posterity of Abraham, of whatever name or country, to whom the promise is made, will like him be justified by faith, and be admitted into the privileges of the new covenant without being compelled to submit to the yoke of the law; and the object of our faith, like his, is the power of God to raise the dead. He believed in a possible resurrection, when he expected, according to the divine promise, a numerous posterity by Sarah. We believe in the actual resurrection of Jesus our teacher and

¹ For ours also.] "for the sake of us also, all in future ages, Gentiles as well as Jews, who may be admitted into the Christian covenant upon this sole condition, if they believe," &c.—Newcome.

Ch. IV.
Ver. 25.

master from the grave; and this single act of faith is that which is set down to our account for justification: it is that which transfers us from the community of sinners to the community of saints, from the unbelieving into the christian world.

And the fact is really as I have stated it; for Jesus was indeed delivered up for our offences; he was, figuratively speaking, offered up like a consecrated victim, by the sprinkling of whose blood we believers, whether Jews or Gentiles, are transferred from an unholy to a holy state; and he was raised again, that by our faith in his resurrection, we might become partakers of the privileges of the covenant of which his blood was the seal, and might be as completely entitled to these privileges as if we had acquired a right to them by the most meritorious and undeviating obedience.

Such is the argument which the apostle draws from the case of Abraham to establish his grand principle, that believers, whether Jews or heathen, are to be admitted to the privileges of the gospel without submitting to the yoke of the ceremonial law. Upon this subject it may be proper to remark, that it was a fact well adapted to conciliate the Jews to the apostle's doctrine, that Abraham by his faith had obtained acceptance with God many years before he submitted to the rite of circumcision, and therefore that it was not incredible, that believing gentiles should be admitted into the privileges of the gospel without submitting to the rites of the law.

The great article of the Christian faith is, that God raised Jesus our Lord from the dead. All who believe this important fact are justified in the sight of God, that is, they are received and acknowledged as members of the Christian community. Let none therefore of the disciples of Jesus narrow the terms of Christian communion, and, by unwarrantable conditions of their own, exclude those whom Christ has received.

Christ was delivered for our offences, and was raised again for our justification. The apostle probably meant nothing more than that Christ was delivered up to death, and was raised again that we might be justified from our offences; that we who were heathen transgressors might by faith in his resurrection be introduced into a state of covenant privilege. At any rate, the few ambiguous words which the apostle here uses, will not support the commonly received doctrine of atonement for sin by the vicarious sufferings of Jesus Christ. The free unpurchased love of God is the foundation of all the privileges and hopes of the true Christian.

SECTION III.

The apostle, having proved that the gospel is a free gift both to Jews and Ch. V.

Gentiles, illustrates the value of its blessings. Ch. v. 1—11.

First, the justified believer obtains peace with God, and admission into his presence and favour, ver. 1, 2.

Therefore being justified by faith we have peace with God through our Lord Jesus Christ; through whom also we have access, by faith¹, into this grace in which we stand. Ver. 1. 2.

It was the boast of the conceited Jew that he was holy, while the rest of mankind were sinners; that he was in a state of friendship and peace with God, while others were aliens and enemies; that he was the favourite of heaven, while they were under a curse; and the apostle's design in this eloquent passage is to show that believers in Christ possess all the privileges of God's ancient people, though they do not submit to the Jewish ceremonial.

Being justified by faith we have peace with God. Being, by our belief in the doctrine and resurrection of Jesus Christ, transferred like Abraham out of an unholy into a pardoned and a holy state, without submitting to the rites of the law, we are like that eminent patriarch become friends of God, through the medium of our master Jesus Christ, who was commissioned to offer and to ratify the terms of pacification; and by faith in him, we have been introduced by him into that state of privilege and favour which we now occupy, and in which the descendants of Abraham made their boast.

Secondly, The justified believer has now also his ground of boasting, ver. —2—11.

1. In his hope, ver. —2.

—*and boast in hope of the glory of God*².

—2.

The Jew boasts in his written law, in his descent from Abraham, in his

¹ *Access by faith.*] The words “by faith” are omitted in the Clermont and other MSS., and are indeed superfluous. Προσαγωγή, access. Raphelius, from Herodotus, shows that this, a sacerdotal phrase, signifies being introduced with great solemnity into the presence of a deity in his temple. See Doddridge.

² *Glory of God.*] “of the glory which God has in store for us.”—Locke. “in hope of future glory.”—Priestley.

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Ver. 2.

ceremonial institute, in his temporal promises. The believer in Christ also has his ground of exultation: he boasts not of an earthly Canaan, a transitory and fading possession, but of a divine inheritance, of the glorious hope to which he is elevated by the gospel. A possession worthy of God to bestow; to the discovery of which the philosophy of heathenism could make no pretensions; and from the hope of which the severe sentence of the law excludes all voluntary transgressors.

2. Believers also boast even in affliction, for various reasons which the apostle details, ver. 3—10.

For in the first place affliction produces patience, proof and well founded hope.

3. *And not only so, but we boast even in afflictions; for affliction worketh*
4. *patience, and patience proof', and proof hope.*

Many regard the followers of Christ with contempt and scorn; they value themselves upon their affluence, their dignity, their external prosperity, their popularity and influence. We also boast who believe in Christ: we esteem it our honour to be despised, to be oppressed, to be the objects of general reproach and scorn.

For patience, exercised by persecution, is continually improving, and the fortitude with which we suffer is a sure test of the sincerity of our profession; and the clearer proof we have of the conformity of our character to the standard of the gospel, the brighter will be our hope of an interest in all its glorious promises.

5. *And this hope will not put us to shame, because the love of God² is poured forth into our hearts by the holy spirit given to us.*

The gifts of the holy spirit, by which the Christian doctrine is confirmed, are a demonstration that all the promises of the gospel covenant shall be fulfilled, being an undoubted proof of the favour of God to those who believe in Christ, and the seal and ratification of that Being who cannot falsify himself.

These promises are further confirmed by the mission of his Son to die even for those who were aliens and enemies, ver. 6—8.

¹ *Proof.*] See Wakefield, Taylor, Locke. “Δοκιμή, id quod, experientia facta, patescit et cognoscitur.”—Schleusner. 2 Cor. ii. 9, ix. 12; Phil. ii. 22. “The effect of having tried ourselves.”—Newcome.

² *The love of God,*] i. e. to us, not our love to him. “The love of God is abundantly assured to our hearts by the gifts and operations of the holy spirit.”—Taylor. See also Locke.

Moreover while we were yet without strength³, even then⁴, at the appointed time, Christ died for the ungodly⁵. For scarcely for a righteous man will one die; yet perhaps for a good man some would even dare to die. But God recommendeth his love to us, in that, while we were still sinners, Christ died for us.

Ch. V.
Ver. 6.
7.
8.

The apostle, in speaking of the converted heathen, to whom chiefly the epistle is addressed, uses the same reproachful language in which the pharisaic Jews were accustomed to speak of their heathen neighbours. In their unconverted state they had been "without strength," unable to extricate themselves from their wretched condition; "ungodly," worshipers of idols, ignorant of the true God, of his attributes, of his character, of his will, and of his worship; "sinners," alienated from him, in an unholy uncovenanted state: yet even then, at the appointed time, Christ died for them.

But though it is plain that the apostle's language is intended to express their character and state as heathen, previous to their conversion, to avoid offence he uses the first person, as though he had himself been implicated in the charge; whereas, before his conversion he had been a Jew, and, as touching the righteousness which is by the law, blameless.

While we were still sinners, Christ died for us. From this general and indefinite expression some have strangely inferred, that the sufferings of Christ were properly speaking vicarious; that he suffered in the stead of others; that he endured all the torments which the elect would have endured to all eternity: that he thus became the sinner's surety, and paid the dreadful debt due to divine justice. But it is plain that the apostle's language lays no just foundation for a doctrine so absurd in itself, and so injurious to the divine character. He only says, that Christ died for us: that is, for our be-

—8.

³ Without strength.] Mr. Locke notes four, and Dr. Taylor fourteen epithets, which are given by St. Paul to unconverted Gentiles, as such; and Dr. Taylor adds an equal number of epithets which express the external state of Christians.

⁴ Even then.] *Eri*: This is the reading adopted by Griesbach, upon the authority of the Alexandrine, Ephrem, and other manuscripts. "though we were weak, still Christ died in due season," &c.—Newcome.

⁵ Died for the ungodly.] *ὑπερ τῶν ἀσεβῶν*. Dr. Taylor very justly observes, "that in the following comparison the apostle does not lead our thoughts to the payment of an equivalent, or to the notion of vicarious punishment, but to that benevolent disposition of mind which inclines us to do good and to be useful to others, even at our own expense and hazard. So John xv. 13: 'Greater love hath no man than this, that a man lay down his life (*ὑπερ φίλων*) for his friends.' See John x. 11, 12; 1 John iii. 16." Nor does the preposition *ὑπερ* necessarily imply an equivalent, or vicarious punishment. See Acts v. 41, ix. 16, xv. 26; 2 Cor. xii. 15. As Christ suffered for us, we also are said to suffer for him, *ὑπερ αὐτοῦ*, Phil. i. 29, surely not as a sacrifice in his stead.

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Ver. 8.

nefit. The connexion shows that the apostle's meaning is, that Christ died to deliver us from the condemning sentence of the law, by ratifying the new covenant, which is a dispensation of mercy.

Christ died at "the appointed season," at the time which had been marked out by prophecy, and which had been chosen by infinite wisdom as the fittest and best.

The death of Christ was an appointment of God, the result of his love. He pitied the wretched state of the heathen world, their ignorance of God, of duty, and of a future life, their inability to help themselves, and their deplorable idolatry and vice; and he determined to rescue them from their ignorance and guilt and misery, by sending Jesus Christ, his beloved son, his chosen servant, not only to teach them, but to die for them.

And thus the love of God became eminently conspicuous. Had mankind been sinless, the love of God in giving up his son to die for them would not have been so highly distinguished. Men do not indeed usually expose their lives for the benefit of others, however just and unblameable. Although it is possible, that here and there, a generous spirit might be willing to die in order to save the life of some distinguished philanthropist, some illustrious benefactor of mankind. But where could any one be found who would submit to death for the benefit of rebels and enemies? Such, however, was the exceeding greatness of the love of God to man. Christ was sent to die, not for the innocent, not for those who had merited favour by antecedent virtue: No; he died for sinners, for enemies, for those who had forfeited their lives by their transgressions, and who could prefer no claim to mercy.

The apostle infers, from this extraordinary instance of divine goodness, that all other blessings shall be communicated, ver. 9, 10.

9. *Much more then, being now justified by his blood, we shall be saved from*
10. *wrath through him. For if, when we were enemies, we were reconciled to God by the death of his son, much more being reconciled, we shall be saved by his life*¹.

¹ *By his life.*] "we shall obtain eternal salvation by that life and power to which our Lord and Saviour is exalted."—Taylor. "living to intercede for us."—Newcome. I rather conceive the apostle's meaning to be, not that we are saved by the life of Christ as the medium of salvation, but that this salvation is accomplished, leaving Christ in possession of life: *q. d.* reconciliation was obtained for enemies, though the death of Christ was the necessary medium, much more will salvation be obtained for friends when no such sacrifice is requisite; but all that is to be done will be done by Christ in the continued possession of life. Mr. Locke has a long and valuable note to show that the apostle, in the first eleven chapters of the epistle, speaks of the Jews and Gentiles nationally; and not personally of single men: but I do not

This is a remarkable passage, and when rightly understood will greatly assist in explaining the sense of the apostolic writings.

Ch. V.
Ver. 10.

They who believe in Christ are "justified by his blood." But something further is necessary in order to their being "saved from wrath." They are already "reconciled to God by the death of his son;" but something more is to be done to complete their salvation. It follows, therefore, that men may be justified and reconciled; and yet, after all, they may not be saved from wrath, nor be entitled to the promised reward.

What then can be more evident than that the justification and reconciliation here mentioned mean nothing more than their admission into the Christian community, and their participation of the blessings of the gospel? From being sinners, that is, Gentiles, they are become holy; that is, separated by faith from the unbelieving world; and from being enemies, they are become reconciled, they are received as subjects of the kingdom of Christ. This happy change is effected by the death of Christ, which ratified that new and better covenant which is the connecting bond of this new community. If they improve their privileges, they shall be saved from wrath through him. For Christ has laid down laws and regulations which, if his professed followers adhere to and faithfully observe, shall save them from final condemnation, and put them into possession of eternal life. The apostle argues, *a fortiori*, upon this subject: You were admitted to justification and to the privileges of the gospel by a process which cost the life of the beloved Son of God. Is it not then far more credible, that if you obey the gospel of Christ you shall be finally saved by him; when you are not only regarded as friends and heirs of a promise, but when the accomplishment of this promise will be achieved at much less expense than the acquisition of your present privileges? For it will not be necessary for Christ again to suffer, but the whole scheme will be brought to perfection by the exercise of those powers with which he is invested in his risen and exalted state².

Well then may the believer triumph in those afflictions and persecutions, which by purifying and exalting his character clear up his title to those ever-

see the necessity of limiting the apostle's observations in the first eleven verses of this chapter to Gentile believers only: they are equally applicable to all Christians, in all ages. It seems to be a burst of feeling to which the apostle gives vent, upon the comparison of the present free and happy state of believers under the gospel, with the previous miserable condition of the Jew under the law, or the Gentile in his wretched bondage to idolatry and vice.

² "Much more, therefore, having been admitted into covenant at this time, while we were sinners, by his blood shed to ratify this covenant and to purchase a church, we shall be finally saved through him from punishment, if we live in a manner worthy our calling."—Newcome.

Ch. V.
Ver. 10.

lasting blessings which are promised by the gospel to all who believe in it and regulate their conduct by it.

3. Believers also boast in God, with whom a reconciliation has now taken place through Jesus Christ, ver. 11.

11. *And not only so, but we even boast in God¹ through our Lord Jesus Christ, through whom we have now received this reconciliation.*

Not only do we, who are believers in Christ and admitted into the community over which he presides, boast in hope of future glory; not only do we boast in those tribulations and persecutions which, by exercising our faith, eventually brighten our hope; but we even boast in God as our own. Yes; such is the abundant mercy of God, that even we, who were once idolatrous heathen, aliens, and enemies, are now permitted to look up to God as reconciled, and to call him our God in the same important sense in which he was the God of Abraham, the God of Isaac, and the God of Jacob. And this privilege we claim through Jesus Christ, who has received and acknowledged us as his disciples and friends; and through whom we have received that gracious message of reconciliation, to the terms of which we have gladly acceded, and which lies at the foundation of all our hope. We are now, as the chosen family once were, the people and the children of God.

Such is the plain meaning of the apostle's language to those who read the scriptures with an unbiassed mind. The words, as they stand in the public version, have a very uncouth sound, "by whom we have received the atonement;" but the translation is strictly just. The word atonement, at the time when this version was made, signified nothing more than reconciliation, or setting those *at one* who were before at *variance*. But of late years, this word has acquired a mystical sense; and has been used to express an action or suffering, by one person or victim, through which the anger of another person is appeased. And in this sense we are told that the death of Christ is an atonement for the sins of men: that is, that it appeases the wrath of God, and satisfies the claims of justice. But no such doctrine as this, nor any thing approaching to it, is to be found in the New Testament.

Here the apostle closes his eloquent digression concerning the great privileges of which believers gain possession when they are received into the

¹ *We even boast in God.*] Compare Rom. ix. 5. The proposed emendation of Slichtingius, Whitby, and Taylor, is very much countenanced by this passage.—*We boast*: καυχώμενοι, the present participle for the present indicative: a Hebrew idiom. See Newcome.

Christian community; and he next proceeds to suggest an additional argument to establish the reasonableness of admitting all mankind to equal privileges and hopes.

Ch. V.
Ver. 11.

SECTION IV.

The apostle argues, that as the Fall entails death upon all mankind without any antecedent demerit of their own; so the gospel, ratified by the voluntary sacrifice of Christ, entails far better blessings upon mankind than were lost by Adam; and this, without any antecedent merit on their part, ver. 12 to the end.

1. He states that all mankind are treated as sinners, and suffer death, in consequence of the sin of Adam, ver. 12.

In reference to this subject², as by one man sin entered into the world, and death by sin, even so death passed upon all men, as far as which³ all have sinned.

12.

The apostle here assumes and reasons upon the account of the Fall contained in the book of Genesis, as an historical fact; and he traces an analogy between the consequences of the fall of Adam and those of the righteousness of Christ. And as the apostle was instructed by Christ himself in the nature and the excellence of the gospel dispensation, in all its comprehension and extent, we are fully authorized to admit his conclusions even though we may doubt of the validity of his arguments, and the correctness of his premises. The apostle does not say that he was inspired to assert the literal truth of the Mosaic history of the Fall: probably, he knew no more of it than we do. Perhaps he only argued *ex concessio*, upon the supposition of the fact; and certainly no reasonable person in modern times can regard it in any other light than as an allegory or fable, the moral of which is sufficiently

² *Δια τούτο*, Wherefore. "So then."—Wakefield. This phrase, says Dr. Taylor, frequently signifies "in relation to the affair going before:" not by way of inference from it, but to denote a further enlargement upon it, or the advancement of something which enforces or explains it. He refers to Matt. vi. 25, xii. 31; Rom. xiii. 6; 1 Cor. iv. 17; and many other passages. "Concerning this matter."—Newcome.

³ *Εἰς ὅσον*, as far as which. See Dr. Taylor on Orig. Sin, part i. p. 51—55. "inasmuch as,"—Newcome. "all have sinned; i. e. all have become mortal."—Locke. "*Et cum dativo constructa denotat quod attinet ad.* Act. v. 35; Xenoph. Anab. vi. 6, 13."—Schleusner. *q. d.* so far as relates to which, all are sinners; i. e. treated as sinners. Gal. v. 13; Eph. ii. 19; 1 Thess. iv. 7; 2 Tim. ii. 14.

Ch. V.
Ver. 12.

apparent. But the apostle assumes its historic truth; and, admitting the Mosaic account to be a fact, he argues that the curses entailed by Adam's fall, and the blessings secured by the death of Christ, are equally independent of the antecedent merit or demerit of those who are the subjects of them; also, that the curse and the blessing are equally universal, but that the blessings of the gospel extend far beyond the miseries of the Fall.

It is as though he had said, the mercy of God in the gospel of Christ may be illustrated by referring to the narrative of the Fall. The first sin was the transgression of Adam; and by the law under which he was placed, this transgression was punished with death. And death was for this offence entailed upon all his posterity; who are so far regarded as sinning in him, that they are for his transgression condemned to suffer death, without any transgression of their own.

2. The apostle justifies his assertion, and alleges that Christ, as a public person, resembles Adam, ver. 13, 14.

13. *For antecedently¹ to the law sin was in the world; but sin is not charged*
14. *where law is not in being. Nevertheless, death reigned from Adam to Moses, even over those who had not sinned², after the likeness of Adam's transgression: who is a type of him who was to come³.*

You may perhaps object, that mankind died as a punishment for their own transgressions, and not for that of Adam: but that was not the case, as it stands in the record. It is true that men were sinners, from the time of Adam to the time of Moses; but they did not, like their first ancestor, sin against a law expressly denouncing death. And it would have been unjust to inflict a penalty which had never been promulgated. Men did not die, therefore, for their own sins. And yet it is plain, that during this interval men were universally subject to the dominion of death, even though they had not, like Adam, offended against a law of which death was the penalty; no such law having been in existence, from the time of Adam to the declaration

¹ *Antecedently.*] Ἀχρὶ, until. "sin was in the world all the time before the law."—Wakefield.

² *Who had not sinned, &c.*] "even over infants, as well as others."—Doddridge. But the apostle is speaking of all mankind, who suffered death, though not under a law whose penalty was death.

³ *A type, &c.*] A figure or model, Acts vii. 44; Rom. vi. 17; Phil. iii. 17; 1 Thess. i. 7, of him who was to come, τὸ μελλόντος: *i. e.* Adam; Christ, the second Adam. Sir Norton Knatchbull and Dr. Milner explain it, of all mankind who were to come; *i. e.* Adam was the type of all his posterity, who suffer as he suffered.

from mount Sinai. Thus it appears, that all who died antecedently to the law of Moses, died not for their own sins, but for the sin of Adam; and such, by parity of reason, is the case of all mankind. Ch. V.
Ver. 14.

Such is the train of the apostle's reasoning, the defect of which need not be pointed out.

He adds concerning Adam, that he is the type of him who was to come; that is, of Jesus Christ, the second Adam, the prophet who was expected to come into the world. A strong resemblance may be traced between Adam and Christ: they were both public persons, whose character and conduct entailed very important consequences upon the whole human race.

3. There is nevertheless a great disparity, both in the acts of these public persons and in the consequences of these acts, ver. 15—17.

The apostle's meaning is sufficiently obvious, but his style is obscure; for, instead of contrasting the points of comparison, fact with fact, and consequence with consequence, he contrasts the fact in one case with the consequence in the other; thus introducing a confusion of ideas which makes it difficult to unravel the sense. What he means to state and prove is, first, that Adam's act was an act of transgression, but that of Christ was an act of obedience; secondly, that calamities and death were the result of Adam's fall, but blessings, the free gift of God, were the result of Christ's obedience; and finally, that the blessings, which are the free gift of God in consequence of Christ's obedience, greatly outweigh the miseries accruing from the Fall.

The apostle first states the general fact, ver. 15.

But not as was the offence, so also is the free gift. For if by the offence of that one man all⁴ became mortal⁵, much more has the grace of God, and the gift by grace of that other man, Jesus Christ⁶, abounded to all. 15.

⁴ *All.*] “*οἱ πολλοί*.” So Wakefield, who in his usual laconic style remarks, “That *οἱ πολλοί* is equivalent to *παῖτες* in these epistles, every one knows; and that this usage of the phrase is common to other authors. The doubtful may be referred to the introductory lines in Aristotle's rhetoric.”

⁵ *Became mortal.*] “*ἀπεθάνον*” literally *died*. “All mankind are made subject to death.”—Taylor.

⁶ *The grace of God, and the gift by grace of that other man, Jesus Christ.*] “*ἡ δωρεὰ ἐν χάριτι τοῦ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ*” literally, “and the gift by the favour or kindness of that other man,” &c. as though the gift were partly owing to the favour of God and partly to the favour of Christ. I cannot think this to be the apostle's meaning, who uniformly attributes the blessings of the gospel solely to the free unpurchased goodness of God: “the favour of Christ” in this connexion, therefore, is to be understood of that free gift of which Christ was the favoured medium, through whom it was communicated and dispensed to mankind: so that it is more properly a favour through Christ, than the favour or kindness of Christ. If, after all, the literal

Ch. V.
Ver. 15.

If the apostle had expressed himself in the clear distinct manner of a correct writer, it would have been in some such language as this :

I have indeed asserted that Adam was a type or resemblance of Christ, as both were public persons, who by their acts entailed important consequences upon mankind. But here the similitude ends : nothing can be more opposite than the nature and effects of the conduct of Adam and of Christ. The act of Adam was an offence against the law of God ; that of Christ was an act of obedience. The transgression of Adam entailed death on all mankind, as the penalty of violated law. Not so the obedience of Christ : that entailed blessings in abundance. But mark the difference : the sentence of universal death was the legal punishment of Adam's sin, but the blessings resulting from the obedience of Christ are not such as can be claimed by law. Far from it : they are the free gift of God, unpurchased and perfectly optional ; and yet it will be found, as indeed might reasonably be expected from a God of infinite mercy, that these free unpurchased blessings, which are the reward of the second man's obedience, that is, of Jesus Christ, are far more beneficial to all mankind, than the consequences of the fall of the first man have been calamitous.

This is obviously the apostle's meaning ; but his anxiety to crowd his ideas into as few words as possible, and perhaps the disadvantage of dictating to an amanuensis, render his style obscure.

It is impossible not to remark how familiarly the apostle speaks of Christ as a man, in the same manner in which he speaks of Adam as a man, and without any of those cautions, and saving clauses, which believers in the divinity of Christ adopt in modern times, and which Paul would have found it necessary to introduce had he entertained the same opinion.

It is observable how the apostle labours to impress upon the minds of his readers, that the blessings entailed through the obedience of Christ were the free gift of God, and not such as had been purchased by this obedience, and which he was under obligation to bestow. It almost seems as if he had foreseen and was actually providing against the absurd doctrine of modern times, concerning the merits and righteousness of Christ being imputed to the sinner, and giving him a claim upon the divine mercy ; than

translation " the grace or favour of Christ " is preferred, the meaning may be, that the death of Christ, which ratified the new covenant, and for this reason is represented as the source of evangelical blessings, was on his part a voluntary act of obedience, and the result of his great love to mankind. See John x. 15—18, xv. 13.

which nothing can be more contrary to the general tenor of scripture and the express declarations of the apostle. Ch. V.
Ver. 15.

The apostle now mentions two particulars in which the blessings of the gospel outweigh the calamities of the Fall.

In the first place, the curse was entailed for one offence only; the blessing provides justification from many offences, ver. 16.

And not as in reference to one sin¹, so also is the gift; for judgement followed from one sin to condemnation, but the free gift from many offences to justification. 16.

The subjects, both of the blessing and of the curse, are the same persons; that is, all mankind. But in magnitude the effects are widely different. One sin, of one individual, is visited by the mortality of all his descendants: What, then, must be the demerit of many sins, of all the transgressions of all mankind? Yet the free gift of divine mercy extends to all; and none who are willing to accept the offer are excluded from the blessing.

Secondly, The blessings of the state to which men are advanced, far surpass those of the state which was lost by the Fall, ver. 17.

Moreover, if by one offence² death reigned through that one man, much more shall they who receive the abundant grace and gift of justification³ reign in life through that other man Jesus Christ. 17.

Had the apostle been a correct writer, the antithesis would have stood in this form: Moreover, if by one offence death reigned through that one man, much more shall life reign through that other man Jesus Christ, in those who receive the abundant favour and gift of justification.

q. d. Moreover, as an additional privilege, if it be allowed that by the one offence of the first public person, namely Adam, all mankind became subject to mortality in consequence of their relation to him, much more reasonable is it to believe that the free gift of justification, which comes through that other public person Jesus Christ, the blessings of which far transcend the miseries of the Fall, shall entail life in its highest state of enjoyment and perfection upon those who have the happiness to be partakers of this invaluable gift.

¹ *In reference to one sin.*] “δι’ ἑνός ἁμαρτηματος.” Such is the reading of the Clermont and other manuscripts, and of the Syriac and Vulgate versions: it is marked by Griesbach as probable, and is indeed required by the connexion. But Mr. Locke is mistaken in stating it as the reading of the Alexandrine copy.

² *By one offence.*] “ἐν ἑνὶ παραπτώματι.” This is the reading of the Alexandrine, Clermont, and other copies; and is marked by Griesbach as of considerable authority.

³ *The abundant.*] “τῆς χάριτος καὶ τῆς δωρεᾶς,” a periphrasis for τῆς χάρισματος, ver. 15, much more shall they who receive the transcending free gift of justification. “the abundantly gracious gift.”—Wakefield.

Ch. V.
Ver. 17.

It is plain, from the context, that the apostle does not mean to restrict the promised blessing of life to those only who now accept the offer of justification, but to extend it to all who are sufferers by the Fall; so that, as to number, the promised blessing will be co-extensive with that of the sufferers by the fall of Adam, and in value will far exceed those which were lost by that calamity. The gospel is now offered to all mankind, without exception; and eventually, all will be comprehended in its inclosure and will participate in its blessings.

4. The apostle draws his grand conclusion, that the superior blessings of the Christian dispensation extend to all who are sufferers by the Fall, ver. 18, 19.

18. *Therefore, as by one offence¹ judgement passed upon all men to condemnation, so by one act of righteousness the free gift is imparted to all men for justification of life.* For, as by the disobedience of one man all² were constituted sinners, so by the obedience of the other man will all be constituted righteous.

As the conclusion from the circumstances of resemblance which I have stated between Adam and Christ as public persons, it appears, that as in the case of Adam, all mankind were made subject to death, as the punishment of that one offence which he committed; so under the new dispensation, by one act of righteousness, this sentence is reversed, and the life which had been forfeited is graciously restored, in circumstances far more favourable than those under which it was lost. For, as by the transgression of the first Adam guilt was so far placed to the account of all his posterity, that all underwent the punishment of death; so, by the obedience of the second Adam, righteousness shall be so placed to the account of all those who were sufferers by the Fall, that they shall eventually be raised to life, and advanced to a state of perfect virtue and perfect happiness.

It is evident to all who are conversant with the apostle's writings, that he delights in analogies and similitudes, some of which are carried to an extreme which may almost be considered as fanciful. Such, perhaps, is the allusion to the case of Abraham, in the preceding chapter; to that of Sarah and Hagar, Gal. iv. 21, and that of Melchisedek, Heb. vii., if that epistle was written by him; at any rate, these analogies are to be regarded as mere allusions.

¹ *By one offence.*] By the Fall, all become sufferers, though not chargeable with guilt; by the obedience of Christ to death, which ratified the new covenant, all become entitled to life by the free mercy of God, without any antecedent merit.

² *All.*] “οἱ πολλοί:” literally “the many;” evidently used in the same sense as πάντες ἀνθρώποι in the preceding verse. “were constituted sinners:”—“made sinners; that is, treated as such.”—Newcome. See ver. 15, note 1.

and illustrations, and are not to be received as teaching abstruse and mysterious doctrines not to be found in other and plainer passages of the New Testament. A parallel is here drawn between the case of Adam and that of Christ: both of them are represented as public persons whose conduct entailed important consequences upon all mankind. Adam was a transgressor, his sin was reckoned to all his posterity, so far that all became subject to the punishment of death for his one transgression. Christ was a pattern of obedience; he devoted himself to death, and his obedience is so far reckoned to all mankind, that, through the free goodness of God, all who became transgressors by Adam's fall are justified and made righteous by Christ's one act of obedience; the sentence of death is reversed, and all are restored to life, in circumstances far superior to those from which Adam fell. But it is observable, that Christ, while performing this office, is expressly called a man, and not a single hint is any where given that, in order to accomplish the work assigned him, it was at all necessary that he should be any thing more than a man; indeed had he been a being of superior order, the parallel would not have held. And though the blessings introduced by Christ are represented as far superior to those which were lost by Adam, yet this is not ascribed to the superior dignity of Christ, but to the free mercy of God. And it is further observable, that the blessings imparted by Christ are represented as extending to all, without exception, who are sufferers by Adam's fall.

Now all this may be very well understood as illustrating the great mercy of God in the gospel dispensation, which not only admits Jews and Gentiles to equal privileges, but which reveals the gracious purpose of God to raise all mankind from the grave, and to restore them to virtue, happiness, and immortality. But if we carry the analogy further and receive and understand the apostle literally, we soon find ourselves involved in inextricable difficulties and absurdities; the story of the Fall, as it stands in the book of Genesis, is a moral fable, and nothing else. Those who interpret it literally and who receive it as a fact, help out the story by the introduction of the devil, as an agent to inspire the serpent, of which Moses says not one word: thus they prop one fable by another, and this they call believing the inspired scripture. But if the account of the Fall is mere allegory, which undoubtedly it is, the parallel of Christ with Adam must be considered as an allegory likewise, and all the mysterious doctrines which have been deduced from the apostle's parabolical language must fall to the ground.

5. The apostle concludes his argument by stating, that though sin was

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Ver. 19.

multiplied by the introduction of the law, yet the grace of the gospel of Christ still prevailed against the most aggravated transgressions, ver. 20, 21.

20. *Now the law made a little entrance¹ that the offence might abound²:*
21. *but where sin abounded, grace hath superabounded; that as sin hath reigned through death, so grace likewise might reign through justification unto eternal life³, by Jesus Christ our Lord.*

It may perhaps be apprehended, that if one transgression of a law, sanctioned by the penalty of death, introduced so much mischief and misery into the world, that the interposition of divine mercy in the gospel was necessary to rectify it, the case of those who commit many transgressions under a similar law must be utterly hopeless: but this is not a just conclusion.

It is true that the law of Moses, which, like that given to Adam in paradise, passes sentence of death upon every transgression, was introduced into the world, but it was only for a short time, and extended only to a single nation. In consequence of which, offences, like those of Adam, abounded; and it might naturally be feared that judgements would proportionably abound. But such was not the fact, for the gospel provides a remedy even for this aggravated case: where sin abounded, grace has superabounded. The mercy of the gospel reaches beyond all the transgressions of the law.

That as sin has shown her malignity and her power by subjecting all mankind to death for the single offence of their first ancestor; so grace, the free unpurchased mercy of God, might exhibit its unbounded authority and universal empire by rescuing from the power of death, and advancing to a happy and immortal life, all the miserable victims of the condemning sentence, whether of that law which was given to Adam, or of that which was declared by Moses and this glorious deliverance is revealed to us by Jesus Christ, our honoured master, through whom both Jew and Gentile are blended in one happy community, in which all are regarded as justified who believe in Christ⁴.

¹ *Made a little entrance.*] “παρεισηλθεν, subintravit.”—Vulg. “entered in privily.”—Newcome. Gal. ii. 4. See Locke and Doddridge.

² *That the offence might abound.*] “so that offences abounded.”—Newcome. *ἵνα πληθυνῇ*, so that the offence actually abounded: not that it was the design of the law to produce sin, but that sin was in fact the result. So *ἵνα πληρωθῇ* does not signify that the event in question was the object of the prophecy, but that the words of the prophecy were applicable to it. Matt. ii. 15; John xviii. 9, &c. *το παραπτώμα, ἡ ἁμαρτία*, the offence or fall: the sin Mr. Locke supposes to refer to that particular sin against which death was denounced by law. In paradise, death was the penalty of one transgression only: under the law it was the penalty of many offences; but the grace of the gospel extends to the forgiveness of all: where the offence abounds, grace superabounds.

³ *Justification to eternal life.*] i. e. through the gospel; which is here called justification to eternal life, because it promises eternal life to those who believe. Comp. ver. 18 and ch. iv. 25.

⁴ The apostle's language is thus beautifully paraphrased and expressed by Dr. Taylor:

Upon this remarkable section we may reflect First, that the apostle most confidently teaches, that all mankind, Jew or Gentile, are equally the objects of divine favour under the gospel dispensation, the great design of which is to rescue mankind from the grave, and to advance them to life, happiness, and immortality.

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Ver. 21.

Also, that his argument, if it proves any thing, proves that all, without exception, who have been sufferers by the Fall, shall be eventually raised to life and happiness.

But as the account of the Fall is precarious, and cannot be received as an historic fact, so the analogical argument borrowed from it must be regarded as proportionably precarious; and can only be considered as an illustration of the apostle's doctrine, which is no doubt true, and of divine authority, even though the argument by which it is here supported is only available as an illustration of the writer's idea.

PART THE SECOND.

THE GOSPEL CONTAINS THE MOST POWERFUL MOTIVES TO REPENTANCE AND HOLINESS TO ALL WHO BELIEVE, WHETHER JEW OR GENTILE. Ch. vi. 1—viii. 11.

CASE I.

The gospel is efficacious for repentance and holiness in the believing GENTILE. Ch. vi.

Ch. VI.

And the train of the apostle's argument upon this subject is, First, that the heathen, by his profession of faith in Christ, is risen to a new life; and Secondly, that he has enlisted himself into a new service.

"That as sin through the law has been set upon its throne by death, which is its power and dominion over us; so the Divine Grace might be placed upon its opposite and superior Throne through the gospel or grant of salvation unto eternal life, which grant of salvation is conferred through Jesus Christ our king and governour, and will be executed and completed by him."

SECTION I.

The Gentile, by his profession of faith in Christ, has entered upon a new life, ver. 1—11.

In order to illustrate the obligation of the converted heathen to a life of universal holiness, the apostle carries on a comparison between the life, the death, the resurrection, the ascension, and the present state of Christ, and the condition of a converted heathen ; and without a close attention to this illustration, the apostle's argument and phraseology will be misunderstood.

The heathen, in his unconverted state, is compared to Christ while fulfilling his personal ministry in the world.

The heathen, by his conversion to the Christian faith, becomes dead to his former state, as Jesus did by his crucifixion.

The convert from heathenism, being plunged into the water of baptism, becomes even buried to his former idolatry and vice, as Jesus Christ was buried when he was laid in the sepulchre.

When the converted heathen emerges from baptism he rises to a new life, a new state of existence, as Christ did when he rose from the grave.

The connexion between the converted heathen and the idolatries and vices of his former state, is as completely dissolved as that between Jesus and his enemies and persecutors since his resurrection.

And in particular the converted heathen is no more under the dominion of his former criminal habits and affections, than Christ is now in the power of those wicked rulers and persecutors who condemned him to death.

Also, the converted heathen, in his new state of existence, consecrates his whole life to God, as Jesus has consecrated to God his renewed existence, since his resurrection from the dead.

And finally, it is as unreasonable that a converted heathen should desire to return again to the follies and vices of heathenism and idolatry, as it would be for Christ himself to desire to exchange the glory and felicity of his present exalted state, for the mean and servile condition in which he passed the season of his public ministry.

This is the train of ideas in the apostle's mind ; it is not for us to inquire whether it is the most accurate and logical way of reasoning upon the subject ; at any rate it shows the apostle's decided judgement, that no proselyte from heathen idolatry could be regarded as a proper member of the Christian

community who did not utterly renounce and disclaim all the vices of his heathen state, and yield himself up wholly to the service of God and the practice of universal virtue. With this clue the apostle's argument will become perfectly intelligible. Ch. VI.

1. The apostle starts an objection which he immediately repels, ch. vi. 1, 2.

What shall we say then, Let us continue¹ in sin that grace may abound? Far from it. We who are dead to sin, how shall we any longer live in it? Ver. 1.
2.

q. d. I have shown that where sin abounded, grace and pardon have superabounded. This doctrine may indeed be misapprehended and perverted. The sensualist, who desires to enjoy the pleasures and to escape the condemnation of vice, may say, If the grace of God is illustrated and magnified in proportion to the magnitude of the offence, what should hinder me from indulging in sensual gratifications, that the display of mercy in my pardon and acceptance may be more illustrious and wonderful? But shall we, my friends, who are converts from heathenism, and who publicly profess the doctrine of Christ, adopt a mode of reasoning so disingenuous and disgraceful? Far be the thought from us. With regard to our past heathen state, we are to all intents and purposes dead: dead to its superstitions, dead to its idol worship, dead to its impurities, its follies, and its crimes. How can we who are thus dead to heathenism, live in the practice of heathen vices? We can no more do it than a dead man can move and act as if he were alive.

That the apostle in this chapter addresses the heathen only is evident, because, in the next, he particularly applies to those who are under the law; and this is one instance out of many in which the apostle uses the first person, though he is only speaking of converted heathen, a class to which he did not belong. Their conversion from heathenism to Christianity he describes as passing into a new state of existence, as death to an old, and resurrection to a new life; by which bold and impressive figure he justly and beautifully indicates the wonderful change which took place in the views, the character, the hopes, and expectations of a heathen idolater when he became a convert to the Christian religion.

2. The apostle observes, that converted heathen are, like Jesus Christ,

¹ *Let us continue.*] *ἐπιμενωμεν*. Griesbach marks this as the most probable reading, though he does not receive it into his text. The common reading is *ἐπιμενουμεν*, "shall we continue."

Ch. VI.
Ver. 2.

dead and buried to their former state, and raised again to a new state of existence, ver. 3—7.

3. *What! know ye not that as many of us as have been baptized into Christ Jesus have been baptized into his death?*

Are you not aware that all of us who have made a public profession of our faith in Christ, have professed ourselves to be as completely extinct to the vices and idolatries of our heathen state, as Christ became dead to the world when he expired upon the cross?

4. *We are therefore buried with him by this baptism into death, that as Christ was raised from the dead by the glory of the Father, so likewise we might walk in newness of life.*

The ceremony of immersion in the baptismal water indicates that we are, like Jesus, buried to our former state, so that we have no more connexion with it than a dead body in the grave has with the living world.

But the analogy may be carried still further: for as we soon rise from the baptismal water, as Jesus by the power of God was after a short interval raised from the grave, this implies, that we also are raised like him to a new state of existence by our profession of the faith of Christ, and that we are to order our future conversation and course agreeably to the customs and manners of the new world into which we are introduced.

It seems probable that by the expression buried with him in baptism, the apostle alludes to immersion as the general practice in that age and in those countries where bathing was frequent. But this by no means proves that immersion was the universal practice in the administration of the rite, especially as the word baptize is used in the New Testament, where nothing more is meant than pouring a little water upon the hands or feet of a guest previously to his taking his place at the table. See Mark vii. 4. Luke xi. 38¹.

Some learned men have translated the text thus, *that as Christ was raised from the dead with a view to the glory of the Father*²: and this sense admirably well suits the apostle's design, which is to show that heathen are introduced into a Christian state with a view to the glory of God; that they may consecrate their new life wholly to his service. But though this is a sense which the words will bear, and which is supported by some very learned

¹ See Belsham's Plea for Infant Baptism, p. 60, Lett. v.

² *View to the glory.*] See Beza and Grotius in loc. Upon the same principle Dr. Lardner and Mr. Lindsey explain, Heb. i. 2, δι' ἑ, "with a view to whom God made the dispensations or ages." See the note in the Improved Version, "by the power of the Father." Wakefield.

men, yet, as it is an unusual sense in this construction, I have adopted that which is most common. The apostle proceeds. Ch. VI.
Ver. 4.

For if we have conformed³ to the resemblance of his death, surely we shall also conform⁴ to that of his resurrection. Considering this, that our old man has been crucified with him, that the being of sin⁵ might be destroyed, that we might no longer be in slavery to sin: for he who is dead is set at liberty from sin⁶. 5.
6.
7.

If by our profession of faith in Christ we become dead like him to our former state, nothing can be more reasonable than that we should rise with him to a new and better state of existence. This may be illustrated by a similitude: Our former selves, in our heathen state, were slaves to the tyranny of idolatry and sin; this heathen self is now crucified as Christ was, and by this crucifixion we are become dead to sin and sin to us: all connexion between us is totally dissolved. For as when the slave is dead slavery ceaseth, so the heathen man, the former self, being crucified and dead, heathenism and its concomitant vices can no longer pretend to domineer over us. The present man, the new self, is at perfect liberty from the old intolerable yoke.

3. Believers in Christ are, like him after he was raised, to remain in the new state of existence into which they are introduced, and ought not to return back to their former state, ver. 8—11.

And we believe, that if we are dead with Christ, we should also live⁷ with him. 8.

If we acknowledge that by our baptismal profession we symbolize a death with Christ, we ought also to admit, that we are to resemble him in his renewed life as well as in his death.

Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him (for when he died⁸ unto sin, he died once 9.
10.

³ Conformed.] *συμφυτοί*, planted together: hence it signifies a strict connexion or resemblance between one thing and another. See Rosenmuller. "It is here merely, *par, similis*: and has nothing to do with planting." Wakefield.

⁴ Surely, &c.] *αλλα, profecto, utique*. Rosenmuller. *εσομεθα, esse debemus: ut, τι ποιησομεν*, Luke iii. 14. Rosenmuller. Wakefield says it has the force of an imperative, as Matt. v. ult.

⁵ Being of sin.] Gr. "body of sin," that is, sin itself.

⁶ Is set at liberty.] *δεδικαιωται*, literally, is justified; but as justification expresses deliverance, so to be justified is to be delivered. Taylor. Comp. ver. 18.

⁷ We should also live.] *συζητομεν*, the Hebrew future, which expresses fitness as well as futurity. See ver. 5, and Rosenmuller's note. "we cannot but think and believe that we should lead a life conformable to his." Locke. See Wakefield.

⁸ When he died.] So Wakefield. "*Ὁ γὰρ ἀπεθάνε, Ὁ pro Καὶ ὁ, quantum attinet, quod attinet ad.*" Rosenmuller.

Ch. VI. *for all; but now he liveth, he liveth unto God): so likewise ye account your-*
Ver. 11. *selves to be dead indeed unto sin, but alive unto God in Christ Jesus*¹.

Having been taught, as the fundamental principle of the doctrine of Christ, that our great prophet was raised from the dead to an immortal life, so that he can never again become subject to mortality (for having once died to his original state of frailty and suffering, he has suffered death once for all, without being ever subject to a repetition of the stroke, and being raised to life by the power of God, he dedicates his renewed and continually supported life to the glory of God), do ye therefore imitate his great example. Regard yourselves as wholly dead to your former heathen state and vicious practices, but as enjoying a new life through your profession of the Christian religion, which new life you are determined, like Christ, to consecrate to the service of God.

Observe here that Christ is said to die to sin, and the Roman converts are exhorted to consider themselves as also dead unto sin. It is plain, therefore, that the apostle does not mean to say that either Christ, or they, died as an expiation for the sins of others. The apostle plainly means, that each of the parties was dead to their former state, which state he calls sin; and by sin, as applied to converted heathen, he evidently intends their original state of idolatry and vice. As applied to Christ, it perhaps expresses that state of frailty and suffering to which our Lord was exposed during his personal ministry, sin and suffering being regarded by the Jews almost as convertible terms; or, it may express a state in which he was persecuted by sinners, by Jews and Gentiles, by rulers, priests and people, by whom he was charged with sin and treated as an offender.

SECTION II.

The heathen convert, by his profession of faith in Christ, is enlisted into a new service. Ch. vi. 12 to the end.

1. The apostle exhorts the converted heathen, in their renewed state of existence, to give themselves up to the service of God, and not of sin, ver. 12—14.

12. *Let not sin therefore reign in your dead person*², *so as to obey it.*

¹ *In Christ Jesus.*] The received text adds, "our Lord;" but these words are wanting in the best MSS. and are omitted by Griesbach.

² *In your dead person.*] See Wakefield: *q. d.* in your dead selves. See ver. 11. The received text adds at the end of the verse, the words "in the lusts thereof," which are omitted

Your heathen self is dead; do not act in your new and Christian state as if this dead body were revived, and re-animated by sin, and had returned to its former servitude. In other words, professing to be disciples of Christ, do not relapse into the vices of your heathen state.

Ch. VI.
Ver. 12.

Neither present your bodies³ to sin as instruments of unrighteousness, but present yourselves to God as alive from the dead, and your bodies to God as instruments of righteousness.

13.

You are not now to live as in your former heathen state: do not then give yourselves up to the practice of vice, as you did when you served your old master sin; but, as those who have been raised to a new life, offer yourselves to your new master, to God, and consecrate all your powers to him, and to a life of virtue in obedience to his will.

For sin must not exercise dominion⁴ over you: for you are not under the law, but under grace⁵.

14.

You are now under a dispensation of mercy, and not of terror; it would therefore be peculiarly unbecoming and ungrateful in you to sin against so much mercy and forbearance.

2. The apostle expostulates and appeals to their own feelings as to the disingenuousness of such a conduct, ver. 15.

What then? shall we continue in sin⁶ because we are not under the law, but under grace? Far from it.

15.

Reflect: put the question to yourselves. The law condemns, the gospel forgives; shall not gratitude operate more powerfully than terror? Shall we abuse the mercy of God because he is unwilling to execute justice? Surely, we spurn the thought of such base and unworthy behaviour.

3. The apostle expresses his satisfaction, that having quitted the service of sin they had entered themselves as the servants of righteousness, ver. 16—18.

by Griesbach on good authority. "It is necessary," says Mr. Locke, "to bear in mind through this and the succeeding chapter, that sin is here spoken of as a person striving with men for the mastery over them to destroy them."

³ Gr. "members." See Worsley's Translation. "τα μελη, idem denotant quod το σωμα, ver. 12." Rosenmuller.

⁴ Sin must not, &c.] So Wakefield, & κυριευσει. See ver. 8.

⁵ Grace,] i. e. the gospel, a dispensation of mercy, as distinguished from law: in this connexion the technical word grace, seems preferable to the modern term favour.

⁶ Continue in sin.] ἀμαρτησομεν. "can any so far mistake this happy dispensation as to make it a reason for continuing in a sinful course?" Taylor.

Ch. VI.
Ver. 16.

Know ye not, that to whomsoever ye present yourselves to yield obedience, ye are the slaves of him whom you obey, whether of sin unto death¹, or of obedience unto justification?

Be assured it is no light matter what master you choose, whether sin or righteousness; for as is the master such will be the service, and such the wages and the reward. If you choose sin as your master, you will live in the practice of vice; and death, ruin here, and misery hereafter, will be your reward: but if righteousness be your master, you will live in obedience to the will of God; and pardon, peace, and final happiness, will be your portion. You will be entitled to all the privileges and promises of the gospel both here and hereafter.

17. *But thanks be to God, that having been the slaves of sin you have now obeyed² from the heart the mould of doctrine into which you were delivered.*

But, though I speak hypothetically, I thank God you have not now your choice to make. In your late heathen state you were indeed slaves to idolatry and vice: you are now totally changed. You have been cast into the mould of the gospel, and you have taken a fair impression of the sacred die; you bear the image of Christ; and the inscription is holiness and universal virtue.

18. *Having then been set at liberty from sin, ye are become the slaves of righteousness.*

Though you have renounced the tyranny of sin, you do not profess to be wholly without restraint; but in your new state of existence you have bound yourselves to a new master, even righteousness, and have covenanted to submit to the laws and regulations of the community of which you are now members.

4. The apostle, apologizing for his figurative language, urges them to be as obedient to their new master, as they formerly had been to their old tyrant, ver. 19.

19. *I speak familiarly because of the infirmity of your nature³. As you have*

¹ Some good copies omit *εἰς θάνατον*, to death. See Griesbach.

² *Thanks, &c.*] Gr. "thanks be to God that ye were the slaves of sin, but ye have obeyed," &c. The apostle's meaning is obvious: the allusion is to the melting of metal, and casting it into a die or mould to receive a new impression. See Taylor and Doddridge. thanks "that though ye were, &c. yet ye have obeyed." Newcome.

³ *I speak familiarly.*] So Wakefield. "*ανθρωπινον λεγω*, after the manner of men, *humana more loqui, populariter*, as opposed to the elevated language of poetry, or the subtlety and obscurity of philosophers." Rosenmuller, who gives instances of this use of the phrase. "be-

presented yourselves⁴ as slaves to impurity and to iniquity, to practise iniquity; so now, present yourselves as slaves to righteousness, to practise holiness. Ch. VI. Ver. 19.

I use the familiar comparison of a slave changing his master, that you may more easily comprehend a subject which must be new and difficult to those who have been educated in the practice of heathenism, and who can hardly form a correct conception of that total change which their new profession requires. When a slave becomes the property of another, his former master, as you are well apprized, loses all his authority, and all his powers are engaged to the service of his new proprietor. Upon the same principle, As in your heathen state you devoted yourselves to the service of your impure idolatries, so as to commit all manner of evil without remorse, and even as an act of respect and homage to your obscene deities; so now, being redeemed and set at liberty from your former tyrant, and having been purchased by another master, act agreeably and to your present condition, and yield an obedience as entire to your new proprietor, righteousness, and perform the duties of holiness and the works of virtue, under the dominion of the gospel, with as much zeal and activity as ever you obeyed the authority of sin.

5. The apostle enforces his exhortation by the consideration of the different nature and issue of the service which they have forsaken, and that to which they are now engaged, ver. 20—22.

For when ye were slaves of sin, ye were at liberty from righteousness. 20.

You could not serve two opposite masters at the same time; you could not be heathens and Christians both at once. The words sin and righteousness here, and in many parts of this epistle, express heathenism with its crimes, and the gospel with its blessings.

What fruit then had ye at that time from the things of which you are now ashamed? Moreover, the end of those things is death. 21.

You now see the idolatry and the sinfulness of your heathen state in their proper light; you blush to recollect the folly of your worship and the dissoluteness of your character; and did you then at the time derive any advantage or gratification from the practice of vice, which you can now regard as

cause of the infirmity of your nature. *Infirmitas, haud raro usurpatur de intellectus tarditate.* Rosenmuller.

⁴ *Yourselves.*] Gr. “τα μελη, your members, *pro εαυτες*, yourselves, all your powers.” Rosenmuller. See ver. 13.

Ch. VI.
Ver. 21.

any thing like an adequate compensation for this gross self-degradation? And when it is considered that such conduct must eventually terminate in final ruin, what folly can be greater than that of persisting in a bondage so odious and oppressive?

22. *But now, being set free from sin and become slaves of God, ye have your fruit unto holiness, and the end everlasting life.*

If the question be now asked, What are the fruits of your present profession? what are the advantages of the service of God to which by your renunciation of idolatry and the profession of faith in Christ you have bound yourselves by the closest ties? the answer is ready, and there is nothing of which you need to be ashamed. The proper business of your present engagement is the practice of universal virtue; its immediate recompense, the unspeakable peace which results from it; and its ultimate reward is a resurrection to everlasting life and happiness.

6. The apostle concludes with a brief and impressive summary of the argument, ver. 23.

23. *For the wages of sin is death; but the free gift of God through Jesus Christ our Lord, is eternal life.*

And, to bring the argument to a close, what I desire to impress upon the mind of the Gentile believer is, that the idolatries and crimes of a heathen state necessarily lead to condign punishment: if sin is the master, death will be the wages: death both here and hereafter, whatever may be implied in the terrible denunciation.

Widely different will be the lot of those who bind themselves to the service of God, and who faithfully adhere to the terms of their new covenant. They can indeed make no claim upon their Maker upon the ground of merit and of right; all have sinned, and all must plead guilty. What they receive is the gift of free, unmerited, unpurchased goodness; and this gift, this free and gracious promise, which has been revealed to us by Jesus Christ, our honoured master and revered instructor, this divine gift, is nothing less than everlasting life, a resurrection from the grave to a glorious, a happy, and an immortal existence.

Such is the apostle's argument with the Gentile converts to prove, that though the privileges of the gospel are offered to all with the most perfect freedom, without regard to antecedent merit, and without subjection to the yoke of the ceremonial law, the Christian religion, nevertheless, lays its pro-

fessors under the strongest obligations to the practice of virtue in all its branches, without which, their faith will be of no avail. Ch. VII.

CASE II.

The profession of the Christian doctrine efficacious for the sanctification of the converted Jew. Ch. vii. 1,—viii. 17.

Under this head, the apostle first assures the believing Jew, that he is at perfect liberty to become a disciple of Christ, ch. vii. 1—4. II. He briefly sketches the case of a Jew under the law and under the gospel, ver. 5, 6. III. He describes at large the wretched situation of the awakened Jew, ver. 7—25. IV. He shows in what way the gospel operates to release believers from the condemning sentence of the law, and illustrates the opposite practical influence of the law and gospel. Ch. viii. 1—17.

SECTION I.

The apostle asserts the absolute freedom of the believing Jew from the yoke of the ceremonial Law. Ch. vii. 1—4.

Know ye not, brethren, for I now speak to those who know the Law, Ver. 1.
that the Law ruleth over a man so long as it liveth¹?

The apostle had hitherto been addressing the converted Gentiles, who were strangers to the law of Moses. He now turns to the believing Jew, who knew the law, who was firmly attached to it, and strongly inclined to combine the ritual of Moses with the doctrine of Christ. With regard to the Hebrew Christians who resided in Judea while the temple was standing and the Jewish polity continued, they were permitted, perhaps even enjoined, to comply with the rites of the Mosaic Law, which indeed constituted a portion of the political code of the country. But Jewish believers who resided in foreign parts, as for example at Antioch, at Corinth, or at Rome, were entirely emancipated from this yoke, could they have divested themselves so far of their early prejudices, as to have acknowledged and enjoyed their Christian liberty. But in general they were too zealously attached to the

¹ *As it liveth.*] “as long as it is in force.” Wakefield. Dr. Doddridge very justly observes, that “it would be contrary to the apostle’s design to suppose the sense of this to be, as our translation renders it, as long as *he* liveth, for the apostle professedly endeavours to prove that they had outlived their obligations to the law.”

Ch. VII.
Ver. 1.

rites of Moses to be willing to renounce their authority ; and so long as they did not impose them upon their Gentile brethren, their prepossessions were treated by the apostle with great lenity and indulgence.

In the beginning of this chapter, the design of the apostle is to state, in language as inoffensive as possible, the complete abrogation of the law of Moses, and the entire emancipation of Christian believers from its authority : which he describes as the dissolution of the marriage contract by the decease of one of the parties.

q. d. Having lived under the law, you understand the nature of a law, that the obligation of its authority continues till the law itself is repealed, and no longer.

2. *For the married woman is bound by law to her husband while he is alive: but if the husband be dead, she is discharged from the law of her husband.*
3. *If therefore she becomes the wife of another man, while her husband is living, she is called an adulteress ; but if her husband be dead, she is set at liberty from the law, so as to be no adulteress though she be married to another*
4. *husband. And thus¹, my brethren, ye also are become dead to the law² by the person of Christ ; that ye might be married to another, even to him who was raised from the dead, that we³ might bring forth fruit unto God⁴.*

It is worthy of observation that the apostle had represented the Gentiles, antecedent to their conversion, as in a state of bondage : they were slaves to idolatry and vice ; but by their profession of the Christian religion they had become free men, they were translated to the service of God ; their duty was to practise virtue, and their portion everlasting life. But of the Jews who had lived under a divine dispensation he speaks with more respect. He represents them in their prior state as sustaining the relation of a wife to a husband, as in a state of affectionate subjection, not of cruel bondage.

Attached as the Jews were to the law of Moses, they would naturally regard an abandonment of this law as an act of disloyalty and ingratitude to

¹ “ ‘Ως for ὡς.” Rosenmuller. “ It is used in comparison for *ut, sic, as, so.*” Taylor.

² *Ye are become dead to the law.*] “ For the law is become dead to you. A hypallage like that *Date classibus austros*, Set the winds to the fleet. By this manner of expression the prejudice of the Jew is favoured, who might have been disgusted if the apostle had said the law was dead ; and yet the sense is the same, because the relation is dissolved, which soever of the parties be dead.” Taylor.

³ *That we might.*] The apostle here changes the person, and joins himself with the believing Jews, in order, as Mr. Locke observes, to press his argument more strongly.

⁴ *Bring forth fruit unto God.*] “ and therefore the fruit which the gospel produces is living, and shall live for ever ; but the fruit of sin under the law is as I may say still-born, is fruit unto death.” Taylor.

God who gave it. This objection the apostle obviates by representing the law to which they had been wedded, and which it would have been highly criminal to have abandoned till it was repealed, as now dead in consequence of the mission of Christ, who had been authorized to introduce a new dispensation. Under these circumstances, to give up their connexion with the law, and to embrace the Christian profession, was no more criminal than it is in a woman to marry a second husband when the first husband is dead. Ch. VII.
Ver. 4.

To avoid, however, the harsh and offensive expression that the law was dead, which might have alarmed the prejudices of his Jewish readers, he says, with a considerable degree of verbal inaccuracy, but with an obvious and very intelligible meaning, Ye are dead to the law; that is, The law, your first husband, is dead to you.

By the body, or person of Christ; that is, by Christ himself, who by dying upon the cross abolished the law, which was crucified with him and rose no more. But Christ himself rose, and takes the place of the law: to him, that is, to his gospel, we are now wedded; and the design of this new and blessed connexion is, that we should produce those fruits of holiness in heart and life which God will approve and accept.

SECTION II.

The apostle briefly sketches the two cases of a Jew under the law and a Jew under the gospel, ver. 5, 6.

For when we were in the flesh⁵, sinful passions occasioned by the law⁶ operated in us, so as to bring forth fruit unto death. But now⁷, being dead⁸, we are discharged from the law by which we were bound, so that we may serve⁹ according to the new spirit, and not to the old letter. 5.
6.

⁵ *In the flesh,*] i. e. under the law. See Rosenmuller, and Theodoret as quoted by him. Release from this state is described in the next verse as being discharged from the law.

⁶ *Occasioned by the law.*] τα δια τῆς νόμου, see ver. 8, 11, where he explains his meaning more at large. *To bring forth fruit*, see ver. 4. While wedded to the law sin was the fruit, and death the consequence. *Operated in us.* Gr. "our members," i. e. ourselves.

⁷ *But now,*] i. e. under the gospel: so now is frequently used, Rom. iii. 21, v. 9, 11, and many other texts which Dr. Taylor cites in his note, and which he thinks may prove a key to these and some other texts.

⁸ *Being dead.*] αποθανόντες. This is the reading of the Alexandrian and Ephrem MSS. and adopted by Griesbach. The received text reads αποθανόντος, that being dead, viz. the law, which is indeed the apostle's idea; but to avoid offence he here, as in verse 4, represents believers as the dead party, though his meaning obviously is, that the law, the first husband or master, being dead, the survivor is at liberty to enter into a new connexion.

⁹ *Serve*] God, or righteousness, i. e. our new master, according to the new spirit, Gr. "in new-

Ch. VII.
Ver. 6.

I am addressing myself to those who, having been educated under the discipline of the law of Moses, are now believers in the doctrine of Christ. These will not deny that the tendency of a dispensation which denounces death without mercy upon every transgression, by driving sinners to despair, tempts them to run headlong on in a course of sin, the inevitable consequence of which is death; and we ourselves have probably felt the force of the temptation. But now, this dangerous connexion with the law being dissolved and totally abolished by the death of one of the parties, we are at full liberty to enter into a new service, upon new terms, and to bind ourselves to a master who will not exact the rigorous conditions of our former tyrant, but will accept our sincere though imperfect obedience.

SECTION III.

The apostle describes at large the miserable situation of the awakened Jew, ver. 7—25.

And for the illustration of this subject he makes use of a bold prosopœia, or supposition of fictitious persons, in order to describe the situation of a Jew who, not having heard the tidings of the gospel, is just awakened to a sense of the danger and misery of his condition under the law; and for this purpose he introduces no less than five allegorical figures, to each of which he assigns a peculiar character and office.

The first is Mind, the understanding, the principle of virtue, which always discerns and approves what is right.

Secondly, Flesh, passion, irregular affections and desires, the tendency of which is to lead the mind astray; with which, however, Mind lived in harmony till the appearance of a Third person, viz.

Law, the law of Sinai, which reveals to Mind the criminality of all exorbitant affection and desire, which pronounces sentence of death upon every transgression, and allows no hope of pardon and no encouragement to repentance.

The Fourth personage is Sin, the inveterate enemy of Mind, continually aiming at its destruction; which, nevertheless, before the appearance of Law was in a dormant state, but which, taking advantage of the discoveries, and of

ness of spirit," &c. i. e. agreeably to the liberal spirit of the new dispensation, and not to the servile spirit of the old letter, the dispensation which required a literal compliance with every precept under the heaviest penalties.

the inexorable nature of Law, enters into an alliance with Flesh, *i. e.* the passions, makes war upon Mind, takes it prisoner, and reduces it to a state of the most abject, hopeless, and miserable servitude, from which wretched and dangerous state it is at last delivered by the interposition of a Fifth person, viz.

Grace, the gift of God through Jesus Christ, the gospel dispensation, which, by proclaiming the joyful tidings of forgiveness, revives the spirits of Mind, animates her to renew the contest, and finally gives her a complete victory over sin and death.

From the seventh verse to the twentieth, the Mind, in a soliloquy, represents and laments over its own wretched situation. In the remainder of the chapter, the Jew in person describes his misery and his danger, and the seasonable and effectual interposition of Grace, or the gospel, for his relief.

1. The apostle introduces Mind, that is, the rational and voluntary powers, as a person complaining of insupportable bondage, but previously acknowledging the purity of the law which first made known the guilt of evil affections, ver. 7.

What then shall we say? Is the law sin? By no means. Nay, I had not known sin¹ but through the law. For I had not known evil desire to be sin, if the law had not said Thou shalt not desire². Ver. 7.

When I say that evil affections were occasioned by the law, will any one suspect that I mean to charge the law of God as directly commanding vice? Nothing could be further from my intention. The law, in fact, only made known to me the nature and extent of the divine requisitions: for I should

¹ *I had not known sin.*] Mr. Locke remarks, "that the skill which the apostle uses in dexterously avoiding to give offence to the Jews is very visible in the word *I*, in this place. In the beginning of the chapter, where he mentions their knowledge of the law, he says *ye*. In the fourth verse he joins himself with them, and says *we*. But here and to the end of the chapter, where he represents the power of sin and the inability of the law to subdue it, he leaves them out, and speaks altogether in the first person, though it is plain he means all those who were under the law." See also ch. iii. 7. Dr. Taylor adds, "we may here observe another stroke of honest art, which appears to me still more masterly, and that is his demonstrating the insufficiency of law under colour of vindicating it." The fact however is, that this extreme caution of giving offence throws an almost impenetrable obscurity over the apostle's style, which is indeed abundantly compensated by exhibiting the liberality of his mind, and by the evidence which it affords of the antiquity and genuineness of the apostolic writings. No one, after the apostolic age, would have thought it worth while to have treated the Jewish prejudices with so much ceremony and indulgence.

² *Shalt not desire,*] *i. e.* Thou shalt not allow evil desire. This is plainly the meaning of *ἐπιθυμῆσαι* in this connexion. The word "covet" does not convey the true sense, being commonly limited to the desire of property. "I had not known the guilt of desire, unless the law had said Thou shalt not desire." Newcome. It was the doctrine of the Pharisees, that desire is not criminal if it does not proceed to overt acts.

Ch. VII.
Ver. 7.

not have known that criminality attached to the affections, as unconnected with external actions, had not irregular desires been the object of an express prohibition.

2. Mind complains that Sin, her great enemy, taking advantage of the rigour of Law, roused the dormant passions, and reduced her to a state of pollution and condemnation, ver. 8—11.

8. *But sin, taking advantage¹ by the precept, produced in me every kind of evil desire.*

It was not law which did the mischief, but sin, which availed itself of the prohibitions of the law to excite those very passions which the law forbid.

9. *For before the law² sin was dead, and before the law I was once alive. But when the precept came, sin came to life, and I died.*

Before I studied the law and became apprized of its extent and rigour, I went on quietly, without any tormenting consciousness of guilt, or temptation to sin: I thought well of my own state; but when I understood the strictness of the law, and saw that I was already exposed to its condemnation, sin told me I could not be worse let me do what I would, and by this means it acquired an entire ascendancy over me and annihilated all resistance.

10. *And the precept which was given for life, itself proved to be for death.*

11. *For sin taking advantage by the precept deceived me, and by it slew me.*

The consequence was, that the very law to the observance of which was annexed the promise of life, and which if I had obeyed it would have rewarded my obedience with life and happiness, was eventually a sentence of condemnation. For sin, deceiving me into the belief that I could not be worse than I was, and that the precept was impracticable, availed itself of the very discoveries of the law to seal and aggravate my condemnation.

3. This unhappy condition to which Mind is brought by no means derogates from the excellence of Law, but only serves to demonstrate the malignity of Sin, ver. 12, 13.

12. *So then, the law is holy, and the precept is holy, and just, and good.*

¹ *Advantage,*] not opportunity merely. Sin used the law as an active and powerful instrument to attain its end. "Αφορμή, omnem apparatus subsidiorum ad aliquam rem perficiendam necessariorum." Schleusner. "Nitimur in vetitum semper, cupimusque negata." Ovid.

² *Before the law.*] Gr. "without the law," i. e. before I paid attention to it; but when the precept came, i. e. came to mind, when I considered it and gave attention to it. It is to be remembered that the apostle is not here speaking in his own person, but in that of an awakened Jew, who thus describes his own feelings. See Rosenmüller.

I mean no reflection upon the Mosaic law, it was well calculated to answer its purpose of separating the descendants of Abraham from the rest of mankind; and the particular precept which imposes restraint upon evil desire is a most reasonable injunction, and if it were obeyed would be productive of unspeakable benefit.

Did then that which is good become death to me? By no means: but sin only³. So that sin appeared working death in me by that which is good; so that, through the precept, sin became exceedingly sinful.

13.

Law was perfectly innocent; law only delivered the precept, and declared the penalty. Sin was the sole cause of the mischief done, and herein sin exhibited her own peculiar malignity, in converting that which was in itself excellent, which was intended as a rule of life, and which if obeyed would have given a title to life, into an instrument of death.

4. Mind continues to enlarge upon its own deplorable condition, as the helpless miserable slave of Sin, whose organ it is compelled to be, without a possibility of successful resistance, ver. 14—20.

For I know that the law is spiritual; but I am carnal, sold to sin.

14.

It is of great consequence to recollect that the apostle is not speaking in his own person, but in that of a Jew under the law; who, being awakened to a sense of the evil of sin and a desire to forsake it, is thrown into despair, and hardened in guilt, by the unrelenting severity of the law. In this affecting soliloquy the understanding is stating and lamenting her cruel fate. *q. d.*

I am now clearly convinced that the law was not given merely to regulate men's external actions, but to govern their affections and their thoughts; whereas my affections are debased, and evil habits domineer over me as much as if I had been actually sold as a slave to vice.

For what I do, I know not⁴: for what I would, that I do not practise; but what I hate, that I do.

15.

I am no longer under my own direction, nor subject to my own choice and approbation; I know not what I shall be driven to next; the tyrant to whom I am in bondage compels me to service which I disapprove and hate, and will not permit me to follow the dictates of my own understanding and will.

³ *But sin only.*] I follow the punctuation of Griesbach. See Newcome's inner margin.

⁴ *I know not.*] ὁ γινωσκω, i. e. as some understand it, "I approve not." See Hos. viii. 4; Matt. vii. 23: or as others, "I do not understand," *in scius et invitatus facio*. I am a slave no longer under my own direction. See Rosenmüller.

Ch. VII.

Ver. 16.

17.

But if I do that which I do not will, I assent to the law that it is excellent. Now then it is no longer I that do it, but sin which dwelleth in me.

Being thus irresistibly urged on to commit the wickedness which I abhor, I bear my testimony to the excellence of the law which I am thus driven to transgress, and can hardly be said to be more accountable for my conduct, when thus impelled by the tyrant sin which occupies my active powers, than the poor demoniac is when he is possessed and hurried into acts of violence by an evil spirit.

18. *For I know that in me, that is, in my flesh, dwelleth no good: for to will is present with me, but I find no ability¹ to perform that which is good.*

Such is the opposition between the understanding and the affections. I know well that in my inferior self, in the appetites and passions, there is always a tendency to excess; and in my present state, while under the law, they bear the sway. My best self, my understanding, enlightened by the law, is desirous to keep the commandment of God; but the inferior powers prevail, and I am utterly unable to pursue the course which my best powers dictate and approve as the most excellent.

In this passage the Jew himself appears to be the speaker, the apostle not being solicitous to adhere strictly to his personification.

19. *For I do not the good I would; but the evil which I would not, that I*
20. *practise. Now if I do that which I would not do, it is no longer I that perform it, but sin which dwelleth in me.*

This may still be considered as the language of the Jew. I desire to obey the law, but I am not able; I desire to avoid transgression, but am continually impelled into it. Reason and virtue are dethroned; Sin has taken possession of my active powers, and I am no longer my own master; Sin domineers over me as the possessing spirit drives and agitates the wretched demoniac.

5. The Jew, in his own person, now proceeds to express the miserable conflict which took place in his mind while he remained subject to the law, till the mercy of God in the gospel administered relief, ver. 21—25.

¹ I find no ability.] “οὐχ’ εὕρισκω, sed perpetrare rectum non valeo: εὕρισκω, assequi posse.”
Rosenmuller.

I find therefore this law for me² when desirous to do what is right, that evil adheres³ to me. Ch. VII.
Ver. 21.

I experience, says the enlightened and awakened Jew, this melancholy fact, that it is become a sort of law in the moral constitution of my mind, that to the perception of moral excellence, and a desire to practise duty, are invariably conjoined vicious affections and a wicked life.

For I delight in the law of God after the inward man: but I perceive another law in my members, making war against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched me⁴! who shall deliver me from this dead body⁵? 22.
23.
24.

I have one self, says the unhappy Jew here personated, my inward man, my reason and my judgement, which approves the law of God and delights in the practice of it. But I have another self, the law of the members, the appetites and passions which are continually waging war with my better self, which bring my reason into captivity to my inferior powers, and which bind me as a slave to vice and folly; I am tied to this carnal self as to a dead body, a noisome putrid carcase, which I loath and abhor, from which I continually desire and struggle to be released, but without effect. Such is my miserable and forlorn condition: to whom can I now look for relief? What friendly arm will rescue me from destruction?

But the unhappy captive at length hears of deliverance: a voice exclaims,
The grace of God⁶ through Jesus Christ our Lord. 24.

² *This law for me.*] “*Dictamen dicere possis propter aliquam cum legibus similitudinem.*” Rosenmuller.

³ *Adheres to me.*] “*Παραστῆται* sc. a latere adhærere.” Rosenmuller.

⁴ *O wretched me!*] So Newcome. Gr. “*O wretched man I.*”

⁵ *This dead body.*] Gr. “the body of this death.” “This continual burden which I carry about with me, and which is cumbersome and odious as a dead carcase tied to a living body, to be dragged about with it wherever it goes.” Dr. Doddridge; who notices the allusion to that species of torment, and justly adds that “a more forcible and expressive image of the sad case represented, cannot surely enter into the mind of man.”

*Mortua quinetiam jungebat corpora vivis,
Componens manibusque manus, atque oribus ora,
Tormenti genus, et sanie, taboque fluentes,
Complexu in misero, longâ sic morte necabat.*

VIRGIL, *Æneid.* lib. viii.

⁶ *The grace of God.*] ἡ χάρις τοῦ Θεοῦ this is the reading of the Clermont and other manuscripts, and of the Latin Vulgate. It is ably supported by Mr. Locke, and it best suits the connexion. The miserable slave cries, Who can help me? A voice answers, Grace: the gracious gift of God: the gospel. This introduces a new person, who rescues the prisoner by slaying his adversary sin. The common reading is comparatively tame: “I thank God through Jesus Christ our Lord.” Abp. Newcome’s note, however, is very pertinent: “I am delivered through, or by means of Jesus Christ, by whom we have greater assistances, stronger motives, clearer discoveries, and more gracious terms of final acceptance.”

Ch. VII.
Ver. 24.

q. d. Hark! what tidings do I hear? A voice from heaven, proclaiming deliverance! It is GRACE, the favour of God, through Jesus Christ my Lord: it is the gospel of peace, which is revealed through Jesus Christ; which announces liberty to the captive, and a free pardon to the penitent. I am now inspired with a glorious hope, and can yield a cheerful and sincere obedience.

The discourse concludes with a brief recapitulation.

—25.

So then, I, the same person, with my understanding am a servant to the law of God, but with my flesh to the law of sin.

I have represented myself, says the enlightened Jew, as divided into two persons, the understanding and the passions: the former approving and desirous to yield obedience to the law of God; the latter prone to evil, and enslaving the superior powers to vice; the consequence of which is, hopeless subjection to the condemning sentence of the law, from which nothing but the gospel can extricate the despairing transgressor.

SECTION IV.

The apostle shows in what way the gospel operates, to release believers from the condemning sentence of the law; and illustrates the different practical influence of the law and the gospel. Ch. viii. 1—17.

Ch. VIII.

1. The apostle directly affirms, that believers in Christ are exempted from condemnation, ver. 1.

Ver. 1.

There is *then, now, no condemnation to those who are in Christ Jesus*¹.

Under the law no man could escape from condemnation; because no one, however enlightened or however virtuous, could pretend to sinless obedience, and law shows no mercy to the penitent transgressor. But this rigid severity, and consequent misery, is abolished by the gospel, which repeals the sentence of death with respect to all who truly believe, and who become approved members of the community of which Christ is the head.

2. This great deliverance is effected by the gospel; which, by abolishing the severity of the law, gives the believer a victory over sin, ver. 2—4.

¹The received text adds, "who walk not after the flesh, but after the spirit;" which words are omitted by Griesbach, upon the authority of the Ephrem, Clermont, and other manuscripts and versions. The same words occur in a more suitable connexion at the end of ver. 4, from which they were probably transferred to this by the mistake of some early transcriber.

For the law of the spirit of life by Christ Jesus, has set me at liberty from the law of sin and death. Ch. VIII. Ver. 2.

The law of the spirit of life is the gospel: which is called a law, because it prescribes a rule of conduct, and enforces that rule by the most powerful sanctions. It is a law of the spirit, or a spiritual law, because its precepts are wholly moral, and is not like the Mosaic institute, to which it stands opposed, a law of rites and ceremonies, which for that reason is called carnal. The gospel is also a law of life, because it reveals the doctrine of a future life, and opens the way to it for all sincere believers in Christ.

And it is this glorious gospel which sets the captive and suffering Jew, who is awakened to a sense of his danger and misery, at liberty from the yoke of the old dispensation, which, by plunging him into despair, hurried him into sin, and then, by an irrevocable sentence, condemned him to death.

For what it was impossible for the law to do, because it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin, hath done: he hath condemned sin² in the flesh³, so that the righteous precepts of the law might be fully performed by us, who walk not according to the flesh, but according to the spirit. 3. 4.

Here observe, that the great design of the law was to destroy sin, and to deter men from the practice of it, by denouncing the penalty of death.

Nevertheless, this important object could not be effected by the law, which, as we have seen in the case just described, only served to drive men to despair and to harden them in vice.

The law was *weak through the flesh*, because it imposed a burdensome and painful ceremonial, which had no power to obtain forgiveness and to clear the mind from guilt. But this effect of destroying sin in the flesh, of subduing it in the hearts of those who, living under the law, were enslaved to sin, God has graciously accomplished.

² *He hath condemned sin.*] Κατέκρινε "The prosopopœia," says Mr. Locke, "whereby sin was considered as a person all the foregoing chapter, being continued here, the condemning of sin cannot mean, as some would have it, that Christ was condemned for sin, or in the place of sin; for that would be to leave that person alive which Christ came to destroy. But the plain meaning is, that sin itself was condemned or put to death."

³ *In the flesh.*] ἐν σαρκί: i. e. says Mr. Locke, "in the flesh of Christ, for in him was no sin." Rosenmuller explains it, "*destruxit vim pravarum cupiditatum in nobis*, he destroyed sin in us;" and Koppe, "*puniit peccatum in homine aliquo nempe in Christo*, he punished sin in the person of Christ." "God condemned or destroyed sin in the flesh, so that it shall not reign in our mortal body." Taylor. It must be owned, that the apostle often changes the sense of his words without giving notice of the change; but as in this discourse flesh is repeatedly put for the law, and spirit for the gospel in opposition to it, I am willing to adhere to this sense where it is not

Ch. VIII.
Ver. 4.

He has sent Jesus Christ, his own son, the chief of all the prophets of God, and the first-begotten from the dead, to accomplish this great work. And to this end, he was born a Jew; and like other Jews he was subject to the ceremonial law, and there was nothing in his appearance which would lead any one to conclude that he was in any respect superior to the rest of his countrymen.

*He was sent for sin, or upon the subject of sin*¹. The design of his mission was to take away sin, by introducing a new and spiritual dispensation consecrated with his own blood, which offered mercy to the penitent sinner, and released him at once from the rites, and from the curse of the law.

The gracious design and the happy result of all is, that the righteous precepts of the law, which, though it required the practice of virtue, was unable to enforce obedience, might be and actually are fulfilled by those who believe in Jesus, who are not nominal believers only, but practically such; and who regulate their conduct, not by a rigid adherence to the rites and ceremonies of the law, but by the precepts and the spirit of the gospel.

3. The apostle describes and contrasts the character and state of those who live after the flesh and after the spirit; or, in other words, the adherents to the law, and the converts to the gospel², ver. 5—9.

5. *For they who are according to the flesh, mind the things of the flesh; but they who are according to the spirit, the things of the spirit.*

They who are devoted to the law, occupy themselves wholly with legal observances and ceremonial institutions; while they who embrace the gospel, who understand its nature and imbibe its spirit, are indifferent to external rites, and attend wholly to moral obligations.

6. *Now, the minding of the flesh is death, whereas the minding of the spirit is life and peace.*

Let it be further considered that they who place their confidence in the

absolutely necessary to change it. And in this instance I understand condemning sin in the flesh to signify, enabling the Jew, who had been the slave of sin under the law, to subdue and mortify it by faith in the gospel.

¹ Locke and Whitby, and most other commentators, interpret the phrase *περι ἀμαρτίας*, as signifying an offering for sin. But Dr. Taylor justly observes, that its proper and natural sense is, *about, concerning, in relation to*, sin: "And therefore," says he, "I doubt not it has relation to all that Christ has done to deliver us from the condemning and reigning power of sin, that we might be freed from the guilt of sin, and that the body of sin might be destroyed."

² This is the interpretation which I assign to the words, *flesh and spirit*; though with some diffidence, being aware how often the apostle changes the meaning of his terms without any previous notice.

law to the rejection of the gospel, cannot possibly escape its condemning sentence; while they who rely upon the mercy of the gospel, and who comply with its terms, shall be saved from condemnation, and shall enjoy pure and uninterrupted happiness.

Ch. VIII.
Ver. 6.

Because the minding of the flesh is enmity against God; for it is not subject to the law of God, nor indeed can be, and they who are in the flesh cannot please God.

7.

8.

An obstinate adherence to the Mosaic ritual, now that it is superseded by the gospel, must be highly offensive to God, being an insolent rejection of his offer of mercy. If indeed the votary of the law could fully act up to the requisitions of the law, the case would be different. But this is impossible. The most active zealot for the law is, notwithstanding all his zeal, a condemned transgressor. Nor can it possibly be otherwise; for human nature is utterly incapable of a complete conformity to the terms of the law, and therefore they who seek for justification from the law only, must appear as convicted offenders in the sight of God.

But ye are not in the flesh, but in the spirit, seeing that³ the spirit of God dwelleth in you; but if any man have not the spirit of Christ, he does not belong to him.

9.

But though I express myself with this apparent severity in regard to the obstinate adherents to the law, I am persuaded, my brethren, that this character does not apply to you; but that you are all sincere believers in Christ, and interested in the blessings of the gospel: for though you may not be so much distinguished as other churches are by spiritual gifts and miraculous powers, yet it is evident that the spirit of the gospel, which is the spirit of God, resides in you in a more important sense, in its moral influence upon your characters and lives. And be assured that he who does not in this sense possess the spirit of Christ, whatever his pretensions in other respects may be, will never be acknowledged by him as his disciple, nor admitted to those honours and rewards which are promised to the faithful and obedient.

4. By the sincere profession of the Christian doctrine, they are become

³ *Seeing that.*] “*εἰς*,” since.” Newcome, who refers to 2 Thess. i. 6; 1 Pet. ii. 3, 17; and adds, “The Christians at Rome are spoken of as a collective body, and are supposed to be spiritually-minded, because they were strongly obliged so to be, having received the extraordinary gifts of God’s spirit. However, the apostle adds, to be Christ’s indeed, they must have the mind or disposition of Christ.” See ver. 10.

Ch. VIII. dead to their former state, and alive to the hopes, the spirit, and the privileges of the gospel, ver. 10, 11.

Ver. 10. *But if Christ be in you, the body indeed is dead because of sin, but the spirit is life because of justification*¹.

If you are true believers in the doctrine of Christ, and acknowledged members of the Christian community, you are completely separated from your former state, as a living person from one that is dead; and the law is justly abrogated, because it was incompetent to subdue sin, and left its adherents under a sentence of condemnation.

But the gospel lives; it rescues the believer from the sentence of the law, and so it becomes a living principle of holiness and virtue.

11. *But if the spirit of him who raised up Jesus from the dead dwell in you, he who raised up Christ from the dead will give life to your mortal bodies also, because of his spirit*² *which dwelleth in you.*

If you are indeed members of the Christian community, if you are true worshipers and faithful servants of God, who attested and authenticated the divine mission of Jesus Christ by raising him from the dead, you thereby ensure your title to all the promises and privileges of the gospel covenant. And be assured, that the omnipotent Being who performed that glorious miracle, by which the founder and head of this new dispensation was made in his own person, not only the proof, but the pattern and the pledge of immortality to his followers, will in due time raise you also to a happy and immortal life, as the promised reward of that spirit of faith and purity which was implanted in you by the gospel, and which has been exemplified in your conduct.

¹ *Body—spirit.*] In this difficult and elliptical phraseology, I take *σωμα*, the body, to be used in the same sense as *σαρξ* in the preceding context, as expressing the law or the state of things under the law; and *πνευμα* to mean the gospel or the gospel state, *q. d.* the true believer in Christ renounces the law, because it leaves him in a state of condemnation and supplies no motives to exertion; but the gospel is a living principle, which announces pardon, and thus becomes a source of life and activity. I prefer this interpretation, because it retains the proper force of *δια* before an accusative. Mr. Locke, Dr. Taylor, and others, taking *σωμα* and *πνευμα* in a moral sense for evil and good affections and principles, render *δια* with respect to sin, and to righteousness.

² *Because of his spirit.*] This is the reading of Griesbach, upon the authority of the best manuscripts. The received text reads, *δι' τῆς ἐνοικησούσης*, by his spirit, &c.

By enlivening the mortal body, Mr. Locke understands “deliverance from the reign of sin in the body by the spirit of God, which is given to believers, and dwells in them as a new quickening principle and power.” But as the actual resurrection of Christ is twice mentioned by the apostle in this sentence, I think it more probable, with Dr. Taylor and others, that the apostle is here speaking of a real resurrection to life and happiness, which is promised to those who receive and obey the gospel. Observe how directly and repeatedly the resurrection of Christ is here attributed to the Father, and not to any power inherent in Christ himself.

5. Hence it follows, that the disciples of Christ are released from all obligation to observe the ceremonial law, ver. 12, 13. Ch. VIII.

Therefore, brethren, we are debtors, not to the flesh, that we should live after the flesh³; for if ye live after the flesh you will die, but if ye through the spirit do mortify the deeds of the body⁴, you shall live. Ver. 12.
13.

The great conclusion from the preceding observations, and that to which I desire to draw your particular attention, is this: That we who are disciples of Christ are under no obligation of allegiance to the law; and the reason is that which I have so often stated, namely, that if you seek for acceptance with God upon the ground of legal obedience only, you must fall under the condemning sentence of that inexorable dispensation; whereas, if by accepting of the offers, and acting up to the liberal spirit of the gospel, you vanquish those vicious habits which are stimulated and confirmed by the severity of the law, you will be received into favour, and will eventually be put into possession of that everlasting life which is promised by the gospel.

6. Of this privilege the gift of the holy spirit is a satisfactory evidence, as it both proves that God avows the relation of a father, and generates a filial spirit in those who possess it, ver. 14—17.

For as many as are led by the spirit of God, these are the sons of God. 14.

All who have been induced by the consideration of the miraculous powers communicated to Christ and his apostles, to embrace the doctrine of Christ, are nominally sons of God; and if they are practically influenced by the spirit of the gospel, they are really such, and heirs of immortality.

For ye have not again⁵ received the spirit of bondage to fear, but ye have received the spirit of adoption, by which we cry Abba, that is, Father. 15.

Those of you who were formerly subject to the law, and who suffered under the weight of its yoke, and were alarmed by the inexorable severity of its denunciations, are now relieved from your bondage and your terror. Very

³ *Therefore, brethren, &c.]* Dr. Taylor thinks that the apostle here draws his grand conclusion from the doctrine which he has advanced in the two preceding chapters, relating to the efficacy of the gospel for the sanctification both of the Gentile and the Jew, and that the remainder of this chapter is addressed to believers in general, both Jew and Gentile. Mr. Locke thinks that the case of the Jew is finished in the seventh chapter, and that the whole of the eighth is addressed to believers in general: I have followed the division of Griesbach.

⁴ The word *body* is here plainly used in the same sense as *flesh* in the preceding verse, *i. e.* the law; and this confirms the interpretation given, ver. 10. It must however be acknowledged, that “*της σαρκος*, the flesh,” is the reading of some of the best copies.

⁵ *Again received, &c.]* This expression implies, that the apostle here considers himself as still addressing those who had before been under the yoke and bondage of the law.

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Ver. 15.

different indeed is the spirit of the new dispensation, of which you now have the happiness to be members. From slaves you are become children; from bondage you have been introduced to liberty: and from a habit of regarding the author of our existence as an unrelenting judge, we,—for I was myself formerly in the same state of bondage and terror from which you have been recovered,—we, and all who enter into this new covenant, are allowed and encouraged to address our Maker as a father and a friend, to love him as our best benefactor, and to yield a filial and cheerful obedience to his commands.

16. *The spirit¹ itself beareth witness with us², that we are the children of God.*

Those gifts of the holy spirit, of the existence of which, though you may not yourselves possess them, you have no doubt been credibly informed, and which constitute the proper proofs of the resurrection of Christ, and of the divine original of the gospel, are the most satisfactory evidence that we can possess or desire that we are taken into the new covenant, that we are no longer subject to the terrors of the law, and that we are adopted into the family of God, and acknowledged by him as his children.

17. *And if children, then heirs; heirs of God, and co-heirs with Jesus Christ.*

And be it remembered, this title is not an empty name; for, as on our part it implies duty and affection, so on the part of God, who condescends to acknowledge the relation of a father, it implies an engagement to treat us as children, and particularly to provide an inheritance for us; an inheritance similar to that of which Jesus Christ, the first-born son, our dear elder brother, has already been put into possession, namely, a resurrection from the grave, to a new, a happy, and immortal life.

¹ *The spirit itself beareth witness.*] As no apostle had yet visited Rome, and as the apostle himself expresses his desire to visit them, in order to impart some spiritual gift, which was the prerogative of the apostolic office (see Rom. i. 11), it is probable that the Roman Christians neither themselves possessed, nor perhaps had often witnessed the operation of miraculous powers; but they had no doubt received credible and satisfactory evidence of their existence, which had probably been the ground of their receiving the Christian faith.

² *With us.*] Gr. “with our spirits;” that is, with ourselves. The spirit of a man is a man himself, as the spirit of God is God himself. 1 Cor. ii. 11. See also Gal. vi. 18; 2 Tim. iv. 22; Philem. ver. 25.

PART THE THIRD.

THE GOSPEL SUPPLIES ALL BELIEVERS, WHETHER JEW OF GENTILE, WITH Ch. VIII.

THE BEST CONSIDERATIONS TO SUPPORT AND FORTIFY THE MIND IN THE SEASON OF PERSECUTION AND TRIAL, AND WITH THE MOST POWERFUL MOTIVES TO PERSEVERANCE. Ch. viii. 17 to the end.

1. Fellowship in suffering with Christ is the appointed condition of participation in his glorious reward, —17.

Seeing we suffer³ with him, to the end that we may be also glorified with him. Ver. 17.

The sufferings of Christ were the necessary preliminary to his glorification; and if we aspire to participate in his reward, we must be content to take it in the same way: we must be willing to suffer with him and for him. And surely we cannot complain if we are only called to share in the fate and fortune of our glorious leader.

2. The severity of the suffering bears no proportion to the value of the reward, ver. 18.

For I compute⁴ that the sufferings of the present season are not worthy to be compared with the glory which will hereafter be manifested to us. 18.

The sufferings and persecutions which in the present state we are constrained to endure for the sake of our profession of the gospel are sometimes very severe, and difficult to be borne, and what no wise man would voluntarily submit to without sufficient reason; and you well know that I, as the apostle of the Gentiles, have my full share of them. But whatever the world may think or say, I can assure you, that in submitting to these sacrifices and privations I have not been influenced by a spirit of enthusiasm or fanaticism, but have

³ *Seeing we suffer.*] "Observe," says Dr. Taylor with his usual judgement, "how prudently the apostle advances to the harsh affair of suffering. He doth not mention it, till he had raised their thoughts to the highest object of joy and pleasure, the happiness and glory of a joint-inheritance with the ever blessed Son of God. This, with the additional consideration that we suffer with Christ, would greatly qualify the transitory afflictions of this world, and dispose them to attend to the other arguments he had to offer."

⁴ *I compute.*] λογίζομαι, "I find upon computation." Doddridge. "I look upon the sufferings of this present time as of no consequence with respect to," &c. Wakefield. οὐκ αξία, "as of no weight." "Vox deducta ex rebus quæ ponderantur." Rosenmuller.

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Ver. 18.

acted under the calm and deliberate conviction of judgement. For I have carefully counted the cost; and I find upon accurate computation, that all I can do, or suffer, for the sake of Christ and his cause is nothing, and less than nothing, in comparison with that state of glory and happiness of which he is now in possession, and in which all his faithful and persevering followers shall hereafter participate. Under all your sufferings, therefore, keep this immense preponderance of advantage continually in view.

3. This glorious and happy state of things is that to which suffering nature instinctively points, and irresistibly tends, ver. 19—22.

19. *For*¹ *the earnest longing*² *of the creation*³ *waiteth for this manifestation of the sons of God*⁴.

I may add, that the actual state and condition of mankind makes it probable, not only that the virtuous believers in Christ will be put into possession of the promised inheritance, but that even they who are at present excluded, will ultimately attain a similar state.

For the whole unchristianized world, in their present condition, are like prisoners in a dungeon, wishing and waiting for relief, and stretching out their necks from the window of their prison, looking and longing for their expected deliverer.

Not indeed that they have correct ideas of their actual state, nor any explicit expectation of any thing better in reserve. But, bewildered in error, and

¹ *For,* or *moreover.* This word introduces a collateral observation: not an inference from what goes before.

² *Earnest longing.* “*ἀπικαραδοκία, vehemens desiderium, παραδοκειν, caput exserere spectatum aliquid.*” Schleusner. “The ardent expectation even of the whole race of mankind considered in general as God’s creatures; earnestly desiring a better state than this, like a poor prisoner, who often puts his head out of the window of his jail, and looks for relief.” Dr. Taylor: who observes from Dr. Whitby, that “in the sacred dialect desire and expectation is ascribed to creatures in reference to the things they want, and which tend to their advantage, though they explicitly know nothing of them. Thus, the Messiah before he came is called the desire of all nations. Hag. ii. 7.”

³ *Of the creation.* *κτίσεως* the word creation or the creature in this text, I agree with Dr. Taylor in explaining of all mankind, and especially of the unbelieving world, see Mark xvi. 15, Col. i. 23; which interpretation he has justified in his notes. The various senses in which the word has been understood in this passage by different expositors may be seen in Rosenmuller *in loc.*

⁴ *Manifestation of the sons of God.* *ἀποκαλύψιν, κ. τ. λ. i. e.* the season when true believers shall be manifested to be indeed the sons of God by being put into possession of the promised inheritance. Locke and Wakefield translate *to the sons of God*, and suppose a reference to the preceding verse, in which glory is mentioned as hereafter to be manifested to true believers. That the genitive case is sometimes used objectively Mr. Locke argues, from Rom. i. 5. *et sim.* Either way the apostle’s meaning is the same.

enslaved to vice, they feel their misery, however ignorant of its cause, and have some title to hope, though they may not themselves be aware of it, that the benevolent and impartial Creator of all, who provides so munificently for the happiness of the virtuous believer who is taken into the relation of a son, will not ultimately forsake any of his rational and intelligent creatures. The happiness of those who are first chosen to salvation may be considered as a pledge and earnest of the eventual felicity of all mankind; so that, as the first fruits are holy and happy, the whole mass shall in the end be holy and happy too.

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Ver. 19.

(For the creation was made subject to vanity⁵; not wilfully⁶, but by reason of him who made it subject⁷.)

20.

And there is good reason why all mankind as well as believers should expect some improvement in their condition; for, according to the account in the books of Moses, mankind were originally created innocent, happy, and immortal, but were soon reduced to their present frail and degraded state, not by any voluntary act or fault of theirs, but by the folly and transgression of their first ancestor; in consequence of which they were, by the awful sentence of God, made subject to sin and death. It seems equitable, therefore, that in

⁵ To vanity.] “το ματαίον, quodvis mutabile, caducum.” Rosenmuller. The apostle plainly refers to the state into which mankind were brought by the Fall. I follow Locke, who includes this verse in a parenthesis, except the two last words, which are connected with ver. 19. The creation waiteth, &c. in hope, that it shall itself be set free. Dr. Taylor objects, that this construction would imply, that all mankind wait, &c.; and such no doubt was the apostle's meaning, if he has any meaning at all. His argument is, that as all mankind were brought into their present forlorn state, not by their own fault, but by the transgression of another, it is but reasonable that they should eventually be extricated from their miserable condition; and that the salvation of believers, who became such by no merit of their own, but by the free grace of God in giving privileges to them which were denied to others, is a good ground to hope that all will eventually be advanced to the same holy and happy state.—The argument here is similar to that in chap. v. 12.

Observe, the apostle argues upon the assumption, that the Mosaic account of the Fall is historically true. But the argument is equally valid, whether that narrative be an historical truth or an allegorical fiction.

This is one of the strongest passages in the New Testament, in favour of the Universal Restoration of all mankind to virtue and happiness; nor do I see what sense can be made of it upon any other interpretation.

⁶ Not wilfully.] οὐκ ἐκ προθέσεως. Compare Heb. x. 26, 2 Pet. iii. 5. “not by its own criminal choice.” Dr. Taylor.

⁷ On account or by reason of him who made it subject:] διὰ τοῦ ὑποτάξαντά. In consequence or upon occasion of Adam's sin, God subjected mankind to vanity. See Taylor. It is disputed who is the person intended by τοῦ ὑποτάξαντά. Mr. Locke understands it of the devil, who was the tempter; Dr. Taylor of God, who instituted the penalty and passed the sentence. The construction seems to require that Adam should be understood: *q. d.* mankind were made subject to vanity, not through their own voluntary act, but on account of the transgression of Adam; in which they had no concern, but which by the divine constitution involved in its consequences the whole human race. “Propter creatorem.” Rosenmuller.

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Ver. 20.

due time they should be restored to their original state; and the reward which is promised to the virtuous believer is a pledge and foretaste of what is ultimately intended for all. And the painful consequences of their vanity and folly in the present state, as they excite a wish of a better condition of existence, may be figuratively represented as an earnest, though virtual, expectation of it. Thus they wait,

21. *In hope, that even this very creation¹ also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.*

Having been placed by their wise and good Creator in circumstances of such great natural and moral disadvantage, without any fault of their own, it is reasonable to expect that he will not leave them there to perish, and to curse their existence, but that he will ultimately advance them to a better and a happier state; and the accession of true believers (who without any antecedent merit were placed in circumstances of superior privilege,) to the happiness promised by the gospel, forms a strong moral presumption that even the unbelieving world, who without any fault of their own were naturally placed in a state of servitude to idolatry, and sin, and death, shall in their turn likewise be rescued from their cruel tyrants, be put into possession of their moral liberty, be adopted into the family of God, and be made partakers of the glorious and divine inheritance.

22. *For we know that the whole creation groaneth together, and is in labour together unto this day.*

And this in fact is all that I mean, when I state that the unbelieving world are longing after a better state of things. They have indeed no explicit expectation of it, nor have they any just ideas of the means by which they were brought into their present forlorn condition, or of the wise and merciful designs of God for their recovery and restoration. But they feel their ignorance, their weakness, and their misery; and their wise men and philosophers are labouring, but to little purpose, to remedy the evil. They are as it were in the pangs and throes of child-birth; and their moral state is

¹ *Even this very creation.*] See Wakefield. “*καὶ αὐτὴ ἡ κτίσις*” the expression is universal and emphatic. The self-same creation which suffered by the Fall, is to be set free from the bondage of corruption, and to receive the blessing of liberty. “The creation itself,” Dr. Taylor well observes, “is all mankind, as well as Christians.” But he adds, “this is to be understood of mankind only so far as, by answering the ends of their creation, they are prepared for immortality.” It is observable, however, that the apostle uses no such limitation: he extends the promise to all who suffer by the Fall. All, without reserve, shall be brought into the glorious liberty of the children of God: *i. e.* all shall be restored, first to virtue and then to happiness.

so desperate that it seems almost to demand a divine interposition to rescue his human offspring from destruction. Such is the present state of the heathen world, of which it is impossible that you who reside at Rome, the imperial city, the chief seat of idolatry and vice, can be ignorant. Ch. VIII.
Ver. 22.

Such are the glorious topics of consolation which the apostle suggests to his suffering friends, and by which he animates them to persevere in their attachment to the Christian faith. Not only are they encouraged to hope for a reward which will, beyond all comparison, outweigh their present sufferings, but they are taught to regard their own election to present privileges and their future exaltation to happiness, as an argument that all their brethren of mankind, not even excepting their enemies and their persecutors, will ultimately share in the same happiness and glory. For as he has proved in the former part of the epistle, that believers have been favoured with inestimable privileges without any antecedent merit, so he here argues, that it is but equitable that they who have been placed in circumstances of great moral disadvantage without any fault of their own, should eventually, in their turn, be advanced to the same privilege and happiness as their brethren; so that the whole human race will in the end equally share in the love and favour of the great Universal Parent.

4. The apostles themselves, and the primitive believers in Christ are in a similar state of suffering and persecution, ver. 23.

And not only they, but ourselves also, who have the first fruits of the spirit², even we³ groan within ourselves, waiting for the adoption, that is, the redemption of our body⁴. 23.

And further, that you may not be discouraged by the sufferings you are called to endure, remember that you are not only fellow-sufferers with the unbelieving world, and with the mass of believers in general, but that we who are the apostles of Christ, and all those who are now living who saw Christ in the flesh, who conversed with him, who were witnesses to his re-

² *The first fruits of the spirit:]* i. e. the apostles, and they to whom the spirit was communicated on the day of Pentecost. Or possibly, those believers who were favoured with the gifts of the holy spirit; which were the first fruits and the earnest of the promised inheritance, and which had not yet been communicated generally to the believers at Rome.

³ *Even we.]* Dr. Taylor has offered some good reasons to prove, that St. Paul by this expression alludes to the apostles and the earliest converts to the Christian faith.

⁴ *Of our body:]* i. e. our whole person. See ch. xii. 1. Redemption, “*απολυτρωσις, est liberatio ab incommodo aliquo, hoc incommodum του σωματος est ipsa ejus fragilitas. Ab hac fragilitate, corpus liberabitur non in morte, sed in resurrectione.* 1 Cor. xv. 42, &c.” Rosenmuller, See 2 Cor. iv. 17, v. 1—4.

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urrection, and participated in the earliest communication of the holy spirit, though we occupy the most honourable and the most important stations in his service, and are veterans in his cause, have no pre-eminence of exemption from suffering; on the contrary, our sufferings are uninterrupted and uncommonly severe, so that we have no consolation under incessant troubles of body and mind, but that of looking forward, with ardent expectation, to the glorious period when our privilege as children of God, and our title to the heavenly inheritance, shall be fully acknowledged by our resurrection to immortal life and happiness.

It is worthy of remark here, that the consolation of the apostle and of the primitive believers, was derived, not from the hope of an intermediate state between death and the resurrection, of which they appear to have entertained no expectation, but from the hope of a resurrection, which indeed they probably anticipated as very near at hand.

5. As hope was the first inducement to the profession of the Christian religion, so it ought to reconcile the true believer to patient expectation of its glorious object, ver. 24, 25.

24. *Moreover, we were saved¹ by this hope.*

As a further consideration to reconcile our minds to a suffering state, I would observe that the gospel does not promise immediate possession of perfect happiness, it only excites a hope of a future resurrection to a glorious and immortal life; and it was this hope that induced you to renounce the error and idolatry of your heathen state.

But hope that is attained² is no longer hope, for what any one has attained, how can he yet hope for?

As the gospel only professes to excite hope, it would be unreasonable to be dissatisfied if this hope be not immediately fulfilled; for the attainment of the object of hope would produce a total change in the state of the believer. Hope would then be converted into possession, and would cease to be, what it now is, the ruling principle of the Christian life.

¹ *We were saved.*] εσωθημεν. Wakefield renders it, "we were saved under this hope." To be saved is to be rescued from our former state of bondage and to be introduced into the liberty of the Christian community. This hope is the hope of the "redemption of the body," a resurrection to an immortal life and happiness. This glorious hope was our inducement to embrace the Christian religion, and is our support under all our trials and persecutions.

² *Hope that is attained.*] Gr. "seen." See Wakefield.

*But if we hope for what we have not attained, then do we with patience*³ Ch. VIII.
wait for it. Ver. 25.

If we entertain a reasonable hope of some future advantage, we make up our minds to wait till the proper season comes, and we are not childishly fretful and impatient if we are not put into possession before the regular and appointed time. So let us act in the Christian life, and, animated by a well-founded hope of joy unspeakable in a future state of existence, let us bear the evils of the present time with fortitude and resignation.

6. This spirit of patience and of hope qualifies the prayers of true believers in Christ, and renders them acceptable to God, ver. 26, 27.

*Furthermore*⁴, *this spirit also assists*⁵ *our infirmities*; *for we know not* 26.
*what to pray for as we ought*⁶; *but this spirit itself intercedes for us with*
*groans that are not expressed*⁷. *But he who searcheth the heart knoweth* 27.
*the mind of the spirit*⁸, *because it intercedes for the saints according to the*
*will of God*⁹.

The spirit which the apostle here intends, is that which he had just described, the spirit of hope, of patience, and of resignation, which are the leading virtues of the Christian character.

By a figure, not unusual with the apostle, he personifies these virtues, and represents them as interceding with God in secret groans for those who are at a loss to know what to ask for themselves. Thus the spirit is said to assist their infirmities.

³ *Do we with patience wait.*] “*απεκδεχομεθα pro dei απεκδεχεσθαι.*” Doederlein *apud* Rosenmuller. “let us wait with patience.” Wakefield: who says, that this sense is favoured by the Arabic Version.

⁴ *Furthermore.*] “*ωσαντως, præterea.*” Rosenmuller. Dr. Taylor says, “This word always in N.T., signifies in like manner, agreeably to what is mentioned just before.”

⁵ *Assists.*] *συναντιλαμβάνεται*, joins by taking up the burden at the other end: “*Personificatur το πνευμα ut ἁμαρτια supra, c. vii. 17—20. Sensus est, ipse ille animus noster Christianus, quo Deum veneramur et amamus, nobis affert magnum fructum et solatium in calamitatibus.*” Rosenmuller. “The spirit lendeth us his helping hand.” Doddridge.

⁶ *We know not, &c.*] “*Sæpe incidere casus ubi Christiani, rebus pressi adversis, nesciant quomodo voluntati Dei conformare debeant preces suas, an gravitatem miseriarum deprecari, an vero patienter ferre debeant, quæ sibi contingant voluntate Dei.*” Rosenmuller.

⁷ *Groans that are not expressed.*] “*Suspiriis tacitis, i. e. per breves mentis cogitationes, quum dicimus, O Deus Pater, tibi permitto res meas,*” &c. Rosenmuller.

⁸ *The mind of the spirit.*] *φρονημα*, the temper and disposition of mind. Comp. ver. 6. This expression is very intelligible if it refers to the inward feelings of the true believer; but it is difficult to give it a proper sense if it applies to God himself, or to a subordinate spirit acting upon the human mind. “He knows, that is, he discerns and approves.” Amos, iii. 2; Ps. i. 6; Rom. xi. 2; 1 Pet. i. 2.

⁹ *According to the will of God.*] “*Nihil aliud expetimus a Deo, nisi quod sit κατὰ Θεου, congruat cum consilio Dei.*” Rosenmuller.

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Ver. 27.

Without the aid of this spirit, human nature would grow impatient under trials and sufferings, and would be importunate for relief. But hope and patience, the hope of the gospel, and that patient fortitude which is generated by Christian principles, restrain the temper, and though they cannot stupify the feelings, nor suppress the sigh, yet they humble the spirit in the presence of God, they restrain intemperate language, and they bow the mind into calm and quiet subjection to the divine visitations, and into a humble and dutiful acquiescence in the present state of suffering and trial, till the appointed season of deliverance comes.

And that great Being who is acquainted with the secrets of all hearts, sees all that passes in the mind of his suffering servants; he knows all their trials and how heavily they press upon them, and he sees and approves all their silent resignation and their patient hope: nor will he suffer this excellent spirit to go without its due reward.

For this spirit intercedes for his chosen and devoted servants agreeably to his own will; or, in other words, God is better pleased with this silent dutiful resignation to his will, and hope in his mercy, than he would be with the most clamorous importunity for relief.

This interpretation of the text appears to me to be by far the most just, spirited, and appropriate, and it solves every difficulty. The apostle could not, by the spirit in this connexion, mean the gifts of the holy spirit, for of these the Roman Christians did not then generally participate; and it would be extremely difficult to make sense of the passage, if by the spirit we should understand, as most interpreters do¹, a divine influence, or, that of any inferior agent upon the mind, to direct believers in their prayers. How can God, or any spirit subordinate to the Supreme, be said to make intercession for the saints with unutterable groans?

7. The apostle adds, as a further topic of consolation, the assurance, that to true believers in Christ all things co-operate for good, ver. 28.

¹ *Most interpreters,*] even without excepting Mr. Locke and Dr. Taylor. The interpretation which I have given is that of Rosenmuller, who refers to a German divine named Junckheim, in a work published A.D. 1775. Dr. Priestley also gives a similar interpretation: "By spirit in this place," says Dr. P. "is not to be understood the holy spirit, properly so called, or the power of working miracles, but that principle of a new life which the apostle supposes to be introduced by the gospel, in opposition to the flesh, or the principle by means of which men are subject to death and liable to condemnation. The workings of this spirit, or new principle, though we cannot always express them in words, the apostle says that God knows and approves; so that it may be considered as something within us that pleads with God for us."

And we know that all things co-operate for good to those who love God, to those who are invited according to his purpose. Ch. VIII.
Ver. 28.

Whatever sufferings and persecutions it may be our lot to endure, there is one consideration which may well allay all discontent and reconcile us to our condition. We are assured, beyond all reasonable doubt, that all the circumstances of our present state of trial are ordered in wisdom and mercy; all shall contribute to prove, refine, and confirm the virtues of the Christian character, so that no suffering of any kind or degree shall be permitted which shall not be overruled to a greater good, provided that we persevere in our Christian profession, and having been invited into the Christian community by the free mercy of God, agreeably to his eternal plan of wisdom and benevolence, we manifest our sense of his distinguishing kindness by loving him with all our hearts and devoting our lives to his service.

8. The apostle having alluded to the eternal purpose of God in the gracious dispensation of the gospel, proceeds to state, that all his plan of mercy shall be carried into complete effect, and that all who are included in his wise and benevolent design, shall be justified in this life and shall be made happy for ever, ver. 29, 30.

For those whom he foreknew he also predestinated to be conformed to the image of his son, that he might be the first-born among many brethren; and whom he predestinated, those he hath also invited; and whom he hath invited, those he hath also justified; and whom he hath justified, those he hath also glorified. 29.
30.

The eternal foreknowledge of God, and his free choice of the Hebrew nation to be his peculiar people, of his own good pleasure, independent of all antecedent merit of their own, is a topic much insisted upon in the Old Testament; and, being familiar to the pious Jews, it is very naturally and frequently applied, by the writers of the New Testament, to the case of those who were invited and admitted into the Christian community; and Paul having been educated among the Pharisees, who were strict predestinarians, appears to have retained a peculiar partiality to this doctrine, and frequently introduces it in a way which, though strictly true and perfectly consistent with the divine character, and with the most enlightened philosophy, is, nevertheless, by many, thought to be unguarded, and even dangerous to good morals. It has also excited, in the minds of some, a most unreasonable prejudice against the apostle's writings; while others have endeavoured

Ch. VIII. to vindicate him, by interpreting his words in a sense which they will not bear.

The apostle however, in this instance, needs no apology. His assertions will be found to be strictly true; though they may perhaps require explanation, to guard against consequences to which possibly he did not advert.

Ver. 29. *For those whom he foreknew, he predestinated to be conformed to the image of his son*¹.

From the ages of eternity, when the whole plan of providence was present to the Divine mind, having decreed that at the destined period Jesus of Nazareth should appear in the world, as the deliverer of mankind from ignorance and idolatry, from vice and misery; and that he should be raised from the dead, and put into possession of an everlasting inheritance, God at the same time foresaw, that it would be right that some should believe in him, should become his disciples, and participate in his reward: and upon this foresight he did from the beginning determine to introduce into existence a certain number of human beings, and to place them in those circumstances and to expose them to those influences which would produce the effect required, of forming them to a resemblance to Christ, both in his character and state.

*That he might be the first-born among many brethren*².

Or, in other words, that he who was the first-born might not stand alone, or be one of a small number only; but that many, a great multitude, yea eventually the whole human race, might attain the same character and the same happiness.

30. *And whom he predestinated, them he also invited*³.

All who are predestinated to salvation by Christ, either have been or in due time will be so invited to accept of the reasonable terms and the gracious offers of the gospel; they either have had or shall have such means of information of their understandings and conviction of their judgement, and

¹ "This," says Dr. Taylor, "is the foundation, and this is the finishing, of the wonderful scheme. The foundation is the free purpose of God's grace; the finishing is our conformity in glory to the Son of God." He agrees with Mr. Locke, that the apostle, in this passage and to the end of the chapter, has a principal view to the encouragement of the Gentile converts.

² *That he might be the first-born, &c.*] The apostle here expresses his meaning indirectly. Believers are predestinated, not that Christ might be the first-born, for that he is by his resurrection from the dead, Col. i. 18; but that he, being the first-born, might have many brethren. A similar phraseology occurs, Gal. iii. 22: "The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to those who believe:" where the apostle's meaning plainly is, that none but those who believe should be entitled to the promise.

³ *Invited.*] "called by his preachers; justified by admission into covenant with him; glorified intentionally." Newcome.

shall have such motives applied to their affections and will, that they either have been, or will be, induced sincerely and practically to admit the truth of the gospel, to acknowledge Christ as their master, and to govern their conduct by the views and principles of the gospel. Ch. VIII.
Ver. 30.

And whom he hath invited, them he hath also justified.

All those who have been, or, who will be, induced to accept the invitation of the gospel, of whatever nation or profession, whether Jew or Gentile, will be admitted into the new covenant, they will be acknowledged as the reconciled and holy people of God, and will be entitled to all the privileges which were once peculiar to the Hebrew nation; and if they are practical believers they shall in due season be acknowledged as his children and be put into possession of the promised inheritance.

And whom he hath justified, these he hath also glorified⁴.

They who in the eternal councils of the Almighty are foreknown as those who will accept the offers, and comply with the terms of the gospel, are by the eternal decree of God ordained to eternal life: it is determined that they shall enter into the joy of their Lord, and shall be with him where he is. And so certain is it that the purpose and the promise of God shall be fulfilled, that though ages of ages may possibly intervene, it may nevertheless be spoken of as already accomplished in the view of that all-comprehending Being to whom things which are not are as though they were, and in whose sight a thousand years are as one day.

Observe here, that the apostle speaks very familiarly of an event which exists only in the eternal immutable purpose of God as having actually taken place, even though it had not then, nor has yet come to pass. They who were foreknown, and predestinated, and invited, and justified, are also said to be glorified; that is, in the divine decree, which at the appointed time will assuredly be fulfilled: which to the all-comprehending mind of God appear as though they actually existed, in reference to which things that are not are spoken of as though they were.

Let it not then be said, that those Christians pervert the plain language of scripture, who understand our Lord's assertion of his existence before the

⁴ *Glorified.*] "This," says Dr. Doddridge, "is a memorable instance, and there are scores and perhaps hundreds more, in which things that shall certainly and speedily be done are spoken of as done already." See Improved Vers. *in loc.* whom he justified, them he also glorified: "viz. in his purpose." Locke. "and whom he hath justified, those he hath in purpose glorified also." Newcome.

CH. VIII.
Ver. 30.

time of Abraham, and of the glory which he had with the Father before the world was, as an existence and a glory which he possessed only in the divine decree; for if it is quite necessary, in the case before us, to interpret the glorification of true believers as an event hitherto only existing in the divine mind, it is equally reasonable to explain the existence and glory attributed to Christ, as existing only in the divine decree. And it is only by a calm comparison of the language of scripture in different passages, and a familiar acquaintance with scripture phraseology, that the true meaning of the sacred writers can be satisfactorily elicited.

The apostle suggests this gracious and immutable purpose of God for the salvation of true believers, as a consideration which might reconcile the minds of those who are thus predestinated, invited, and justified, to the difficulties and sufferings of an intermediate state of persecution and trial; and surely no topic could be better adapted to soothe and tranquillize the mind, and to reduce it to a complete acquiescence in the divine appointments.

9. The apostle concludes this portion of his discourse with expressing his admiration of the unspeakable goodness of God, in the gift of his son; and his cheerful conviction, that as nothing can alienate the love of God from the true believer, so that nothing shall alienate the heart of the believer from the love of God, and Christ, and the gospel, ver. 31—39.

[1.] Since God is their friend, and has given up his son for them, all things are theirs, ver. 31, 32.

31. *What then shall we say to these things? If God be for us, who is against us?*

And now, my brethren, what can I add to what I have already said, to assure you of your admission into the new covenant, and to reconcile you to the difficulties of a suffering state? If God be for us, as I have proved that he is; if he acknowledges us as his people and his children, as I have proved that he does; who is against us? who will dare to dispute our claim, or what apprehension need we entertain of danger, even from adversaries the most powerful and malignant? They can never invalidate our title to the love of God, nor hurt us while we are under the protection of omnipotence.

32. *He who spared not his own son, but delivered him up for us all¹, how shall he not with him also freely give us all things?*

¹ For us all.] "Gentiles as well as Jews." Locke, Newcome.

Why should we doubt the mercy of God? why should we hesitate at the accomplishment of his promises, however rich and wonderful? He has done that for us which we could least have expected: he has sent Jesus, the son of his love, the holiest and best of men, and the greatest of the prophets, to proclaim the joyful tidings, to publish the new covenant, to invite all without distinction to come to him for rest; and more than this, he delivered him up to his enemies to put him to a public and ignominious death, to seal his doctrine with his blood, and to open the way to life: can you, after this, doubt whether God is sincere? will he not now fulfill all his promises, and exceed all your hopes?

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Ver. 32.

[2.] No charge can be made good against the chosen people of God, so as to put them out of the pale of his covenant, and to alienate his love from them, ver. 33, 34.

Who shall accuse the chosen of God? Will God? he who justifieth them?

33.

After this glorious display of the mercy of God to all who believe in Jesus, Gentiles as well as Jews, who will now say that they who are thus chosen to salvation shall be excluded from the holy community of the people of God, for not complying with the ceremonial law, or for any other supposed offence? Will God, who alone has a right to judge in the case, impute this omission as a crime, and cast them out of his covenant? What! God, the immutable Being! who first chose them for his people, and who now declares them to be justified in his sight by faith only, without the works of the law! What can be more absurd than such a supposition? And who shall dare to accuse, if God justifies and acquits?

Who is he that condemneth? is it Christ? he who died? Yea rather, who hath even been raised again? who is even at the right hand of God? who is even interposing⁴ for us?

34.

² *Will God, &c.*] "I here follow," says Dr. Doddridge, "the pointing proposed by the learned and ingenious Dr. Sam. Harris in his *Observations*, (p. 54, 55,) which greatly illustrates the spirit of this passage, and shows how justly that author adds, that it is remarkably in the grand manner of Demosthenes. "This," says Archbishop Newcome, "is the punctuation of Augustin, quoted by Lardner, *Cred.* part II. vol. x. 288; and of Locke." It is adopted by Newcome, by Griesbach, and many others. "Who shall be the prosecutor of those whom God hath chosen?" Locke.

³ *Right hand of God.*] The place of dignity and authority. To suppose that a local situation is alluded to, which, however, it is too probable that many do contemplate, is gross anthropomorphism. "*Rex regum, dominus dominantium. Id enim per dexteram Dei significatur.*" Grotius; who refers to his note upon Matt. xx. 21.

⁴ *Interposing.*] "maketh intercession." Public Version, "intercedeth." Newcome; who

Ch. VIII.
Ver. 34.

Who will presume to exclude those from the community of the people of God, whom God himself has chosen and justified? All judgement is committed to the Son. Will Christ condemn whom God accepts? What! Christ! he who died to reconcile sinners to God! yea, who was raised again to establish their justification, and to prove the validity of the new covenant? Yea, who ascended to heaven, and is now invested with authority over the church, and who is ever watchful over its interests, appointing and directing its ministers, and qualifying them for their work by the gifts of the holy spirit? And if Christ, the appointed judge, does not pass sentence upon those who are chosen and accepted through faith alone, shall any presume to wrest his authority out of his hand, and to condemn those whom God has chosen, and whom Christ acknowledges? for whom he died and rose again? and whom he has taken under his immediate care?

Being placed at the right hand of God is a phrase expressive of dignity and authority, and the word translated *intercede*, which is applied to our Lord in this passage, and in the epistle to the Hebrews (ch. vii. 25), expresses not merely praying for another, but any kind of interposition on his account. The apostle here seems to refer to that sensible authority which Christ exercised over the church in the apostolic age, and particularly to the communication of the holy spirit. These personal interpositions and communications of the spirit were withdrawn when the apostles closed their commission. But it by no means follows that our Lord is not personally present at all times with his church, superintending and managing its concerns, though in an invisible and imperceptible manner, so as not to authorize personal addresses to him. And in this sense it may truly be said, that he ever lives to intercede for us; to interpose in the concerns of the church, and to promote its prosperity and success.

[3.] As nothing can alienate God from his chosen people, so the apostle expresses his confidence, that no difficulties, no persecutions, either present

who observes, that "the word may be understood of intercessory prayer." "He manageth our concerns for us." Wakefield. *Εντυγχάνω*, proprie, adeo, convenio aliquem quacunque de causa, Act. xxvii. 24. (2) *precibus aliquem adeo*. *εντ. ὑπερ τινος*, sensu forensi, *causam alicujus agere et commendare*; simpliciter, *intercedere pro aliquo, pro commodo alicujus facere aliquid, adjuvare, opem ferre*. Rom. viii. 27, 34; Heb. vii. 25.

The word *intercede* is applied to Christ only twice in the New Testament: and it is so obvious that it properly signifies nothing more than to act for the advantage of another, that it is surprising to think how a doctrine so mysterious and unscriptural as the popular doctrine of Christ's intercession, could be erected upon so slender a foundation.

or to come, shall alienate their affections from God, and Christ, and the Ch. VIII. gospel, ver. 35—39.

Who shall separate us from the love of Christ? Ver. 35.

After all this rich display of divine mercy in choosing us, in saving us, in justifying us freely against every accuser, in placing us under the care and enrolling us in the community of Christ, our great leader and kind intercessor, who, or what, is there that can tempt us to apostatize from his service, and to forfeit our allegiance?

Shall tribulation, or imprisonment¹, or persecution², or hunger, or nakedness, or peril, or sword? (As it is written, *For thy sake we are killed all the day long*³: we are accounted as sheep for the slaughter⁴.) Nay, in all these things we are more than conquerors, through him who loved us. —35. 36. 37.

As disciples of Christ, we are liable to troubles of every kind, we are exposed to imprisonment, to barbarous usage, to be deprived of food and clothing, to a variety of dangers, and to the sword of the executioner; so that the words of the Psalmist concerning his countrymen, Ps. xlv. 22, describing the cruelty of their enemies in their captivity, are literally applicable to the state of believers in Christ, that they are every moment exposed to a violent death like innocent and unresisting sheep who are reserved for the knife. But shall these dangers, shall these sufferings, shall death itself, whatever form of horror it may wear, tempt us to desert our Christian profession, and to forsake our beloved master? God forbid. Nay, so far are we from being intimidated by these terrors which set themselves in array against us, we even bid them a proud defiance; we trample them under our feet, we triumph over them all, in the name of our great Master, who loved us and who gave himself for us, who hath set us a glorious example of suffering virtue, and has infused into us those principles and that spirit which enable us to make light of every danger and of every suffering in his sacred cause.

*For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers*⁵, *nor things present, nor things to come, nor height,* 38. 39.

¹ Imprisonment.] *συνωχωρία*. Comp. 2 Cor. xii. 10. See Wakefield.

² Persecution.] *διωγμός*. “wrongful usage.” Wakefield.

³ All the day long.] “*ὅλην τὴν ἡμέραν*. *Mortis periculo expositi sumus quotidie*.” Rosenmuller. We are daily exposed to the danger of death.

⁴ Destined for the slaughter.] See Doddridge.

⁵ Nor angels, &c.] *ἢ τε ἀγγέλοι, κ. τ. λ.* Locke and many other commentators understand the latter words, principalities and powers, of the civil magistrate; but they seem puzzled how to interpret the word *angels*, which, however, they generally explain, of evil angels. “Nor the temptations of the most powerful evil angels, if we were actually exposed to them.” Newcome. Perhaps

Ch. VIII. *nor depth, nor any other creature*¹, *shall be able to separate us from the*
 Ver. 39. *love of God, which is in Christ Jesus our Lord.*

I am justified in using this triumphant language, because I feel a firm and a joyful confidence, that there is nothing formidable in death, and nothing alluring in life; that there is nothing which the ecclesiastical or the civil power can say or do, to intimidate or to persuade; that there is nothing which we are now suffering or can hereafter suffer; that there is no extreme of any kind, whether of prosperity or adversity; in short, that there is no imaginable consideration which now can, or ever will be able to influence us to abandon our Christian profession, or to forego those exalted privileges, those precious promises, and those glorious hopes, of which we are now in possession, through the infinite mercy of God revealed by our blessed Lord and Master Jesus Christ, whose disciples it is our glory to profess ourselves, and whose authority we never will renounce.

In this eloquent paragraph it is obvious to remark, how plainly the apostle warns the Christian converts of the dangers and sufferings to which they exposed themselves by the profession of the Christian faith. It was no trifling concern for a person to avow himself a disciple of Jesus of Nazareth. He must be prepared to make great sacrifices, to endure great hardships, and to expose even life itself to the utmost hazard: and yet converts increased every day. How convincing must have been that evidence which could overpower the most inveterate prejudices, and induce men to embrace the Christian doctrine in circumstances so unfavourable!

We may further remark, that those greatly mistake the sense of the apostle who deduce from his words what is commonly called the doctrine of perseverance; by which they mean, that if a person has once been sincerely virtuous, he will never finally apostatize and perish. This is a very dangerous tenet, contrary both to daily sad experience and to the plainest declarations of scripture. The apostle does indeed express his joyful confidence, that he and his fellow-christians at Rome should never be either seduced or terrified into

Perhaps the apostle means nothing more than the civil and ecclesiastical powers. The same expression seems to be applied, 1 Pet. iii. 22, to denote the Jewish hierarchy. In a similar sense similar expressions appear to be used by the apostle, Eph. i. 20, 21, vi. 12; see Locke's Notes, Col. ii. 15. In the Apocalypse, the angels of the seven churches are commonly understood to be the ministers of the churches; and in the first chapter of the Epistle to the Hebrews, *angels* probably signify former prophets and messengers of God. See Wakefield and the Improved Version *in loc.*

¹ *Creature.*] “*κτίσις*, any other matter.” Newcome. “*Nec res ulla alia.*” Grotius.

apostasy from Christ. But this is a very different case from the doctrine I am now stating, which probably never entered into the apostle's mind. Ch. VIII.
Ver. 39.

I shall close this portion of the epistle with the judicious and forcible remarks of Dr. Taylor:

“The conclusion of this chapter,” says he, “is the most elegant and sublime piece of writing I remember ever to have read. It is founded on the grand and solid principles of the gospel. It breathes the true spirit of Christian magnanimity; raises our minds far above all things created, and shows in a bright and heavenly view the greatness of soul, and the strong consolation which the gospel inspires. God grant it may stand clear before our understandings, and be transcribed into all our hearts! They who despise the gospel, despise all that is great and glorious and happy.”

PART THE FOURTH.

THE APOSTLE TREATS OF THE PRESENT REJECTION OF THE JEWS; OF THE INVITATION AND ADMISSION OF THE GENTILES INTO THE CHRISTIAN CHURCH; AND OF THE ULTIMATE RESTORATION OF GOD'S ANCIENT PEOPLE. Ch. ix—xi.

SECTION I.

The apostle announces and vindicates the present rejection of the Jews, and the invitation and admission of believing Gentiles to the character and privileges of the people of God. Ch. ix. x. Ch. IX.

I.

The apostle, with great delicacy and great reluctance, but with great seriousness and solemnity, announces the present rejection of his countrymen from their state of covenant with God, ch. ix. 1—5.

I declare the truth in Christ²: I do not speak falsely, my conscience bearing testimony with me that it is in the holy spirit². Ver. 1.

² “In Christ,” “in the holy spirit:”] i. e. by authority from Christ—revealed by the spirit, “as a disciple of Christ—as one enlightened by the holy spirit.” Newcome.

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Ver. 1.

As the apostle of the Gentiles, I now announce a melancholy truth, which I have in charge from Christ: I solemnly assure you it is no forgery of mine; my conscience bears its testimony, that the awful purpose has been revealed to me by the holy spirit.

2. *That I have great grief and incessant pain in my heart, (for I myself*
3. *once gloried in being an alien from Christ¹), on account of my brethren, my kinsmen according to the flesh.*

I am indeed unwilling to name it; for my heart is filled with anguish at the recollection which continually haunts me, which indeed is never absent from my thoughts: namely, that the great mass of my countrymen, my brethren of the Jewish nation, are now, what I once madly boasted myself to be, aliens from Christ and his doctrine, haters of his name; and thus excluded from all the benefits of the new covenant. Such is indeed their miserable state.

The delicacy of the apostle's address upon this occasion is very striking. He begins with the solemn annunciation of a message from God. And what does he announce? Apparently nothing more than this: That he having once been an enemy to the gospel and excluded from its benefits, is now full of trouble and anguish on account of his countrymen; and there he stops, leaving it to the reader to judge what was the cause of the distress which he then felt, and which it was too painful for him to name explicitly.

The apostle calls the Jews his kinsmen "according to the flesh;" by which every reader understands, his natural relations: nor does any one

¹ *For I myself, &c.]* "for I also was once an alien from Christ." Wakefield; to whom we are indebted for the elucidation of this difficult passage, which most, if not all the critics who preceded him seem to have totally misunderstood. He illustrates the phrase by the *Εὐχόμεαι εἶναι* of Homer, "I profess myself to be:" and justly adds, "this solution makes the passage rational and plain."

Ὅς νυν πολλὸν ἀριστὸς ἐνὶ στρατῷ εὐχεται εἶναι. Iliad. A. v. 91. 73.

Achilles here contemptuously represents Agamemnon as boasting of his superiority to the other chiefs: so the apostle not only *was* an alien from Christ, but he *gloried* in his enmity to him, and in being a savage persecutor of his disciples. It is this circumstance that he now reflects upon with deep regret; and laments that so many of his beloved countrymen are actuated by the same spirit. Archbishop Newcome renders the clause, "I could wish that I myself were accursed by Christ." Doddridge, after Waterland, renders it, "after the example of Christ," 2 Tim. i. 3: both very far from the simplicity and pertinence of Wakefield, whose interpretation appears to be confirmed by a similar phraseology, Gal. iv. 12, which in the common version stands "be as I *am*, for I *am* as ye *are*;" which hardly makes sense. "Γίνεσθε ὡς ἐγώ, ὅτι καὶ γὰρ ὡς ὑμεῖς." "Be as I *now* am, for I *once* was as you *now* are;" that is, alienated from Christ and his doctrine, and attached to the rites and ceremonies of the law. I have long seen my error, and felt the benefit of the change: may you see yours, and act and profit as I have done.

imagine that he has any secret reference to supernatural kindred. Let this be remembered, when the same language is applied to Christ. Ch. IX.
Ver. 3.

The apostle now proceeds to enumerate the privileges of God's ancient people, the original possession of which greatly aggravates the disgrace and misery of their present rejection.

Who are Israelites? Who have the honour of being descended from him who was chosen before he was born, to be the heir of the promise; and to whom a name was given as a pledge of the divine favour. 4.

Whose is the adoption. Who are called sons of God; being as it were new born, by their deliverance from the servitude of Egypt, and their inheritance of the land of Canaan, which God had promised to their forefathers. Hos. xi. 1.

And the glory. Who were honoured with a visible symbol of the divine presence; first, in the pillar of cloud and fire which directed their march through the wilderness; and afterwards in the Shechinah or cloud of glory, which rested upon the mercy seat.

And the covenants. To whom belonged the two tablets of stone on which the ten commandments were engraven by the finger of God himself, which were the terms of the covenant which God condescended to establish between himself and the Jewish people: and to which, if they had faithfully adhered, they would never have been rejected.

And the giving out of the law: in a solemn and public manner, from Mount Sinai.

And the religious service. A ritual of worship instituted by God himself; and adopted, first in the tabernacle, and afterwards in the temple.

And the promises. The promise of the possession of the land of Canaan, and of being supported there; also, of triumphing over all their enemies, as long as they continued faithful to the covenant: and finally, the promise of the Messiah, in whom all the nations of the earth should be blessed, and under whose reign righteousness and peace should be established, universally, and for ever.

² *Who are Israelites.*] "who are the descendants of Israel, the adopted sons of God, Exod. iv. 22, 23; among whom God displayed the glorious symbol of his presence; with whom he entered into covenant by Abraham and Moses, see Eph. ii. 12; to whom he gave the law of the two tables, and afterward the ceremonial ordinances; to whom illustrious promises were made by their forefathers and by the prophets; whose ancestors were the patriarchs: and of whom, as to his human lineage, Christ descended, who is over all, Eph. i. 22, 23; Phil. ii. 9; Matt. xxviii. 18. God, Matt. i. 23; Heb. i. 8; John i. 1. blessed for ever, Rev. v. 12, 13." Newcome.

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Ver. 5.

Whose are the fathers. Who have the honour of being descended from Abraham, Isaac, and Jacob: a family who were selected by the wisdom of God from the rest of the world, and to whose posterity the covenant was limited.

Of whom is Christ according to the flesh. Who may boast of Christ himself as their countryman and kinsman; descended from the same distinguished ancestors, and subject to the same laws, to the same dispensation of rites and ceremonies. It may here be important to remark, that the phrase "according to the flesh," as applied to Christ, no more indicates a superior extraction, different from that of the flesh, than it does when applied (ver. 3) to the apostle Paul. It is a mere Jewish idiom, expressing natural consanguinity.

Whose is the God over all¹, blessed for evermore. Amen. And to crown the catalogue of Jewish privileges, they have a right to boast in that God who is the Lord of universal nature, the ruler of all the nations of the earth, unchangeably glorious and happy, as in a peculiar sense their Father and their God: who owned the descendants of Abraham, Isaac, and Jacob, as his first-born among the families of the earth, and who provided for them a distinguished inheritance among the nations.

Thus the apostle expresses his extreme regret that a nation, to which he was so closely allied, which was naturally so dear to him, and which had been so pre-eminently distinguished by its sacred privileges from all other nations, should now be rejected because of its unbelief.

¹ *Whose is the God, &c.*] $\omega\nu\ \delta$ for $\delta\ \omega\nu$. This most probably is the true reading, agreeably to the judicious conjecture of Slichtingius, Whitby, and Taylor, though it is not authorized by any manuscript, version, or ecclesiastical authority: but the connexion seems to require it. It is next to impossible that the apostle, when enumerating the distinguishing privileges of his countrymen, should omit the greatest privilege of all; namely, that God was in a peculiar sense their God, the God of Abraham, Isaac, and Jacob. This he has before mentioned, as the boast of the Jews, ch. ii. 17; and as the chief glory of believers in Christ, who succeed to the privileges of God's ancient people, Rom. v. 11; and he could not avoid repeating it here. And the verbal misplacing of $\delta\ \omega\nu$ for $\omega\nu\ \delta$ is so very inconsiderable, that it might easily escape the pen of some early transcriber: perhaps of the apostle's own amanuensis.—A similar construction, suggested by a learned friend, occurs in Callimachus:

$\sigma\upsilon\ \delta'$ ἐξέλεο πτολιάρχους

αὐτοὺς, $\omega\nu$ ὑπο χεῖρα γεωμορος, $\omega\nu$ ἰδρις αἰχμης,
ὦν ερετης, $\omega\nu$ παντα.

Τμν. εις ΔΙΑ, 73.

If the common reading should be preferred, the proper translation would be that of Erasmus, Dr. Clarke, Mr. Locke, Mr. Lindsey, and many others, viz. *who is over all, God be blessed for evermore*; or, *God who is over all be blessed for evermore*. Mr. Lindsey says, (Sequel, p. 204,) that this clause "was read so as not to appear to belong to Christ, at least for the first three centuries. Origen calls it rashness to suppose that Christ is God over all." See also Clarke on the Trin. No. 539, and Taylor *in loc*.

II.

Ch. IX.
Ver. 6.

The apostle states and replies to certain objections which are opposed to the doctrine which he here announces concerning the rejection of God's ancient people, ver. 6—24.

Obj. 1. This dispensation is no violation of the divine promise, ver. 6—13.

Not that by any means the word of God has failed.

6.

It may perhaps be objected, that God cannot cast the Jewish nation out of his covenant; for this would be a direct breach of his promise, which is impossible.

[1.] The apostle replies to this by stating, that the promise was originally limited to a select number, and was not applicable to all who might claim the benefit of it, whether they complied with the conditions or not.

For all the posterity of Israel are not the true Israel².

—6.

It is perfectly analogous to the manifestations of the divine mercy in the Old Testament, that when a promise is made in general terms, it is to be understood with reasonable limitations. Upon this principle the promises made indefinitely to the descendants of Jacob, are to be understood as limited to those only who, meeting the conditions of the covenant, were thereby proved to be Israelites in purview of the promise; which many of Jacob's natural descendants are not.

[2.] The apostle further illustrates the limitation of the divine promise by the entail of it upon the descendants of Abraham by Sarah, to the exclusion of all the rest, ver. 7—9.

Nor, because they are the posterity of Abraham, are they all his children; but, the posterity of Isaac only shall be called thine³. That is, the natural descendants are not the children of God⁴; but the children of the promise only are accounted the true offspring.

7.

8.

² *For all the posterity, &c.*] Dr. Taylor, with Mr. Locke, interprets this passage, *q. d.* “the whole body of natural-born Jews are not the whole of the Israel of God;” implying that the Gentiles also were included in the promise made to Abraham. But I cannot think that the apostle's words will bear the sense put upon them by these able expositors. The common interpretation appears to me unquestionably the true one: *q. d.* the promise is not so universal as to extend to all natural-born Israelites, without exception.

³ *The posterity, &c.*] Gr. “through Isaac thine offspring shall be called.” Newcome.

⁴ *The natural descendants, &c.*] Gr. “they that are the children of the flesh.” Newcome.

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Ver. 8.

Abraham had children by Hagar and Keturah as well as by Sarah, and he was anxious for their welfare; but he could not prevail to have their names enrolled in the covenant. The answer of God to the patriarch's importunity was a peremptory declaration, that the promise should be limited to the posterity of Isaac, Gen. xvii. 20, 21. This shows, that though the promise was made indefinitely to Abraham's descendants, it was in fact limited to the line of Isaac. And the promise to Jacob and his descendants must be understood with similar limitations.

9. *For this is the word of promise, At this very time I will come, and Sarah shall have a son.*

I have heard thee, saith the oracle, Gen. xvii. 20, for Ishmael, and I will make him a great nation; but my covenant will I establish with Isaac, whom Sarah shall bear unto thee at this set time in the next year.

[3.] The apostle further illustrates the conduct of Divine Providence, in limiting the application of an indefinite promise, by the case of Jacob and Esau: the preference of Jacob being declared before the twins were born, ver. 10—13.

10. *And not only this, but Rebecca also having conceived by one person, namely, our father Isaac, exhibits a similar example¹.*

Isaac is not the only instance of a special limitation to an indefinite promise; for though the covenant was established with Isaac and his descendants, it did not extend to both his children, but was limited to one only, who was chosen by the free mercy of God. And Rebecca, who had conceived twins by Isaac, was favoured with a memorable oracle which establishes this important fact.

11. *For before their birth, when the children had done neither good nor evil, that the purpose of God according to election might stand, not according*
12. *to works, but to the will of him who inviteth, it was said unto her, that*
13. *the elder shall serve the younger: as it is written, Jacob have I loved, but Esau have I hated.*

¹ *Exhibits a similar example.*] The sense is defective, and requires to be filled up. Archbishop Newcome supplies it in this manner: "but Rebecca also *had the word of promise*," &c. The former seems more intelligible, it being the design of the apostle to show that an indefinite promise is not to be understood in an absolute sense. The promise was made to the posterity of Abraham, but it was limited to his posterity by Isaac; and here again the promise is made to the children of Isaac, but it is limited to the descendants of Jacob. So the promise is made to the children of Israel, but it is limited to those who are the true Israel.

When Rebecca, in her state of pregnancy, being alarmed with respect to the event, expressed her feelings and her fears in the presence of God, the oracle vouchsafed a gracious answer, Gen. xxv. 22, 23. It was announced to her that she was about to be the mother of two children, each of whom would be the founder of a great nation; but that the younger would be the most powerful, and that he would in fact be the inheritor of the promise, and that the descendants of the elder brother should be in subjection to those of the younger. Now observe, this arrangement was made before they were born, and before it was possible that either of them should be capable either of right or wrong, and consequently the designation of the younger was not the reward of merit, nor the rejection of the elder the consequence of demerit; but all depended upon the sovereign will of God, who, for wise but unknown reasons, invited the one and rejected the other. And in this sense we are to understand the declaration of God by the prophet Malachi (ch. i. 2.), "Jacob have I loved, and Esau have I hated." Not that God is capable of loving or hating any of his rational offspring without reason; but *q. d.* Without any regard to their character and merit I have, for reasons not divulged to mankind, appointed the posterity of Jacob to the possession of privileges which are not granted to the descendants of Esau².

Ch. IX.
Ver. 13.

* Upon this passage it is obvious to remark, that the words *love* and *hatred* do not in this connexion express affections of the mind, (for what indeed can be more absurd than to attribute human passions to a Being of unchangeable benevolence?) but simply the purpose of the divine Being to place one of the persons alluded to in favourable and the other in unfavourable circumstances; to select one as the heir of the promises in preference to the other, and that antecedently to any personal merit or demerit on their part: and it is also evident that the posterity, and not the persons of the individuals named, were the objects of the prophecy, and that the distinction between them relates, not to their condition as individuals, but to their national privileges.

Hence we may take occasion to observe, that the scriptures ought to be read with due consideration and reflection; that much of its language is to be understood in a qualified sense; and particularly that where human passions, such as love, hatred, indignation, and the like, are ascribed to God, these expressions are never to be understood literally, but that they refer solely to dispensations of natural good or evil, with which individuals may be respectively visited, but which all flow equally from infinite benevolence under the direction of infinite wisdom.

Also, though the reason of the appointment of some to advantages and privileges which are denied to others may often not be discoverable by human sagacity, we are not for that reason to suppose that the great common Parent of mankind acts arbitrarily and from caprice; for infinite wisdom always governs its choice by the best motives, though they may be imperceptible or incomprehensible by the human intellect. It is also obvious, though it is not the immediate subject of the apostle's discourse, that the same principles must and do apply to individuals as to communities. The Maker of all things appoints to every human being the circumstances of his birth, his talents, his constitution, his connexion, his education, his early impressions, his moral principles, the result of which is his moral and social habits, his character, his success in

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Obj .2. The present rejection of the Jewish nation is not an act of injustice, upon the principles of the Jewish scriptures, ver. 14—18.

The apostle first states the objection, ver. 14.

Ver. 14.

What shall we say then? is not God unjust? Far from it.

‘ We allow that an indefinite promise is not always to be taken in its most extensive sense; but is it not injustice in God from a number of equally unoffending individuals to select some for evil, and others for good? to appoint our ancestors to participate in his covenant, and so to order our circumstances that we should be rejected?’ The apostle meets this supposed objection with a direct negative, and proceeds to suggest those considerations which he regarded as a satisfactory reply, and which to the Jews must necessarily have appeared conclusive, because they consist of cases in point taken from their own scriptures: *q. d.* God has actually pursued the conduct to which you object, and has claimed a right to act in this sovereign and arbitrary manner with his creatures, and therefore you cannot dispute it.

[1.] God, in his reply to Moses, expressly challenges the right to dispose of his favours as he pleases, ver. 15, 16.

15.

For he saith to Moses, I will show mercy on whom I please to show mercy, and I will have compassion upon whom I please to have compassion.

When that highly favoured servant of God was desirous to see the divine glory, probably alluding to some glorious vision which he supposed to be contained within the pillar of cloud from which the oracle was delivered with an audible voice, the Divine Being, in his reply, Exod. xxxiii. 19, condescendingly intimates that his essence was invisible, and that nothing of his nature could be understood by man but his benevolence. I will cause all my goodness, says he, to pass before thee; and even this attribute he exercises in a way beyond the comprehension of man, and which must often appear arbitrary and capricious. I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And from hence the apostle argues, that if he chose to reject the present Jews, though he

life, and his ultimate condition and state. God is the cause of all causes, all things come to pass according to his purpose, and, whatever inequalities may appear in his conduct to individuals, no one shall ever have reason eventually to complain of injustice; and in the grand result, all his creatures shall have reason to be thankful for their existence, and he will shine forth as the kind impartial parent, benefactor, and friend of all his reasonable and intelligent offspring.

had chosen their ancestors, he was only exercising a prerogative which he claimed as his right. Ch. IX.

So then, it is not of him that willeth, nor of him that runneth, but of God who showeth mercy. Ver. 16.

Upon this principle, Jacob and his posterity were selected to inherit the promise, very much against the inclination of Isaac and the exertions of Esau. Esau was the elder son and the father's favourite, who designed the blessing for him, and sent him out to prepare the venison, that he might eat and pronounce the blessing: in the mean time Jacob came in, and surreptitiously obtained it; so that Isaac's purpose and Esau's dutiful labours were defeated by the fraudulent act of Jacob, and the blessing was entailed upon him; not indeed as the reward of a lying fraud upon his aged father, which deserved severe reprehension, but because God, for wise and good reasons, had determined before he was born that the promise should, independently upon Jacob's character, be entailed upon his family; and he has a right freely to withdraw, what he thus freely, and independently of all antecedent merit, gave. See Gen. xxvii., to which the apostle alludes.

[2.] God has exercised the same sovereign right in the case of Pharaoh, ver. 17, 18.

Moreover¹, the scripture saith to Pharaoh, For this very purpose have I raised thee up², that I may show forth my power in thee, and that my name may be celebrated through all the earth. 17.

The case of Pharaoh is another example of a public person who, by the sovereign pleasure of God for reasons not communicated to man, was placed in circumstances of great moral disadvantage. For of him it is recorded, Exod. ix. 15, 16, that Moses declared to him, in the name and by the au-

¹ *Moreover.*] γαρ. This particle is here used as introducing a collateral argument, not as alleging a reason for an antecedent assertion.

² *Have I raised thee up.*] "I have restored thee to health and preserved thee alive," &c. Taylor; who with Whitby, Ainsworth, and others, translates Exod. ix. 15, "For now I stretched out my hand and I had smitten thee and thy people with pestilence, and thou hadst been cut off from the earth, but in very deed, &c." Dr. Whitby adds, "hence we learn how alien from the truth and from the import of the words is that exposition which saith, For this cause have I created thee, or raised thee to be the king of Ægypt." But if it was consistent with the Divine character to restore Pharaoh to health and to preserve his life, in order to place him in a situation in which his obdurate guilt would magnify the Divine power and justice in delivering the Israelites, and in the punishment of Pharaoh and the Egyptians, it would have been equally consistent with the justice and benevolence of God, as no doubt in fact it was, to give him life at first, and to place him in circumstances in which this was the foreseen and intended result. The difficulty, whatever it be, is not to be got rid of merely by removing it a little further off.

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Ver. 17.

thority of God, that he had restored him from the plague with which he had been smitten, and had raised him up from the bed of sickness, for the express purpose of exhibiting him to the world as an awful monument of divine power and justice; to show to what degree of depravity the repetition of crime might debase the mind; and likewise to warn presumptuous sinners, that guilt, however hardened by practice or protected by power, was never beyond the arm of divine justice, which at the appointed time would never fail to seize its victim, and to visit the obdurate offender with punishment proportioned to his crimes.

18. *So then with whom he pleases he deals mercifully, and whom he pleases he treats harshly*¹.

Thus it appears that the sovereign ruler of the world not only claims a right to place his creatures in circumstances more or less advantageous, as he pleases, but that he has actually exercised this right in various instances, which those who profess to receive the Mosaic writings as of divine authority can neither deny nor impeach. And if he had a right to select Isaac and reject Ishmael, to choose Jacob and abandon Esau, to save the Hebrew nation by Moses, and to punish and destroy Pharaoh and the Egyptians, who shall deny that in these times he has an equal right to admit into his covenant the believing Gentiles, and to reject the unbelieving Jews?

Obj. 3. The apostle, upon general principles, vindicates the character of God as a righteous governor in the rejection of the Jews, ver. 19—24.

19. *Thou wilt then say to me, Why doth he yet find fault? for who hath resisted his will?*²

¹ *He treats harshly.*] I have adopted the interpretation of Rosenmuller: "*Ergo pro suo arbitrio hunc benigne, illum, minus benigne, vel duriter tractat.*" This sense best keeps up the opposition in the two clauses of the sentence, and seems best to support the apostle's conclusion. Most interpreters, however, adopt the common translation, "whom he will he hardeneth," referring to Exod. x. 27., xi. 10, and other texts, in which God is said to harden Pharaoh's heart. And the latter interpretation seems to lay a better foundation for the following objection, Why doth he yet find fault? This passage has given rise to the inextricable controversy among theologians, whether, and in what sense, God is the *author* of moral evil. In no sense, however, can it be admitted that God is the *approver* of evil; though it cannot be denied, except by those who deny the foreknowledge of God, that he often places his creatures in those circumstances, the certain and foreseen result of which will be the production of a great mass of guilt and misery.

² *Why doth he yet find fault? &c.*] If the common interpretation of ver. 18 be adopted, "whom he will he hardeneth," the objection, "Why doth he yet find fault?" is very natural, and can never be satisfactorily answered by those who maintain the doctrine of absolute and arbitrary decrees. Nor is the answer of the apostle, as commonly understood, much to the purpose; for, instead of vindicating the justice of God, it only appeals to his power, and silences the objection by urging, that it is useless for a creature to complain.

Possibly some Jewish reader, not immediately discerning the scope of the argument, may be ready to say, Well, and what is all this to us, and how are we to blame? did any one ever object to the right which God exercised of selecting the Hebrew nation as his peculiar people, and of rejecting Esau and punishing Pharaoh?

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Ver. 19.

The apostle silences the objector by reminding him, that the same principles which apply to the conduct of Divine Providence towards the heathen nations, are equally applicable to the case of the Jews.

[1.] He reminds the objector, that the sovereign Lord and proprietor of all has an undoubted right to place his creatures in whatever circumstances he pleases, ver. 20, 21.

Nay but, O man, who art thou that disputest with God? shall the work say to the workman, Why hast thou made me thus? Hath not the potter power over the clay, out of the same mass to form one vessel for an honourable and another for a dishonourable use?

20.

21.

q. d. You are very well content with the rejection of Esau and the destruction of Pharaoh and his host; but you do not like that the Jews, in similar circumstances, should be treated in a similar manner. But why not? What claim has a Jew upon his Maker above a heathen, to entitle him to a preference? Shall a vessel say to its former, Why was not I cast in a better mould, or made applicable to a more useful or ornamental purpose? May a potter from the same mass of clay form vessels for very different purposes, each useful in its place; and shall we deny to God the same sovereign authority over all his works; the right to place some of his creatures in cir-

But if the apostle's assertion is that God, at his good pleasure, places some of his creatures in circumstances of moral and political advantage, and others in circumstances of corresponding disadvantage; and if he illustrates this conclusion to the satisfaction of the Jew by the examples of Ishmael and Isaac, of Esau and Jacob, the objection then stands thus: Be it so: Isaac and Jacob, and their posterity, are selected and preferred; Ishmael, Esau, and Pharaoh, are rejected and cast away; all has taken place according to the divine decree. Nobody resists, nobody complains; why then is God dissatisfied? why does he will to introduce a change, to choose the Gentile, to reject the Jew?

To this question the apostle's answer is full in point, and completely satisfactory. He first shows, ver. 20, 21, that God has the same right to dispose of one class or nation that he has of another, and that none of his creatures have a right to complain of their situation because of the inferiority of their advantages. And secondly, he argues, ver. 22—24, that no one could charge God with injustice if he deprived a nation of privileges which they had long neglected and abused, and imparted them to the Gentiles, who were prepared to receive and to improve them well.

Thus the apostle's reasoning is perfectly conclusive; and this circumstance is highly favourable to the interpretation which Rosenmüller gives of the 18th verse, which is different from that of all other expositors which I have seen.

Ch. IX. cumstances of great natural and moral advantage, and others of corresponding
 Ver. 21. disadvantage ; and again, if he pleases, to reverse their condition, to depress those who were uppermost, and to raise those who were depressed ? and shall any in these circumstances presume to charge their Maker with injustice ?

[2.] To bring the matter home, the apostle challenges the objector to say why the Jew, who has abused his privileges, should not be cast off, and the Gentile, who is willing to accept of mercy, should not be received, ver. 22—24.

22. *What if God bore with much long-suffering the vessels of wrath, fitted for destruction, resolving to manifest his wrath and to make known his power¹ ?*

Suppose a nation highly distinguished by its privileges: suppose this nation to have abused its privileges, to have rebelled against its God, to have disobeyed his authority, and to have persecuted his prophets and messengers ; suppose that God in his mercy bore long with these provocations, and used various means to reclaim a disobedient people, which notwithstanding all the means of recovery hardened itself still more in wickedness, rendering themselves the worthy objects of divine indignation and becoming ripe for destruction ; and supposing that after all this forbearance God should at last resolve to manifest his displeasure, to reject them from his favour, and to make an awful display of his power and justice in the ruin and condemnation of a guilty nation, who shall in this case presume to arraign the wisdom and equity of the divine government, and to charge God with injustice ?

23. *And resolving likewise to make known the riches of his glory towards the*
 24. *vessels of mercy which he has before prepared for glory, even towards us whom he has invited, not only from among the Jews, but from among the Gentiles also.*

And suppose further, that God being resolved to exhibit examples of mercy as well as of justice, and particularly to manifest the glorious riches of his gospel to those whom he has selected as vessels of mercy, and who, having been placed in situations in which they were taught the necessity and importance of heavenly aid, were prepared for accepting the offers of the gospel ; and suppose that agreeably to this benevolent purpose, he by his appointed messenger invited all persons of all nations to accept these inesti-

¹ The apostle's extreme reluctance to express in plain terms the rejection of the Jews, renders his language obscure, though his meaning is sufficiently evident.

mable blessings, and that he receives into covenant all who believe in the mission of Jesus Christ, whether Jews or Gentiles, and rejects all who decline to accept the gracious proposals of the gospel; who will presume to arraign the wisdom and equity of the divine government in such a case as this, or to say that God is either unwise or unjust? Ch. IX.
Ver. 24.

III.

The rejection of the Jewish nation in general, the admission of the Gentiles to a state of privilege, and the reasons of this dispensation, are distinctly marked by the prophets Hosea and Isaiah, ch. ix. 25—33.

1. The fact is stated by the prophet Hosea, ver. 25, 26.

As he also saith in Hosea, I will call those who were not my people, my people; and her who was not beloved, beloved. 25.

In Hos. ii. 23, it is written, “I will sow her unto me in the land; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.” It is plain from these words, that a people who had been rejected by God were to be admitted into his covenant; and this is applicable to the Gentile world, as well as to the Jews when restored after a state of rejection.

And it shall come to pass in the place where it was said to them, Ye are not my people, there shall they be called sons of the living God. 26.

Again, it is written Hosea i. 10, after God had threatened to reject the Israelites, “Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God².” In both these passages it is evident from the context, that the prophet foretells the restoration and prosperity of Israel after a previous rejection, amounting almost to extermination; and in this view they might be properly cited by the apostle, in his delicate and covert manner, as including a previous rejection,

² It is so plain from the context of the passages cited from Hosea, that the prediction refers to the restoration of the rejected Israelites, that I can by no means accede to the interpretation of Dr. Taylor, that the object of the prophecy is the substitution of the Gentiles in the place of the rejected Jews. Archbishop Newcome explains the prophecy of the restoration from the Babylonian captivity; but I incline to the opinion of those expositors who interpret the glowing language of the prophet as applicable to an event not yet accomplished. See Newcome's Translation of Hosea.

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Ver. 26.

which was the unpalatable doctrine he had immediately in view, under the pleasing anticipation of an ultimate glorious restoration.

Nevertheless, as the apostle introduces the succeeding quotations from Isaiah, as particularly applicable to the Jews, he plainly intimates that those from Hosea are applicable to the state of the Gentiles; and if so, he quotes them in the manner in which the scriptures appear to have been usually cited by the Jews of that age by way of accommodation, not as expressing the original meaning of the prophet, but as language which was applicable to the doctrine which he meant to express. How far the apostle might himself be disposed to lean upon arguments of this nature, it may be difficult to ascertain, nor is it of much consequence; it is sufficient that his doctrine is true, though his reasoning may not always be conclusive.

2. The rejection of the Jews is an event explicitly foretold by the prophet Isaiah, ver. 27—29.

27. *But Isaiah crieth out concerning Israel, Though the number of the sons of*
28. *Israel be as the sand of the sea, the remnant only shall be saved. For he*
will accomplish¹ and speedily finish his righteous account; surely the Lord
will make a short reckoning upon the land.

This quotation is made from Isa. x. 22, 23, and the apostle quotes literally from the LXX., or Greek translation of the Old Testament, which does not exactly agree with the Hebrew. The prophecy was written soon after the captivity of Israel by the Assyrians, and Judah is threatened with a similar doom; it is foretold that the invasion should be speedy and exterminating, so that a small remnant only should escape and be restored. This prophecy the apostle cites as descriptive of the present state of the Jews, who, like their apostate ancestors, were now, with the exception of a small remnant, rejected from the covenant of God.

29. *And as Isaiah had foretold, Unless the Lord of Hosts had left us a*
seed, we should have become as Sodom, and been made like unto Go-
morrah.

This passage is taken from Isaiah i. 9, in which the prophet describes

¹ *He will accomplish, &c.*] “λογον, κ.τ.λ. perficiet enim et subito absolvet rem pro veracitate sua.” Rosenmüller. “συντελεῖν λογον, rem perficere. συντεμνεῖν, breviter absolvere: de causis forensibus quæ celeriter absolvuntur.” Idem. “ὅτι λογον, κ.τ.λ. rem sic decretam exsequetur Dominus in terrâ. ὅτι redundat, vel vertendum, utique, profecto” Idem.

The Alexandrine manuscript leaves out the words ἐν δικαιοσυνῇ—συντετμημένον, which makes the sense clearer, and the passage is so quoted by Eusebius. See Griesbach, and Dodson on Isa. x. 23.

some desolating judgements which threatened to lay waste the whole Jewish nation, had not God mercifully reserved a small remnant, which, like a seed remaining in the earth, might again sprout up a vigorous and flourishing plant: in this language the apostle describes the present forlorn state of the Jewish nation, as rejected, but not utterly hopeless.

Ch. IX.
Ver. 29.

3. The cause of this dispensation is explained, ver. 30—33.

In the first place the fact itself is distinctly stated, ver. 30, 31.

What shall we say then? That the Gentiles, who did not pursue justification, have obtained justification, that justification, however, which is by faith; but that Israel, who pursued a law of justification, hath not attained the law².

30.

31.

What now is the true state of the case? In plain words, the Gentiles, who had no expectation, and no desire of being admitted into covenant with God, have had the offer made to them, and many of them have accepted it, and have been freely admitted into the community of God's chosen people, by their profession of faith in Christ as the Messiah. Whereas the descendants of Abraham, Isaac, and Jacob, God's own ancient people, who highly valued this privilege and were desirous above all things to retain it, and who adopted what they thought the right means for this purpose, have lost their object, having failed in the means which they employed, and being defective in their obedience to the written law.

The apostle next shows what the mistake was into which the Hebrew nation had fallen, the consequences of which had been so very fatal, ver. 32, 33.

32.

Wherefore? Because they pursued it not by faith, but as if it were to be attained by the works of the law.

It may naturally be asked, How could it happen that Israel, so proud of her privileges, so intent upon justification, so unwearied in the employment of what were believed to be the necessary means, should after all be defeated and disappointed in her main object? The answer is obvious: Israel could not bear to submit to the new condition; they would not hear of faith in a crucified Messiah as the means of acceptance with God, but sought after justification in the old way by obedience to a law, the precepts of which they had repeatedly broke, and under the condemning sentence of which they lay without the hope of relief.

² *The law.*] The received text adds "of justification;" but the word *δικαιοσύνης* is omitted in the Alexandrine, Clermont, and other valuable copies.

Ch. IX.
Ver. 33.

*For they stumbled against that stumbling stone, as it is written, Behold I lay in Sion a stumbling stone, and a rock to strike against; and no one who relieth upon it shall be ashamed*¹.

To receive as a prophet of God a man who had been born at Nazareth, rejected by the chief priests and pharisees, condemned as a blasphemer, and crucified as a malefactor, and to acknowledge and submit to him as the promised Messiah, was a difficulty which these unhappy Israelites could not surmount; and their sad case may be described in words taken from the prophet Isaiah, ch. xxviii. 16: "Thus saith the Lord, Behold I lay in Sion for a foundation a stone," which though it is there justly described with respect to some, as "a tried stone, a precious corner stone, and a sure foundation," will be what the same prophet represents, ch. viii. 14, "a stone of stumbling and a rock of offence to both the houses of Israel." And in truth upon this stone they have now fallen from that high eminence which they once held, and are so broken as scarcely to retain the remains of life. Yet still, it is added by the prophet, whosoever believeth in him who is the antitype of this figurative representation, whosoever builds upon this great and precious foundation, shall never be put to shame: for it is a foundation that will never fail; and though at present it is rejected by the house of Jacob, there is reason to hope that this blindness to truth and to their best interest will not always last.

IV.

The apostle laments that his countrymen have grievously mistaken the proper means of justification and acceptance with God, which he particularly describes, and shows from the Jewish scriptures, that it is offered to all who believe, without distinction of Jew or Gentile, ch. x. 1—13.

1. The apostle, while he bears the most hearty good will to his countrymen, is yet constrained to declare, that notwithstanding their earnest desire to abide in covenant with God, they had totally mistaken the means, by misunderstanding the design of the law, chap. x. 1—4.

¹ *No one—shall be ashamed.*] The apostle quotes from memory and from the LXX. translation; and to answer his purpose he cites from two prophecies, Isaiah xxviii. 16, viii. 14, blending them together so as to express his own meaning in scripture language, probably by way of accommodation only, and because the unpleasing truth would be less offensive when expressed in the words of scripture. The apostle seldom mentions the rejection of his countrymen without suggesting a hint that this rejection would be neither total nor final; and this was probably his reason for inserting the concluding clause.

Brethren, the affectionate desire² of my heart, and my supplication to God for them³, is for their salvation⁴. Ch. X.
Ver. 1.

I assure you, my beloved associates in the faith of Christ, that whatever the treatment may have been which I have received from my countrymen, I harbour no resentment against them, but love them sincerely; and that my earnest affectionate wish and prayer for them all is, that they may escape from the condemnation of the law by embracing the doctrine of Christ.

For I bear them testimony that they have zeal for God⁵: but not according to knowledge. 2.

If they lose their high state of privilege, it is not because they are indifferent about it; for I bear them testimony that they are solicitous above all things to maintain their near relation to God as his peculiar people: but they are grievously mistaken in the means which are necessary for this purpose.

For being ignorant of God's method of justification, and seeking to establish their own⁶, they have not submitted to the justification of God. 3.

Not being aware that the method of justification by the law is now superseded, and being unacquainted with the new method which God hath lately instituted, of justification by faith; they have sought to secure the divine favour by an unreasonable attachment to ceremonial institutions, and have neglected to inquire into, or have refused submission to, that which is appointed by God.

For Christ is the end of the law for justification to every believer. 4.

The design of the Mosaic institute is to lead to a more generous and enlarged dispensation. Its figures and its prophecies are fulfilled in Christ; whose mission from God, as the saviour of the world, is now proposed as the object of that faith which is the ground of justification.

2. The apostle distinctly explains the different requisitions of the gospel and the law, ver. 5—10.

² *Affectionate desire.*] *Εὐδοκία*. "In the accomplishment of which I should find the greatest complacency." Doddridge.

³ *For them.*] This is the reading of the Alexandrine, Clermont, and other copies, and is adopted by Griesbach. The received text reads, "for Israel."

⁴ *Salvation.*] "that they may be saved." Newcome; who explains, "that they may enter into the covenant of salvation here, and into the glories of heaven hereafter."

⁵ *Zeal for God.*] Gr. "zeal of God." This is the well known form of the Hebrew superlative, and may signify nothing more than extraordinary zeal. Yet still the object of their zeal was, to remain in their station as the peculiar people of God: both these objects were probably in the apostle's contemplation.

⁶ *Their own.*] This is the reading of the Alexandrine and Clermont copies, and of the Vulgate Version. The received text adds, *δικαιοσύνην*, justification.

Ch. X.
Ver. 5.

First, he states the requisition of the law; namely, unfailing obedience, ver. 5.

For Moses describeth the justification of the law, That the man who performeth them shall live by them.

This is an exact quotation from Lev. xviii. 5. The Mosaic law, by which the Jews sought justification, cries, "Keep the commandments and live." This condition the apostle has before shown to have been violated by the Jews; and consequently that justification is not to be obtained by rigorous unrelenting law.

The apostle next describes the language of the new dispensation; which requires faith in the divine mission and resurrection of Christ, as the reasonable and practicable mode of admission to the privileges of the new covenant, ver. 6—10.

6. *But the justification by faith speaketh thus: Say not in thy heart, Who shall ascend into heaven? that is, to conduct Christ down.*

To descend from heaven, was a familiar phrase among the Jews, to express the divine authority of a doctrine or a prophet. So our Lord saith, Matt. xxi. 25, "The baptism of John, whence was it? from heaven or of men?" And the meaning of the apostle is this: The language of the new dispensation is, Entertain no doubt concerning the divine mission of Christ: do not say, Who shall go to heaven to fetch him down from thence? as if he had not yet been manifested to the world. For Christ has already appeared on earth as a messenger from God, and has fully established his claim to a divine mission.

7. *Or who shall descend into the abyss? that is, to bring Christ up again from the dead¹.*

Nor may you entertain any doubt of the resurrection of Christ. You must not ask, "Who will descend into the region of death, to bring up Christ from the grave?" as if you doubted whether he were already risen. No one who doubts concerning the mission and resurrection of Jesus Christ can with any propriety be admitted into the community of which Christ is the head, or to participate in its blessings and privileges.

8. *But what saith it?*

Having seen what the new dispensation forbids, let us now consider what it requires: and to this the answer is very easy.

¹ That is, to bring Christ, &c.] "For that is the same thing as to set aside the resurrection of Christ from the dead." Wakefield.

—*The doctrine is near thee, in thy mouth and in thy heart²; that is, the doctrine of faith which we preach.*

Ch. X.
Ver. 8.

You need not go far to seek an answer. All of you who have been converted to the faith of Christ, have been taught it already; you have all learned to receive it as a truth of the highest importance: it is, in fact, that doctrine concerning faith in Christ, upon which we, who are authorized to preach the gospel, continually insist, as the principle which lies at the foundation of our hope.

That if thou confess with thy mouth that Jesus is Lord, and believe in thy heart that God hath raised him from the dead, thou shalt be saved.

9.

If you make a public profession that you acknowledge Jesus of Nazareth as your master, and that you bow to him as a teacher sent from God; and if you seriously and sincerely believe that he was raised to life after his crucifixion, by the power of God; you thus become a member of the community of believers, and are entitled to the privileges of the people of God: you are rescued from the yoke of the law, and from the bondage of idolatry and superstition, and are introduced into the glorious liberty of the children of God.

And it is reasonable that such privileges should be entailed upon a sincere belief, and a public profession.

For, with the heart man believes to justification; and with the mouth profession is made to salvation.

10.

If faith is sincere, it is known and accepted by God; and if this faith is publicly professed, the believer is publicly received into the Christian community; and is rescued from the dominion of ignorance and darkness, idolatry and vice.

In this passage the apostle states, in the clearest language, the fundamental article of the Christian faith; all that is necessary to entitle a man to be admitted into the community of believers, and to be acknowledged as a Christian brother. "If thou confess with thy mouth that Jesus is Lord, or Master, and believe in thy heart that God raised him from the dead, thou shalt be saved." How widely different is this truly apostolic symbol, not only from the long catalogue of mysterious and self-contradictory articles, which are the boast, and the disgrace, of many churches calling themselves Christian, but also from that shorter and simpler confession of faith erroneously

² *The doctrine is near, &c.*] These words, and those in the sixth verse, are a quotation from Deut. xxx. 11, 13; but it is plainly by way of accommodation, the apostle not meaning to build any argument upon it.

Ch. X.
Ver. 10.

called the Apostles' Creed, into which various articles are introduced to which the apostles were strangers! Nor can we ever hope to see pure Christianity firmly established, till these human formularies are laid aside; and professing Christians become willing to return to the primitive simplicity of the gospel doctrine, and to own as brethren all who believe in the resurrection of Jesus and who acknowledge him as their Master.

Be it further remembered, that the *public profession* of truth is represented by the apostle as essential to an interest in the blessings of the new covenant. What men believe in their heart, it is required that they shall profess with their lips, and not shrink from any disgrace or persecution which may be the result of a fearless profession. If any are now ashamed of Christ and his words, the time is coming when he also will be ashamed of them.

3. The apostle appeals to the scripture, to confirm his doctrine, ver. 11—13.

11. *Moreover the scripture saith, Whosoever believeth on him shall not be put to shame.*

I have already shown (ch. ix. 33), that the prophet Isaiah, ch. xxviii. 16, proclaims security to those who believe, and who build upon the true foundation. And it is observable that he by no means limits the promise to the Hebrew nation: his expressions are general and indefinite, and include all believers of all ages and countries.

12. *For there is no distinction of Jew and Greek; for the same Lord¹ over all*
13. *is bountiful to all who call themselves by his name: for whosoever taketh upon himself the name of the Lord shall be saved².*

¹ *The same Lord, &c.*] “all have the same Lord, abundantly kind (πλετων) to all that call themselves by his name.” Wakefield.

² *Whosoever taketh upon himself the name of the Lord.*] *Επικαλεσηται.* So Wakefield. In the public version, “whosoever calleth upon,” &c. The word will bear either sense. “I cannot but think that ‘all who call upon him,’ ver. 12, signifies all who are open and professed Christians.” Locke; who, in justification of his interpretation, observes, “that it will be an ill rule for interpreting St. Paul to tie up his use of any text he brings out of the Old Testament to that which is taken to be the meaning of it there.” Dr. Taylor, who does not quite approve of Mr. Locke’s remark, vindicates the apostle’s method of quoting scripture, by observing, “that he did not always quote in the same manner, or, for the same purpose.” He adds, 1. Sometimes his intention goes no further than using the same strong expressions as being equally applicable to the point in hand, Rom. x. 6, 7, 8, 18.—2. Sometimes the design is only to show that cases are parallel, or that what happened in his time corresponded to that which happened in former days, Rom. ii. 24, viii. 36, ix. 27, 28, 29, xi. 2, 3, 4, 5, 8, 9, 10, xv. 21.—3. Sometimes the quotation is intended only to explain a doctrinal point, Rom. i. 17, iv. 6—8, 18—21, ix. 20, 21, x. 15, xv. 3.—4. Sometimes to prove a doctrinal point, Rom. iii. 4, 10—19, iv. 3, 17, v. 12—14, ix. 7, 9, 12, 13, 15, 17, x. 5, 11, 13, xii. 19, 20, xiii. 9, xiv. 11.—5. Some—

You observe that the prophet makes no national distinctions. Nor is it reasonable that such distinctions should exist any longer; for God is equally related to all his creatures, the kind impartial parent and benefactor of all: and therefore all men of all nations who sincerely serve him, and who profess their regard to him in the way that he has appointed, shall be accepted by him. And to this doctrine the prophet Joel bears his testimony, as well as Isaiah. For he expressly declares, that in the times to which he alludes, all that worship God, and profess themselves his servants, shall be accepted by him and rescued from guilt and misery, Joel ii. 32.

Ch. X.
Ver. 13.

V.

The apostle vindicates the mission of the preachers of the gospel; though it was foreseen, that the offer of its blessings would be accepted by the Gentiles and rejected by the Jews, ch. x. 14 to the end.

1. None could ever become professors of the doctrine of Christ, if missionaries were not authorized to teach it, ver. 14, 15.

How then can they take his name³, on whom they have not believed?

14.

How can any call themselves after the name of Christ, and thus become entitled to the blessings of the gospel, if they do not believe in his divine mission?

And how can they believe on him of whom they have not heard?

How is it possible that men should believe Jesus to be a prophet of God, if they never even heard his name?

And how can they hear without a preacher?

If no one will undertake to teach, how could any one ever learn?

And how can there be preachers, unless they be sent?

15.

To preach the gospel to good purpose requires peculiar qualifications. It is not every one who presumptuously intrudes into the office of a teacher that is duly qualified for it. A man, to preach effectually, must receive a commission from God, and be suitably endowed with those gifts and powers which are necessary to excite the attention of unbelievers, whether Jews or heathen, and to fix conviction on the heart.

times to prove that something was predicted or properly foretold in the prophetic writings, Rom. ix. 25, 26, 33, x. 16, 19, 20, 21, xi. 26, 27, xv. 9—13.

³ *How can they take his name, &c.]* “How can they call themselves the disciples of a master, and take his name as the followers of his doctrine, whom they never regarded?” Wakefield. Gr. “How shall they,” &c. These are instances in which the future indicative has a modal sense, after the Hebrew idiom.

Ch. X.
Ver. 15.

The apostle is here speaking of the first teachers of the gospel; who could have little hope of success unless they were properly appointed and instructed by the apostles and evangelists, and invested with those spiritual gifts and powers which in the apostolic age were necessary to rouse the attention and to subdue the heart. And to such persons in a peculiar and appropriate sense may be applied the words of the prophet Isaiah.

As it is written, How beautiful are the feet of those who publish good tidings of peace, who publish good tidings of good things!

These words are borrowed from Isaiah, lii. 7, and in their primary sense they express the joyful acclamations of the watchmen of Jerusalem, when they first discover upon the mountain tops the heralds who are sent to announce the approach of Jehovah at the head of his chosen people; whom he hath redeemed from the Babylonian yoke, and is conducting through the wilderness to their own country: and well does it describe the joy of those who justly appreciate the joyful tidings of deliverance from the yoke of the law, and the bondage of heathenism, which were announced by the first authorized publishers of the gospel of Christ.

The apostle now draws his conclusion, ver. 17.

17. *So then, this faith cometh by hearing, and this hearing by the word of God¹.*

Thus it appears, that all who believe in Christ, believe in consequence of suitable instruction; but this instruction can only be communicated by those who derive their authority from God, and are duly qualified by him for the successful discharge of their office.

2. The apostle argues, that the want of success is no objection against the divine commission of the first preachers of the gospel, ver. 16, 18.

An objector may perhaps urge the fact,

16. *But all have not obeyed the gospel;* and he may hence conclude, that God did not authorize the preachers of it: for, if he had, no doubt they would have been successful.

This, however, the apostle remarks, is by no means a certain conclusion:

For Isaiah saith, Lord, who² hath believed our report?

¹ *So then.*] *απα εν*: the form in which the apostle introduces his grand conclusion. This transposition of the 16th and 17th verses, as suggested by L'Enfant, is so necessary to clearing up the apostle's reasoning, that the propriety of it can scarcely be doubted, though it is unsupported by authorities.

² *Lord, who?* &c.] Isa. liii. 1. The word Lord being found here and in John xii. 38, and also in all the copies of the LXX., has probably by some inadvertence been lost from the Hebrew text. See Dodson's Isa. *in loc.*

And this language he uses, Isa. liii. 1, when speaking under the character of the Messiah. But if the Messiah himself complains of his want of success, it can be no objection against his messengers, that their disappointment is similar to that of their master.

Ch. X.
Ver. 16.

This is one instance among many, of the apostle's sudden change of persons without particular notice. An objection is started and the answer given, while the current of the discourse remains unbroken by any formal change in the construction.

It may also be observed, that the apostle is very happy in his quotation from Isaiah; for the words being the complaint of the Messiah himself, the reply at once stops the mouth of the objector.

The apostle proceeds :

But I say, Have they not heard? Yea, verily: their voice went forth to all the earth, and their words to the extremities of the world.

18.

Can it be denied, that the preachers of the gospel have performed their duty? Have not the glad tidings been circulated far and wide, both among Jews and Gentiles? Undoubtedly they have; and that to such an extent, that it may be said, in the language of the Psalmist, Psalm xix. 4, "that the light of the gospel, like that of the natural sun, has diffused itself over every part of the habitable world."

Let it be remembered, that this language was used by the apostle within less than thirty years after our Lord's resurrection; for the epistle to the Romans was written about A.D. 58. And this early and rapid diffusion of the gospel can in no way be satisfactorily accounted for, but by the gifts and powers with which the first teachers were endowed. The hand of the Lord was with them, and therefore multitudes believed, and turned to the Lord.

3. Though the Jews have not received the gospel, this is an event which, how little soever to be expected, and how deeply soever to be regretted, is no more than what the prophets themselves have foretold, ver. 19—21.

But I say, Hath not Israel known³?

19.

³ *Hath not Israel known?*] "known this." Newcome. Mr. Locke says, "In this and the next verses St. Paul seems to suppose a reasoning to this purpose: viz. That they did not deserve to be rejected, because they did not know that the Gentiles were to be admitted." And most of the commentators interpret the text upon this principle, I think erroneously: for the apostle having stated the unsuccessfulness of the ministry as an argument in the mouth of an objector against the authority of the gospel missionaries, continues his reply to this objection to the end of the chapter. He divides the objection into two parts: ver. 18, Have they not

Ch. X.
Ver. 19.

It cannot be denied that the gospel has been sufficiently published to the Jewish people; but have they acknowledged its authority? Is it possible, when messengers were sent, with manifest credentials of a divine commission, to proclaim the tidings and to offer the blessings of the gospel, that while the Gentiles listened and obeyed, the Jews should have been so ignorant and so besotted as to turn a deaf ear to the message from heaven, and to reject the grace of the gospel? Can human folly and depravity be equal to so absurd and perilous a determination? Alas! it is but too true. Yet their rejection of the message from heaven is no objection to its truth and authenticity, but the contrary; for this conduct, strange as it is, both of Jews and Gentiles, was actually and in the clearest language foretold by the Jewish prophets.

First, Moses saith¹, I will move you to jealousy by those who are not a people: I will provoke you to anger by a nation void of understanding.

Deut. xxxii. 21, God denounces his anger against apostate Israel; and as they, his chosen people, had excited his jealousy and provoked his indignation by introducing idols as rivals of his authority, and co-partners in his worship; so will he provoke them to jealousy by selecting as his people those who are not now his people, that is, the believing Gentiles; and will excite their indignation by the favours which he will bestow on a people enlightened by his word, but who are now treated as ignorant and brutish by the Jews, who value themselves on their superior light, while they reject the wisdom which is from above.

20. *But Isaiah² very boldly saith, I was found by them who sought me not:*

21. *I was made manifest to those who inquired not after me. Whereas concerning Israel he saith, I have stretched forth my hands all the day long toward a disobedient and a gainsaying people.*

heard? Answer, They have; as it was foretold that they should. Ver. 19. Have they acknowledged and received the gospel? Answer, No; as it was foretold that the Gentiles would embrace the offers of the gospel, but that the Jews would reject them. That the word *γινωσκω* sometimes bears the sense of *ἐπιγινωσκω*, is well known. See Schleusner.

¹ *Moses saith, &c.*] "The design of Moses," says Dr. Priestley, "was to describe the low state to which the Jews would be reduced in consequence of their disobedience, so as to be oppressed and insulted by the meanest nations; but the apostle applies all this to the provocations the Jews would receive from the preaching of the gospel to the Gentiles, whom they held in the greatest contempt." Dr. Taylor, however, contends, that the text as it stands in Deuteronomy, is full to the apostle's purpose.

² *But Isaiah, &c.*] "In the passage here alluded to it is probable the prophet only meant the Israelites, whom he was describing as having apostatized to idolatry." Dr. Priestley. Bishop Lowth, however, Mr. Dodson, and most other commentators, understand the prophet's language in its primary sense, as describing the call of the Gentiles and the rejection of the Jews.

And to conclude: nothing can be more plain and decisive than the language of Isaiah concerning both the Jews and Gentiles, Isaiah lxxv. 1, 2. When God is represented as being found and made manifest to those who were careless and indifferent to this great discovery, the Gentiles only can be intended; because, at no time could it be said that the Israelites were indifferent to the high privilege of being the children of God. And it is no less obvious, that the Jewish nation falls under the second description, of refusing the invitations of mercy, and rejecting the offers of the gospel: not because they were indifferent to the object, but because they would not believe the testimony which was given to the divine legation of Jesus and his apostles.

Ch. X.
Ver. 21.

From all these considerations, therefore, the conclusion however lamentable is undeniably true, that as the case now stands, the unbelieving Jews, who at present constitute the main body of that unhappy nation, are rejected from their former state of covenant with God, and are deprived of the honours and privileges which appertain to a covenant state; while the believing Gentiles, having listened to the invitations and complied with the terms of the gospel, are admitted into the family of God, and are allowed to participate in those privileges, which were formerly limited to the posterity of Jacob.

SECTION II.

The apostle proceeds to show, that this rejection of the Jewish nation is neither total nor final; and that while it lasts, it answers very important purposes under the divine administration, which their ultimate restoration, here expressly foretold, also will. Ch. xi. throughout.

Ch. XI.

I.

This rejection of the Jewish nation, even at present, is not total, ch. xi. 1—10.

Do I say then, that God has rejected his people? Far from it.

Ver. 1.

I have but too undeniably proved, that the great mass of the Jewish nation are at this time rejected by God, on account of their unbelief: they have refused the offers of the gospel; they are no longer a peculiar people. But do I mean to be understood in so rigorous a sense, as if God had excluded every individual of his ancient people from the hope of mercy, and from participating in his favour? Very far from it: all are not unbelievers, and therefore all are not under the sentence of condemnation.

Ch. XI.
Ver. 1.

1. The apostle himself was a happy exception from the general doom.

For I am myself an Israelite of the race of Abraham, of the tribe of Benjamin.

If the rejection were so universal as the question supposes, I must myself be lost; for no person has better pretensions than I have, to a descent from Abraham, Isaac, and Jacob. But instead of being rejected from the covenant, I am not only admitted as a believer, but have been honoured with the apostolic character and mission.

2. There is still a remnant of faithful worshipers, as in the time of general apostasy in the days of Elijah, ver. 2—6.

2. *God hath not rejected his people whom he foreknew.*

God foresaw that though the Jews as a nation would reject the gospel, and would therefore be rejected by him, a certain portion of individuals would nevertheless manifest a different spirit, and would become believers in Christ. And these, so far from rejecting, he would receive into favour, and admit to all the privileges of the new covenant.

Do ye not know what the scripture saith in the history of Elijah? how he complained to God against Israel? "Lord, they have slain thy prophets and have digged down thine altars; and I am left alone, and they seek my life."

Do not you recollect, at the time of the general apostasy of Israel in the days of Elijah, when Jezebel, the idolatrous wife of Ahab, had put to death all the prophets of the true God whom she could find, and had given orders for the execution of Elijah himself; how that prophet, having escaped into the wilderness, and being questioned by the oracle why he had abandoned his post, is reported, 1 Kings xix. 14, to have replied in the language of complaint against his countrymen, that they had so universally apostatized to idolatry, that having pulled down the altars of the true God and massacred his prophets, he was now the only true worshiper of God that was left in the country; and that it was in vain for him to return, and to reclaim them to their duty, for he knew that orders had been issued to put him to death?

¹ *How he complained, &c.*] See Taylor and Macknight. The received text adds the word *saying*, which is wanting in the best copies. "how he addresseth God." Abp. Newcome. "*Sicut negotium alicujus commendare, ita negotium alicujus accusare.*" Rosenmuller. "how he appeareth before God with respect to Israel." Wakefield.

But what saith the divine oracle to him? "I have reserved to myself seven thousand men, who have not bended the knee to Baal."

Ch. XI.
Ver. 4.

The prophet was greatly mistaken in his calculations; for the number of true worshipers, of those who secretly adhered to the God of Israel, and who resolutely abstained from every idolatrous act, was far beyond what he had calculated. He thought himself quite alone: but the oracle, having ordered him to consecrate certain persons as instruments in the hands of providence for the extermination of idolatry, adds, ver. 18, "This will not be the extermination of all the inhabitants of Israel. Solitary as you may suspect yourself to be, you have many associates: and when all the idolaters are slain, I have still reserved seven thousand in Israel, all the knees which have not bowed to Baal, and every mouth which hath not kissed him."

And so also in the present time there is a remnant according to the election of favour.

5.

Thus, to all appearance, in the present age, the Jews are nearly as unanimous in their rejection of Christ as their ancestors were in the worship of Baal. A superficial observer would conclude, that almost to a man they resisted the truth, and were persecutors of all who professed it. But this judgement would be erroneous: there are still a few, a select number, a small remnant, who believe in Jesus; and who, in opposition to the great mass of their countrymen, joyfully accept the proffered mercy, and through the free and abundant favour of God are admitted into the community of true believers.

But if it be of favour, it is no more of works; otherwise favour would cease to be favour².

6.

Observe, I say, that they are chosen through favour, by the free unmerited goodness of God: after having forfeited all claim to continuance in their former state of privilege, they are now admitted into the new and better covenant, by faith, and not by legal observances; for if they could make good their claim by works of law, they would obtain that as a right which they now receive as a free gift, to Jews as well as to Gentiles.

This observation the apostle crowds in, to recall to the attention and impress upon the minds of his readers a due sense of that important doctrine

* The received text adds, "but if by works, then it is no more through favour, otherwise work is no more work:" but these words are wanting in the Alexandrine, Ephrem, and other manuscripts and versions, and are omitted by Griesbach.

Ch. XI. which he had established at large at the commencement of the epistle, that
Ver. 6. the dispensation of the gospel is the free unmerited gift of God.

It cannot be amiss to remark here, that the faithful servants of God have no reason to be discouraged in evil times. In seasons of general apostasy there have always been, as in the times of the prophet, a chosen few who have been the depositaries of truth and virtue; and who, however unknown or unnoticed by the world, are all under the eye and protection of an omniscient and a faithful God, who will at the proper season appear to plead his own cause, and to reward those who preserve their allegiance in times of prevailing declension.

3. The chosen number having been thus admitted to the privileges of the gospel, the residue, that is, the great mass of the Jewish nation, are excluded, agreeably to the declarations of their own scriptures, ver. 7—10.

7. *How is it then? what Israel seeks, that he hath not attained; but the elect¹ have attained it, and the rest are blinded.*

What now is the real state of the case? It is plainly this: that high state of privilege, and peculiar relation to God, which the Israelites always affected, and to which they continually aspired, they have failed in securing; not indeed altogether and universally, for a select number, a small proportion who have submitted to the terms of the gospel, have obtained it; and with less external pomp, and less of ceremonial detail, they are as rich in privilege as the Jewish nation ever was in its highest prosperity. But the bulk of the nation, labouring under a judicial blindness and hardness of heart, have not known the day of their visitation, and have rejected the offers of peace.

8. *As it is written (Isaiah xxix. 10, Deut. xxix. 4), "God hath given to them a spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day."*

Such is the amazing stupefaction which has seized the Jewish nation at this time, and such their gross inattention to the extraordinary scenes which have passed before them, and so obstinately have they resisted even the evidence of their senses, and rejected the repeated offers of mercy, that the emphatical language of Isaiah and of Moses is not too strong to express the folly of their conduct.

9. *And David saith (Ps. lxxix. 22, 23), "Let their table become a snare, and*

¹ The elect.] In the original, "the election."

a net, and a trap, and a recompense unto them². Let their eyes be darkened that they may not see, and keep their back continually bent down. Ch. XI. Ver. 10.

As the just retribution of this wilful blindness, the imprecation of David upon his malicious enemies may be regarded as prophetic of the present state of my unhappy countrymen. Let that which should promote their comfort betray them into misery; let them never discern their true interest, and never rise from their depressed and miserable condition.

II.

The rejection of the Jewish nation is not final, but in the mean time it is productive of great benefit to the Gentiles; and their ultimate restoration will produce still greater advantages: so that the chosen Gentile has no right to insult the rejected Jew. Ch. xi. 11 to the end.

1. The fall of Israel is not final; but, being the means of exalting the Gentiles, will, by exciting emulation, operate to their own recovery, ver. 11.

I say, then, Have they stumbled so as to fall? Far from it: but through their lapse, salvation³ is come to the Gentiles, to excite their emulation. 11.

I acknowledge and I lament the present unbelief and rejection of my countrymen. But let me not be misunderstood: is it supposed that I have asserted that they are so fallen as never to rise again? I never intended any such thing. In fact, their rejection of the gospel has been the cause of its being offered to the Gentiles; for in all places the tenor of our commission was, first to offer it to the Jews. But the acceptance of the gospel by the Gentiles, and their consequent privileges, while the descendants of Abraham are left in a forlorn and wretched state, will eventually induce the Israelites themselves to reflect upon their disgrace and misery, and to aspire to the recovery of their long lost privileges, which are now in the possession of those who were formerly regarded as greatly inferior to themselves.

² Mr. Wakefield observes, that "there can be no doubt of an error in the last words of this verse, as unfaithfully exhibiting the sense of the original author:" he adds, "it is surprising that our apostle should choose to quote so punctually from the version of the LXX., so outrageously absurd as it is in many places." Mr. W. approves "the Syriac Version as more agreeable to the uniformity of Hebrew composition." "Let their table become a snare to them, and what should be a recompense a stumbling-block." The common translation, agreeably to the literal sense of the Hebrew, reads thus, "Let their table become a snare before them, and that which should have been for their welfare, let it become a trap. Let their eyes be darkened that they see not, and make their loins continually to shake."

³ *Salvation.*] "When the Jews rejected the gospel, it was immediately preached to the Gentiles." Newcome. Salvation, i. e. admission to the privileges of the gospel. See ver. 26, note.

Ch. XI. 2. The restoration of the Jews to their former privileges, will be far more beneficial to the Gentiles than their rejection and unbelief, ver. 12—16.

Ver. 12. *But if their lapse be the riches of the world, and their diminution the riches of the Gentiles, how much more their fulness!*

I have said, and it is true, that the Jews having rejected the offer of the gospel which was first made to them, we were authorized to make the same offer to the Gentiles, who, happily for themselves, listened to it and embraced it: so that they were made rich by the folly of the Jews. But when the Jewish nation itself becomes wise and embraces the doctrine of Christ, it cannot be doubted that their conversion will be still more beneficial to the Gentile world: for, being then animated by the benevolent spirit of the gospel, they will actively exert themselves to diffuse its blessings.

13. *(For I direct my discourse to you Gentiles, inasmuch as I am the apos-*
14. *tle of the Gentiles I honour my ministry, if by any means I may excite to emulation my kindred, and may save some of them.)*

The apostle introduces this appeal to the Gentiles in a parenthesis, to show that in what he was about to advance, it was by no means his intention to disparage them, but merely to excite the emulation of his own countrymen and kinsmen: *q. d.*

I am aware that I am writing to a church chiefly consisting of Gentile converts; and it is my honour that my apostolic commission is specially directed to the Gentiles: and so far from undervaluing the object of this mission, I glory in it as a high distinction, and feel a peculiar affection for converted heathen: and this I state as a preliminary fact, that you may not suspect that in the language which I may use upon this subject, I have any intention to degrade you, or to represent you as in a state of inferiority. My only design is, if possible, to rouse the dormant spirit of my beloved countrymen, and to excite their emulation to participate in the privileges which you now possess. Which happy event, whenever it takes place, will not fail to make a great addition to the privilege and happiness of the Gentile world.

15. *For if their rejection be the reconciliation of the world, what will the reception of them be, but life from the dead¹?*

¹ *Life from the dead.*] “Meaning to the world, to us Gentile Christians.” Dr. Taylor, who explains the text, as meaning that the Gentile Christians shall, by the conversion of the Jews, be advanced to a state of improvement as much superior to that in which they antecedently were as life to death. Perhaps the sense may be, that the Jews being raised to life by their conversion to the Christian religion, will infuse a new spirit into the Gentiles. The elliptical style of the apostle renders his meaning ambiguous.

If, as I have just stated, the unbelief and folly of the Jewish nation, and their contempt of the gospel, have been the means of bringing the gospel to the Gentiles, who have accepted it, and have been admitted to all the privileges of the people of God, what will the ultimate conversion of the Jews be, but a resurrection to life? They who are now dead to every virtuous principle, to every generous feeling, to every cheerful hope, and are excluded from the community of believers like a dead carcass from the living world, will then be animated by all the vivifying, invigorating, and benevolent principles of the gospel, and will be as active in promoting its doctrine, its temper and spirit, as they are now insensible to its excellence, and hostile to its interests. And this active zeal of the converted Israelites, cannot fail to be attended with the most reviving and beneficial effects upon the Gentile church. Nor can it be doubted, that this most desirable event will be accomplished in its season.

Ch. XI.
Ver. 15.

For² if the first fruit be holy, so also is the mass; and if the root be holy, so also are the branches. See Numb. xv. 20, 21.

16.

As a cake of the first meal after the harvest, offered as the law directs, consecrates the whole mass of bread, and as the virtue of the root must naturally be communicated to the branches, so Abraham and his immediate descendants, being the root and the first fruits of the Hebrew nation, and being freely chosen by God, and consecrated to his service, and taken into his covenant, are a pledge, notwithstanding present unfavourable appearances, that Israel shall not be finally and totally rejected, but that in due time they shall again be reclaimed, and restored to the honours and privileges which their ancestors possessed.

3. Under the emblem of wild branches engrafted upon a good stock, the apostle warns the converted Gentiles not to insult the rejected Jew, ver. 17—22.

Now if some of the branches were broken off, and thou being a wild olive-tree wert grafted in among them, and wert made a partaker with them of the root and fatness of the olive-tree, boast not against the branches: but if thou boast, remember thou bearest not the root, but the root thee.

17.

18.

The apostle's meaning is sufficiently intelligible, though his illustration is inconsistent with general usage; as the wild scion is never grafted into the good stock, and if it were, it would not be improved by it. The meaning

* For.] The Alexandrine copy instead of $\delta\epsilon$ reads $\gamma\alpha\rho$, which suits the connexion best.

Ch. XI.
Ver. 18.

of the apostle, however, is obvious. The Jewish nation were originally the chosen people of God, and as such, were possessed of many valuable privileges, which at one time they improved, and bore fruit in proportion, honourable to themselves, acceptable to God, and useful to others. They are now degenerate, the barren useless branches are broken off, and their place supplied by scions from a different stock; upon which it is expected that good fruit will grow. But let not these engrafted boughs set themselves up against the natural but discarded branches. Let not the accepted Gentile taunt and insult the rejected Jew: the ancient, but now revolted and discarded people of God, are objects of compassion, rather than of contempt. But if you, the favoured Gentile, will indulge your sarcasms against the degraded Jew, recollect that you are not so much his superior as you may imagine. The Gentile is more in debt to the Jew than the Jew to the Gentile: in fact, the Hebrew nation owe nothing to the Gentiles; while all the privileges of converted Gentiles are but the accomplishment of the promise made to Abraham.

Thus strenuously does the apostle plead for kindness to his countrymen, even in their fallen and rejected state: but with how little success, the sad history of the ancient people of God, from the apostolic age to the present hour, too plainly demonstrates. Surely it ill becomes those whose Saviour was of the Jewish nation, to insult and persecute those whom he calls his countrymen: still less does it become the true disciples of Jesus to imitate that unhappy people in the worst feature of their character.

19. *Wilt thou say then, The branches have been broken off, that I might be grafted in?*

Wilt thou plead in defence of this contemptuous treatment of the fallen Jew, that he is cast away as a worthless branch, to make room for thee as a fruitful bough?

20. *Well. They were broken off for unbelief, and thou standest by faith.*
21. *Be not high minded, but fear. For if God spared not the natural branches, beware lest he spare not thee.*

True; it cannot be denied that you who are expected to bear fruit, are substituted in the room of the withered branch. Yet this affords no cause for boasting. The Israelites lost their interest in the covenant, because they would not attend to the credentials of the true Messiah. And remember, you took their place, not upon the ground of antecedent merit, but solely because you were wise enough to accept the offers of the gospel: and

while you continue to believe in Christ, you will be acknowledged as members of his church, and entitled to the privileges of believers; but no longer. If temptation and persecution cause you to apostatize, all your privileges are forfeited. Instead, therefore, of insulting the fallen Jew, be solicitous to maintain your own station, and to guard against apostasy: for if you fall away, God will no doubt deal with you as he now deals with his ancient people.

Ch. XI.
Ver. 21.

Behold, therefore, the goodness, and the severity of God: towards those who have fallen, severity; but towards thee, goodness, if thou continue in his goodness¹; otherwise, thou also shalt be cut off.

22.

Reflect seriously upon the diversity of the divine dispensations towards different characters, as they improve or neglect their respective privileges; how severe to his ancient people who have apostatized from his covenant! how kind to thee who art admitted into their place; not upon the ground of merit, but of pure and undeserved mercy: which mercy will doubtless be continued as long as it is valued and improved! But if you, like Israel, neglect and despise your privileges, you, like them, shall be cut off, and cast away.

4. Under the same symbol the apostle represents the propriety, and probability of the restoration of Israel, if they should receive the Christian faith, ver. 23, 24.

And they also, if they do not continue in unbelief, shall be grafted in; for God is able to graft them in again. For if thou wert cut out from the olive-tree naturally wild, and contrary to nature wert grafted into a good olive-tree, how much more shall these, who were the natural branches, be grafted into their own olive-tree?

23.

24.

But if, arguing from the severity of God, we conclude that the Gentile believers will be discarded, if they should apostatize like the Jews, much more, arguing from the goodness of God, may we conclude that if the Jews abandon their unbelief, they shall again be received into favour. It may indeed appear impossible to graft a withered and a severed branch again into the parent stock: but nothing is too hard for God. And if you, a wild branch of a wild olive-tree, have contrary to nature been grafted into the good olive-tree, it is surely still less improbable, that they who were originally branches of the good olive-tree should be restored to their primitive state.

¹ In his goodness.] "deserving his kindness." Newcome.

Ch. XI.
Ver. 24.

The apostle's meaning is very clear, though his parallel does not hold; for in the culture of fruit, no such thing is known as the grafting of a wild scion into a good stock in order to improve it; or, the restoration of a withered branch to the parent tree. But the writer's object being to make himself understood, he did not concern himself about the correctness of his similitude.

5. The apostle directly asserts that it is the plan of providence announced in prophecy, that the Israelites shall in due time be restored to favour, ver. 25—27.

25. *Moreover, brethren, I would not have you ignorant of this mystery¹, lest you should have too high an opinion of yourselves, that a partial blindness hath happened to Israel, till the complement of the Gentiles² shall have entered in.*

And, to put an end to all doubt upon this subject, and to prevent Gentile believers from being unduly elated at their present temporary superiority over the fallen Israelites, I now announce to you, as a part of that revelation with which I am entrusted, and which was formerly unknown, that this blindness of the Jewish nation to the claims of their Messiah, and their obstinate rejection of him, is but partial and temporary; it neither extends to the whole nation, nor will it be perpetual: and it is permitted in the plan of providence to take place at present, and they unwittingly give up their station in the church, in order to make room for the accession of the Gentiles, who in the divine contemplation constitute an integral portion of the universal church, without which it would not be complete, and who take advantage of the secession of their elder brethren, the Jews, to enter, and to occupy their proper station in the church.

26. *And so all Israel will be saved³; as it is written, The deliverer will come*

¹ *This mystery.*] “this hidden truth which I now reveal. See 1 Cor. xv. 51, on which place Dr. Wall defines a mystery to be, what God purposes to do, but that purpose of his, has not till now been declared.” Newcome.

² *The complement of the Gentiles.*] το πληρωμα: not as is usually understood, till the whole body of the Gentiles is completely introduced into the church, but till the Gentiles who being the complement, or that portion which when added to the Jews makes the church complete, have obtained an entrance into the church. So that the Jews are described as leaving the church to make way for the Gentiles; but not as waiting till all the Gentiles are come in before they return again. Comp. ver. 12, 15. For this sense of the word πληρωμα, see Eph. i. 23. and Locke on that passage. See also Matt. ix. 16, where πληρωμα signifies the patch that is put in to fill up the rent in an old garment. See Macknight's note on ver. 12.

³ *Will be saved,*] i. e. “will be converted to Christianity.” Newcome. “They are said to be saved, because, by their coming into the Christian church they shall have the means of

*out of Sion, and he will turn away impiety from Jacob; and this shall be my covenant with them when I shall take away their sins*⁴.

Ch. XI.
Ver. 27.

Thus Israel, having in part left their place to make room for their Gentile brethren, when this end shall have been accomplished, and the Gentiles have been received into the church, they who went out shall be invited back, and shall all find safety and peace in the church of Christ. Thus shall the prophecy of Isaiah be fulfilled, Isa. lix. 20, 21, the sense of which is, that a great deliverer would in due time arise among the Jews, who would put an end to all idolatry and apostasy, and who would restore them to that state of privilege from which they had fallen, and from which they would never apostatize again.

Upon this paragraph it may be remarked, that the word *mystery* is here used to express, not what is now unintelligible, but what being formerly unknown is now revealed, and which the apostle was commissioned to publish; such was the ultimate restoration of the Jews to the privileges which they had forfeited.

Further, when it is said, that "all Israel shall be saved," the meaning is, not that every individual shall be brought into a state which shall ensure his final happiness, but that all shall be introduced into the community of believers and become partakers of its privileges; they shall cease to be outcasts from God; the sentence of outlawry shall be reversed. This is one instance out of many in the writings of the apostle, in which the word salvation expresses present privilege, not ultimate happiness.

The prophecy is quoted chiefly from the LXX. or Greek translation; it differs a little from the Hebrew, and is probably in this instance more correct. It appears to be a prophecy of the advent of the Messiah, for the purpose of recovering and restoring Israel; it finishes abruptly, and in the

salvation bestowed upon them. See ver. 11." Macknight.—"The first step the goodness of God took in execution of his purpose of election, was to rescue them from the sin and idolatry of their heathen state, and to bring them into the light and privileges of the gospel. With regard to which the language of scripture is, that he *saved* them. 1 Cor. i. 18, vii. 16, x. 33; Eph. ii. 8; 1 Thess. ii. 16; 1 Tim. ii. 4; 2 Tim. i. 9." Taylor's Key, No. 93, 94.

⁴ *As it is written, &c.*] The quotation is from Isaiah lix. 20, 21, in the LXX., which differs materially from the Hebrew. Bishop Lowth and Mr. Dodson both prefer the reading of the LXX. in ver. 21; and Mr. Dodson supposes that the clause "when I shall take away their sin" has been dropped both from the Hebrew and the LXX. The Hebrew is thus translated in the public version: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words that I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

Ch. XI.
Ver. 27.

original it is a promise of the perpetuity of the new covenant which probably the apostle had also in view.

6. Though the temporary rejection of the Jews may be incidentally beneficial to the Gentiles, yet the gracious purposes of God towards his ancient people shall not be revoked, ver. 28, 29.

28. *With respect to the gospel, they are enemies because of you ; but with*
29. *respect to the election, they are beloved because of their fathers. For the*
free gifts and the invitation of God are not to be repented of.

The true state of the case is this : The moral condition of the Israelites may be considered in a twofold view, as it regards the success of the gospel, and as it regards the purpose and promise of God. With respect to the former, the Jews are permitted to fall away through unbelief, and to exclude themselves from the blessings of the covenant, to make room for you Gentiles, to whom the gospel is offered, in consequence of the rejection of it by God's ancient people.

But with regard to the purpose of God, who selected this favoured people as the depositaries of his will, and the heirs of his mercy, and who promised to their pious forefathers, that their posterity should be eminently blessed, he still loves them for their fathers' sake, and will eventually fulfill every promise. For all his promises are founded upon a certain foresight of every event ; so that his counsels are not liable to be changed by any unforeseen occurrence ; not even by the evil affections, or perverse conduct of any of his creatures. For while, as in the present case, he overrules the apostasy of the Jewish nation for the production of a greater good, he will not suffer their apostasy and guilt to interfere with his kind designs towards them, but will fulfill all his gracious promises to his ancient people to their utmost extent ; and by means abundantly efficacious, though at present not revealed, he will reclaim the posterity of Abraham to the privileges and blessings which their ancestors possessed, and which he promised to their descendants.

7. The design of providence in permitting the unbelief, first of the Gentiles, and now of the Jews, is, that each in their turn should be, and should acknowledge themselves to be, objects of mercy, ver. 30—32.

30. *Moreover, as ye formerly were unbelievers in God, but now, through*
31. *their unbelief, have become objects of mercy ; so, likewise, these are now be-*

come unbelievers through the mercy shown to you¹, that they also may become objects of mercy. Ch. XI.
Ver. 31.

As a further illustration of the wisdom of divine providence in the present rejection of the Jews, it may be observed, that you Gentiles were formerly aliens from God, but that the privileges of the gospel having been offered to you in consequence of the rejection of them by the Jews, you wisely accepted them as a free gift, as an act of the free grace and mercy of God. And in the same manner, the Jews, having now become unbelievers, and that in a great measure in consequence of the free admission of the Gentiles into the church, are now placed in a situation from which there can be no hope of relief but from free and unmerited mercy.

For God hath included all² together in unbelief, that all might be objects of mercy. 32.

¹ *Through the mercy shown to you, that, &c.]* τῷ ὑμετέρῳ ἐλεει, ἵνα, κ. τ. λ. “even so have these also now not believed, that through your mercy they also may obtain mercy.” This is the public version, and most generally adopted. But the version in the text better corresponds with the arrangement in the original; and is thus explained by Mr. Locke: “As you the Gentiles formerly stood out, and were not the people of God, but yet have now obtained mercy so as to be taken in *through the standing out of the Jews*, who submit not to the gospel, even so they now have stood out, *by reason of your being in mercy admitted*, that they also—may again hereafter be admitted.” Dr. Taylor objects that this interpretation involves the apostle in a contradiction, viz. “that the Gentile was taken in because the Jew stood out; and the Jew stood out because the Gentile was taken in.” It is plain that the apostle means to make a verbal antithesis, in which he often delights; but, as Dr. Doddridge well observes, the writer refers to different periods. The Gentiles were rejected because they continued idolaters, when Abraham believed, and his posterity were taken into covenant: now, under the gospel dispensation, Abraham’s posterity are rejected because they disbelieve; and one great cause of their unbelief is the mercy shown to you by the free offer of covenant blessings unincumbered with ritual obligations. See Acts xiii. 46, xxii. 22. And the great design of all is, that the Gentiles now, and the Jews eventually, may obtain the same blessing; and that it may be obtained by both parties, not as a right, but as a free gift; not as the reward of merit, but as the boon of mercy.

Mr. Wakefield translates the passage, “So have they now disobeyed the mercy shown to you, and will hereafter obtain mercy.” But as in the next verse he translates ἀπειθεῖα *unbelief*, it seems better to adhere to the same signification through the whole context. It is clear, however, that this learned critic did not approve the construction of the public version. Rosenmuller gives both interpretations.

² *Hath included all, &c.]* συνεκλείσει, “has locked them up together.” Taylor. See Luke v. 6; Gal. iii. 22, 23, “God has put up together in a state of revolt from their allegiance to him, all men, both Jews and Gentiles, that through his mercy they might all, both Jews and Gentiles, come to be his people: *i. e.* he has suffered both Jews and Gentiles in their turns not to be his people, that he might bring the whole body both of Jews and Gentiles to be his people.” Locke. To which may be added, what neither of these great critics appears to have sufficiently attended to, viz. that the main design of these dispensations is, that the whole might be, and might appear, and be acknowledged to be, an act of mercy, and not the reward of merit.

Mr. Locke and Dr. Taylor, in their very judicious notes upon this passage, have shown that the apostle in the whole of this discourse, is treating of national privileges, and not of personal character.

Ch. XI.
Ver. 32.

Such was the plan of the all-wise providence of God. It was his will to hide pride from man, and that all should know that the invaluable privileges of the gospel covenant, and the promise of eternal life, were not the reward of human merit, but the free gift of abounding mercy. And to this end he permitted both Jew and Gentile to fall into a state of ignorance, and vice, and misery, from which nothing could extricate them but the arm of unbounded mercy. All, through unbelief, are become prisoners of his justice; that all might be, and might be made sensible that they were, the objects of his mercy: to which, and not to their own antecedent merits, they are wholly indebted for the blessings of the gospel.

8. The apostle bursts out in an eloquent apostrophe, upon the unsearchable wisdom of the divine counsels, challenging any one to advance any just claim upon his administration, and ascribing glory to the great all-comprehending mind; and thus he concludes his present subject and the argumentative part of his epistle, ch. 33—36.

33. *O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgements, and his ways not to be traced¹!*

Upon the review of the conduct of divine providence towards Jews and Gentiles, at one time selecting, and at another time rejecting, each of these great portions of mankind as the objects of peculiar favour, while we admit with the fullest assurance of conviction the infinite wisdom of the divine government, we are constrained to acknowledge our total ignorance of the reasons of the divine conduct, and our utter incapacity to explain why privileges are granted at one time and denied at another, or why they are communicated to some and withheld from others.

34. *For who hath known the mind of the Lord? or who hath been his counsellor?*

Who among the sons of men can pretend to understand or to explain the reasons of the divine conduct in every particular? though, as I have already shown, some general explanation may perhaps be given. But who is there

¹ *O the depth, &c.*] Mr. Locke justly observes, that “this emphatical conclusion seems in a special manner to regard the Jews; whom the apostle would hereby teach modesty and submission to the over-ruling hand of the all-wise God, whom they are very unfit to call to account for his rejecting them, and dealing so favourably with the Gentiles. His wisdom and ways are infinitely above their comprehension; and will they take upon them to advise him what to do? Or is God in their debt? This is a very strong rebuke to the Jews; but delivered, as we see, in a way very gentle and inoffensive.”

that will pretend to form a true judgement of the divine dispensations, from beginning to end, and to exhibit them in so clear and satisfactory a light that it may appear as if he had even suggested the plan to the Supreme Being? Ch. XI.
Ver. 34.

Or who has first given to him, and it shall be paid him again? 35.

Who can say that his Maker is his debtor? let him make out his claim, and full payment shall be made.

The apostle alludes to the folly and presumption of the Jews; who fondly dreamed that they had an hereditary and indefeasible right to privileges superior to those of the Gentiles, whom they despised and hated; and of whose equality to them in the divine favour, and in a covenant state, they could not endure to hear. *g. d.* If the Jews have sustained any injury, let them make out their case, and it shall be redressed. If their Maker is their debtor, let them produce the account, and it shall be discharged. But what can equal the folly and presumption of those who, either directly or by implication, advance so extravagant a claim?

For of him, and through him, and to him, are all things: to him be glory for ever. Amen. 36.

The unreasonableness of the supposition that a poor helpless dependent creature can lay his Creator under obligation is most manifest, if we recollect that the universal plan of the providential and moral government of God originates in his own infinite wisdom and benevolence; that it must therefore be perfect in its conception; that it is carried into effect by his almighty power: it cannot, therefore, be defective in the execution. And, whatever judgement frail and erring mortals may pass on the minute and detached portions which fall under their notice, it cannot be doubted, that when the glorious scheme is complete it will appear most worthy of the divine perfections, and productive of the greatest possible sum of virtue and happiness: so that the great Maker of all will have no cause to disavow his work, or to complain that in any particular it has fallen short of his magnificent design. And for this glorious scheme let his matchless wisdom, power, and goodness, be for ever admired and celebrated by all his creatures. Amen.

THE SECOND DIVISION OF THE EPISTLE TO THE ROMANS, CONTAINING PRACTICAL EXHORTATIONS.

THE APOSTLE HAVING FINISHED THE *DOCTRINAL* AND *ARGUMENTATIVE* PART OF THE EPISTLE, THE REMAINDER CHIEFLY CONSISTS OF *PRACTICAL EXHORTATIONS AND ADVICES*. Ch. xii. to the end of the Epistle.

FIRST, The apostle exhorts believers, in consideration of their free admission to the privileges of the gospel, to adorn their profession by the practice of Christian virtue, and by a faithful performance of the duties of their respective stations in the church, *ch. xii. throughout*. SECONDLY, Upon Christian principles he urges the practice of all civil and social duties, *ch. xiii. throughout*. THIRDLY, He recommends mutual candour to those who differ upon things indifferent; and particularly to those who held different opinions concerning the holiness of days and distinctions of food, *ch. xiv. — xv. 13*. FOURTHLY, He apologizes for his freedom; relates his success; and expresses his intention of visiting Rome in his way to Spain, after having finished his mission at Jerusalem; requests their prayers, and adds his blessing, *ch. xv. 13 to the end*. FIFTHLY, The epistle concludes with many salutations, the usual benediction, and a doxology, *ch. xvi. throughout*.

SECTION I.

Ch. XII. *The apostle urges upon the Christians at Rome, the regular and diligent practice of Christian duty, from the consideration of the great mercy of God in admitting them to the privileges of the gospel.* Ch. xii.

1. He exhorts them to make an entire surrender of themselves to God, ver. 1.

Ver. 1. *I beseech you therefore, brethren, by the mercies of God¹, that ye present*

¹ *Mercies of God.*] “Οικτιρμῶν, insignia illa beneficia quæ misericordiæ Dei debemus.” Rosenmuller. “these compassionate kindnesses.” Wakefield.

*yourselves*² *a living sacrifice, holy, acceptable to God, which is your rational service.* Ch. XII.
Ver. 1.

q. d. You cannot but be deeply apprehensive of the great mercy and compassion of God in communicating the gospel to you, and in admitting you to a participation of its privileges upon such easy and merciful conditions : I entreat you, therefore, my beloved brethren, and, as a joint-partaker with you in the blessings of the gospel, I implore you to make a suitable return to the divine goodness. Animal sacrifices are no longer required : the death of a victim is not enjoined. But there is one sacrifice which may still be presented : it is that of your living selves : it is the consecration of your whole persons to God ; and that for the performance, not of a ceremonial, but an intellectual worship. And under the new dispensation assure yourselves that this service of reason, this consecration of your whole life to God and duty, will alone be acceptable to a Being of perfect moral rectitude.

2. The apostle exhorts them to a behaviour agreeable to their profession, and not according to the fashion of the world, ver. 2.

*And be not fashioned according to this world ; but be transformed by the renewing of your mind*³, *so that ye may exhibit in yourselves that will of God which is good, and acceptable, and perfect.* 2.

No longer act as the heathen do, whose immoralities I have faithfully pourtrayed. But, having entered into a new profession, consider yourselves as new persons, and let your mind be disciplined to its new and holy state : so will you experience in yourselves, and exhibit to others, the will of God. You will be living patterns of what God requires ; namely, a conduct right in itself and flowing from good principles, well-pleasing to God and man, and consistent throughout, without any allowed deviation from the practice of virtue.

² *Present yourselves.* Gr. "your bodies ;" i. e. your whole persons.—*A living sacrifice* : i. e. in contradistinction to a dead victim.—*Holy*. "Sanctum in lege dicitur quicquid Deo oblatum est : quod vero sine vitio esse debebat. Lev. i. 3, 10." Rosenmuller.—*Rational service*. "Opponitur ritibus et ceremonis." Rosenmuller.—"Sacrificium mente animoque offerendum. Oppositum ὑποσταζῶν αλόγων." Koppius.—"That religious service of reason which ye owe." Wakefield.

³ *Be ye transformed.* "Sed aliam personam induite emendatione animi vestri." Rosenmuller. *That ye may exhibit* : δοκιμαζειν. "show in yourselves." Wakefield.—"Ut exploretis (et probetis) quid Deus velit (a vobis fieri)." Rosenmuller. "that ye may search out." Newcome. *That will of God*. "Post θελ. Θεσ ponendum esse videtur comma." Rosenmuller.—"το αγαθον, rectum, honestum. τελειον, labe carens, perfectum, quod omnes suas partes habet." Rosenmuller. Dr. Taylor understands this verse as addressed to the heathen, and the former to the Jews

Ch. XII. 3. The apostle charges the believers at Rome not to be too much elated by their privileges, but to act as becomes them in their respective stations, ver. 3—5.

Ver. 3. *For by the favour¹ granted to me, I charge every one among you not to be elated above what he ought to think; but to think with moderation, according to the measure of faith which God has distributed to each.*

And to enforce this exhortation more especially upon the Gentile believers, in virtue of my apostolic office, I strictly charge you all, without exception, and those in particular who may possess more extensive and correct ideas of gospel liberty than others, not to be too much elated by their superiority over their less informed brethren; but let them remember, that if their own faith is more correct, and their own views more enlarged, than those of their brethren, they are indebted for this advantage, not to their own merit, but to the gift of God.

4. *For as in one body we have many members, but all these members have*
5. *not the same office: so we, though many, are one body in Christ, and each of us severally fellow members thereof².*

Let not the enlightened Gentile convert despise his over-scrupulous Jewish brother, who may not be altogether emancipated from the bondage of the law. For in your respective stations you are all incorporated in the Christian church, and are members of the mystical body of Christ, which would not be complete if any individual were wanting. Being thus intimately united to him as your common Head, far from despising each other, you should cultivate kind affections and mutual sympathy.

4. The apostle directs to an active and faithful discharge of their respective offices in the church, ver. 6—8.

¹ Favour.] “χαρις, munus apostolicum.” Rosenmuller. See Rom. i. 5, xv. 15; 1 Cor. iii. 10; Eph. iii. 8.—“μη υπερφρονειν, ne quis superbiat, vel immodestè de se sentiat.” Rosenmuller.—“πισεως, uti Deus cuius mensuram aliquam scientiæ tribuit.” Id. This appears to me to be the true meaning of πισις in this connexion: christian knowledge. Dr. Taylor and Mr. Locke suppose an allusion to miraculous gifts; but it does not appear that the Roman believers as yet possessed any; for the apostle, ch. i. 11, expresses a wish to visit them, for the express purpose of imparting some spiritual gift to them. But we know, from chap. xiv., that the believers at Rome consisted both of Jews and Gentiles; and that the latter, having no regard to distinctions of days or of food, were disposed to treat the more scrupulous Jewish believer with contempt. This seems to be the spirit to which the apostle here alludes.

² Each of us severally.] So Wakefield. This image of the Christian church as a body, of which individuals and particular churches are severally members, and Christ the Head, from which life and sense and vigour are dispensed to the whole, is a great favourite with the apostle, who introduces it and argues upon it in many of his epistles. See 1 Cor. xii. 12; Eph. iv. 25, v. 30.

Having therefore different gifts according to the favour granted to us³, if it be prophecy, let us prophesy agreeably to the analogy of faith⁴. Ch. XII. Ver. 6.

Each of us being members of Christ's mystical body, let each keep the place and perform the office belonging to it. In our respective stations in the church some are better qualified for one office, and some for another: one has a peculiar talent for public preaching, and is perhaps appointed to the office of a presbyter. Let him then in this way edify the church: only let him adhere to the rule of faith, and interpret the scripture consistently with the doctrine of Christ, as far as his knowledge extends.

Or if the office of a deacon, let us attend to the deaconship. 7.

If we are placed in a lower situation in the church, and our office is to supply the tables of the poor, let this work be done faithfully and impartially. See Acts vi.

The instructor also to instruction, the exhorter to exhortation. 8.

Let him whose office it is to teach the young and the uninformed, be diligent in his work, and acquire the happy talent of communicating knowledge in the most agreeable manner; and let him whose province it is to exhort or to console, acquire a familiar acquaintance with the most powerful motives to duty and the most efficacious topics of consolation, and urge them at the most convenient seasons and in the most impressive manner.

He that distributeth, let him distribute with simplicity⁵; he that presideth, with diligence⁶; he that showeth mercy, with cheerfulness. —8.

³ *The favour granted.*] κατά την χάριν την δοθεισαν. This is a repetition of the phrase used in ver. 3, where it unquestionably expresses the apostle's appointment to his apostolic office. It is probably used in a similar sense here, and might perhaps be more intelligibly translated, "having therefore different duties or qualifications" (χαρισματα, in allusion to χάρις), "according to the office assigned to us," &c. He then goes into detail of preachers, deacons, catechists, almoners, &c. This seems to be the true meaning of the passage, though it has almost escaped the notice of the commentators.

⁴ *Let us prophesy.*] "If to explain the scriptures, let it be agreeable to the faith." Wakefield. If the Roman believers were not endowed with spiritual gifts, this lowest sense of the word prophecy is that in which it is to be understood in this passage. "Prophecy," says Dr. Priestley, in his note upon the text, "often signifies exhortation; and indeed nothing that the apostle says in the course of this epistle implies that the Christians at Rome had as yet received any miraculous gift of the spirit, nor does it appear that any apostle had been there to impart them; and it was by the imposition of their hands that those gifts were ordinarily communicated. In this manner it pleased God to distinguish the twelve apostles." Perhaps προφητεία may be used to express the office of the presbyter or bishop, as the next exhortation relates to the office of deacon. "πισις, est scientia ut, ver. 3." Rosenmuller.

⁵ *Distributeth.*] It is commonly believed that the apostle is here speaking of private charity, but he probably continues to address his advice to the officers of the church. See Taylor and Schleusner. Dr. Taylor supposes that the deacons are addressed; but they have been mentioned before. Perhaps the distinction may be, that the deacons were to attend to the secular concerns of the church, and to the poor members of the community; and the distri-

Ch. XII.
Ver. 8.

Let him who is appointed to distribute the alms of the church to strangers, or to the poor, distribute with an impartial hand. Let those who preside over charitable distributions, or who undertake to patronise or provide for the persecuted brethren, perform their duties with attention and zeal. And let such as are engaged in offices of humanity to the sick and afflicted, discharge the necessary and painful duties of their station with that ready and cheerful spirit which doubles the blessing to the sufferer, and exhibits in the most engaging manner the excellence and efficacy of the principles of the gospel.

5. The apostle recommends mutual affection, humility, diligence, and zeal, ver. 9—11.

9. Let *love* be *undissembled*. *Abhor evil; adhere to goodness*¹.

The profession of the gospel requires fraternal affection among the followers of Jesus. Let that affection be sincere. Abhor all malignity and mischief; and cherish in your hearts the kindest and best affections.

10. Be *tenderly affectionate one to another, with brotherly love; in honour preferring one another*.

Let your affection to each other resemble that of the nearest kindred; and do not individually and eagerly affect pre-eminence, but readily give place to others who may have a better claim.

11. *Not slothful in business: fervent in spirit; availing yourselves of opportunity*².

Whatever business you undertake, perform it thoroughly and with dispatch. Be always on the alert: ready for action. And whatever be the duty of the present hour apply to it; and let no temptation divert you from it.

6. The apostle exhorts to the practice of various duties, and particularly recommends such as were adapted to a suffering state, ver. 12, 13.

butors, or almoners, to the external poor.—ἀπλοτητι in this connexion, impartiality, as well as liberality. “with an honest and disinterested mind.” Taylor.

⁶ *He who presideth.*] ὁ προϊστάμενος. The sense given in the paraphrase is adopted by Dr. Taylor from Lord Barrington’s *Misc. Sac. Essay* I. It is confirmed by the use of the word προϊστάς, Rom. xvi. 2. Phebe, a deaconess, is spoken of as a succourer of many.

¹ *Abhor, &c.*] Gr. “abhorring—cleaving:” a Hebraism, familiar to the apostle.

² *Availing yourselves, &c.*] τῷ καιρῷ δαλεοντες “serving yourselves of the opportunity.” Wakefield. This is the reading of the Clermont and other manuscripts: it is adopted by Griesbach, and best suits the connexion. The Alexandrine, Vatican, and many other copies read Κυρίῳ, “serving the Lord,” which is the Received Text.

*Rejoice in hope*³!

Ch. XII.
Ver. 12.

Many of you are sufferers in one shape or another for your faith in the gospel. Let that hope which the gospel inspires cheer your spirits.

Be patient in tribulation.

Animated by such glorious prospects, bear present trials, however severe, without murmuring or dejection.

Persevere in prayer.

Look up to God: pour out your heart before him: cast your care upon him.

*Communicate to the wants of the saints*⁴.

13

Be liberal in your benefactions to your indigent brethren.

*Pursue hospitality*⁵.

Be kind to strangers, and especially to believers who, being persecuted at home on account of their Christian profession, may find it difficult to obtain admission into the houses of those who were formerly their friends. Look out for such, and do not wait till they come to your door: search for them in the places of public resort; bring them to your houses, and entertain them in the best way that prudence will admit.

7. The apostle recommends good will to persecutors, sympathy, humility, and self-diffidence, ver. 14—16.

Bless those who persecute you: bless, and curse not.

14.

Let not any provocation, nor any injury which you may receive on account of your Christian profession, induce you to retaliate upon your persecutors: but speak mildly, even to those whose language and conduct are most malignant.

*Rejoice with them that rejoice; weep with them that weep: having the same dispositions towards each other*⁶.

15.
16.

Sympathize with each other: avoid a narrow selfish spirit. Enter into the

³ *Rejoice in hope*!] “*Si res adversæ ingruunt, Christiani debent memores esse se non carere spe.*” Rosenmuller.

⁴ *Wants of the saints.*] Rosenmuller observes, that this epistle was written about the time of the famine in the reign of Claudius, Acts xi. 28, when many strangers flocked to Rome.

⁵ *Pursue hospitality.*] *διωκετε*, seek occasions, for hospitality. Hospitality was a virtue of great importance, when the want of inns rendered it difficult for strangers to obtain accommodations. And Dr. Doddridge observes, after Blackwall, that many Christians might be banished their native country for their religion, and perhaps laid under a ban of excommunication; which would render it a high crime to receive them into their houses.

⁶ I follow Wakefield in joining this clause to the 15th verse, and borrow his translation.

Ch. XII.
Ver. 16.

cases of your brethren. If they are cheerful, rejoice with them; if they mourn, participate in their sorrows. Let every one feel for another as for himself.

Affect not superiority, but be guided by the humble¹. Be not wise in your own conceit.

Know your proper place: do not set yourselves up above your brethren, but be willing to yield pre-eminence to others. Take for your examples those who are of a humble spirit, who rather decline than covet distinction. Be not puffed up with the conceit of superior wisdom.

8. The apostle warns against revenge, and enjoins honourable and peaceful behaviour, ver. 17, 18.

17. *Render to no one evil for evil.*

The spirit of the gospel prohibits all retaliation and revenge.

Be commendably prudent in the sight of all men².

Let your conduct in the world be so governed by prudence, as to entitle you to respect, and to guard you from reproach.

18. *If it be possible, to the utmost of your power, live peaceably with all men.*

Offer no provocation to any; give no intentional offence; be circumspect in your conduct: do all you can to promote peace and quietness. After all, peace may not be in your power; but let not the blame of contention rest with you.

9. The section concludes with an earnest dissuasive from revenge, ver. 19—21.

19. *Beloved, avenge not yourselves, but yield to anger³; for it is written, Vengeance belongeth to me; I will recompense, saith the Lord.*

Though you have an unquestionable right to stand upon self-defence, yet if a man is violently angry it will be advisable not to increase his irritation by fruitless opposition, but to leave his fury to exhaust itself in empty words.

¹ *Affect not, &c.*] φρονεῖν τὰ ὑψηλά, malo sensu est, velle semper antecellere alios. Οἱ ταπεινοὶ h. l. non sunt vitæ statu, sed mente humiles. συναπαγεσθαι τινι, aliàs, in partem sinistram dicitur. Sed Paulus usus est hoc verbo in meliorem partem. Ducamini exemplo demissorum." Rosenmuller. "Be guided by humility." Wakefield.

² *Be commendably prudent.*] q. προνοεῖσθε καλῶς. I follow Rosenmuller, who, with More, interprets καλῶς as the adverb καλῶς: q. d. "coram omnibus hominibus vivite caute. Ut formula prospicere bene, describat hominem providum, prudentem, cautumque. 2 Cor. viii. 21."

³ *Yield to anger:*] i. e. as some explain it, "give place to, make way for, the anger of God." So Chrysostom understands it; and Rosenmuller says that the connexion requires this sense. So Archbishop Newcome: see his note. Mr. Wakefield renders it "the anger of another:" which is the sense that I prefer.

And if he should even proceed to mischief, and should commit injury, do not retaliate evil: for no one can be an impartial judge in his own cause. If you have no just means of redress, commit your cause to God. He claims this prerogative as his own: 'To me (saith he) belongeth vengeance and recompense.' Deut. xxxii. 35. And in due time he will call the offender to account. Ch. XII.
Ver. 19.

Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for by doing this thou shalt heap coals of fire upon his head⁴. Be not overcome by evil⁵, but overcome evil with good. 20.
21.

In the mean time, endeavour by forbearance and kindness to bring your adversary to repentance, and to save him from ruin. Not only abstain from all acts of revenge, but abound in those of benevolence; relieve his sufferings, supply his wants, anticipate his application. If his heart is not unusually hard, this conduct will soften him, and bring him to a better temper. In the best sense of the words, you will heap coals of fire upon his head; you will melt him into penitence, and cast his mind into a new mould.

Upon the whole, suffer not evil affections to be excited in you by the bad conduct of others; but subdue the evil passions of others by your own gentleness, forbearance, and generosity.

SECTION II.

The apostle inculcates the practice of all civil and social duties upon Christian principles. Ch. XIII.
Ch. xiii.

1. The apostle strongly presses the duty of obedience to the civil power, ver. 1—5.

Let every one be subject to the supreme authorities. For there is no authority but from God, and those which exist are appointed by God: he, therefore, who setteth himself against this authority, resisteth the appoint- Ver. 1.
2.

⁴ *Coals of fire, &c.*] This sentence is a quotation from Prov. xxv. 22, where it is added, 'and the Lord shall reward thee.' *Id si feceris dolorem ipsi injicies maximum.* As some understand it, 'you will fill him with remorse.' According to others, 'you will aggravate his final condemnation.' See Rosenmuller. But this latter surely is a very unworthy motive, and by no means likely to have been the intention of the apostle. The sense given in the paraphrase is most agreeable to the spirit of Christianity, and therefore most probably the true meaning of the passage. See Doddridge *in loc.*

⁵ *Overcome by evil.*] "This," says Dr. Priestley in his note on this text, "is a very happy expression. By calling *doing evil* a *being overcome of evil*, implies a weakness of mind in giving way to it, and that doing good is a conquest over evil principles: so that there is great heroism and magnanimity in virtue, and as great weakness and meanness in vice."

Ch. XIII. *ment of God; and they who resist will bring upon themselves condem-*
 Ver. 2. *nation.*

The Jews regarded themselves as living under a theocracy, or a special divine government, acknowledging no law but that which was given by God to Moses upon mount Sinai, and owning allegiance to no sovereign but God himself. Hence they held all other governments in contempt and detestation. And not only were they impatient of the Roman yoke in their own country, but were prone to sedition in other nations where they were settled. They had been expelled from Rome for their turbulent spirit by the emperor Claudius, a few years before this epistle was written, and had but lately been permitted to return. The believers in Christ, who originally consisted chiefly of Jewish converts, were for some time confounded with the Jews, and some of them might be disposed to embrace the Jewish principles of civil government, and to conclude, that by their conversion to the faith they were released from all subjection to the civil power, and that they owed no allegiance but to God. It is to rectify this misconception that the apostle gives the advice contained in this portion of his epistle ¹.

1. *Let every one be subject to the supreme authorities* ²; and let none of the holy community of believers in Christ imagine, that by taking upon himself this sacred profession, he is released from the allegiance which he owes to the civil power: but let all obey the sovereign authority.
- 1. *For there is no authority but from God; and those which exist* ³ *are appointed by God.*

It is a mistake to suppose that Moses is the only divinely commissioned legislator, and that the Jewish government is the only one which derives its authority from heaven. There is a sense in which civil government, as such, is derived from God; because it is for the happiness of mankind to form themselves into civil communities for mutual protection and security: and therefore it is the will of God that such communities should exist. And there is also a sense in which the actually existing governments are of divine

¹ “*Hanc doctrinam, Imperatoribus non esse præbendum obsequium, Judæi sine dubio hauserunt e doctrina Phariseorum. Joseph. Antiq. xviii. 2, 4.*” Rosenmuller.

² *Supreme authorities.*] “*intelligendi sunt summi magistratus in universum: ac imprimis Imperatores Romani. Nam ὑπερεχειν dignitatis quandam præstantiam præ aliis indicat. Joseph. B. I. vii. II. i.*” Rosenmuller. The supreme imperial power.

³ *Those which exist.*] In the received text “the authorities” which exist; but the word authorities (ἐξουσίαι) is omitted in the Alexandrine, Cambridge, and other manuscripts, and by Griesbach.—*Are appointed by God.* “All other governments derive their power from God as well as the Jews.” Locke.

appointment; because, in their different forms, they have for wise and good reasons been permitted to establish themselves in the world; and so they are to remain, unless very substantial reasons require a change. Ch. XIII.
Ver. 1.

He, therefore, who setteth himself against this authority, resisteth the appointment of God⁴; and they who resist, will bring upon themselves condemnation⁵. 2.

He who resisteth lawful authority, and who would introduce anarchy and confusion, opposes an institution which God has appointed for the benefit of mankind. And he who opposes the existing authorities, and endeavours to overthrow them under any pretext whatever, incurs a most serious responsibility: for he opposes that which God in his providence has permitted to exist; and of which he wills the continuance, till the evils which result from its existence exceed those which will follow from its overthrow. And they who thus resist the civil power, must of course expect the vengeance of the penal laws; and if they oppose it wantonly, inconsiderately, and unjustly, they will incur the displeasure of heaven.

The apostle does not mean to affirm, that all resistance to tyrannical authority is in all cases unlawful. God forbid. That would be the extreme of injustice. Nor does the apostle's argument warrant such a conclusion. All evil is in some sense of divine appointment; and it is no more unlawful to put an end to a tyrannical and oppressive government, because such a government is, in the course of providence, permitted to exist, than it is unlawful to use every possible means to put a stop to the pestilence; because that likewise is an evil under the direction of God. And, in fact, a reformed government when once introduced and settled, is as much the appointment of God, as that which has been displaced by it. But it was no part of the apostle's intention, nor was it the object of his mission, to enter into political discussions.

For these rulers⁶ are not a terror to good works, but to evil: wouldest 3.

⁴ *He who setteth himself, &c.]* So Wakefield. “*αντιτασσεσθαι, per vim se opponere. Quicunque se opponit regi, idem est ut si se opponeret majestati divinæ.*” Rosenmuller.—“The sense is, that Christians, by being Christians, are not any way exempt from obedience to the civil magistrate, nor ought by any means to resist them; though, by what is said, ver. 3, it seems that St. Paul meant here, magistrates having and exercising a lawful power. But whether the magistrates in being, were, or were not such, and consequently were, or were not to be obeyed, that, Christianity gave them no peculiar power to examine. They had the common right of others, their fellow citizens, but had no distinct privileges as Christians.” Locke.

⁵ *Condemnation.]* “They who resist, will be punished by those powers which they resist.” Locke. “*Punientur tum a magistratibus, tum, alia ratione, a Deo ipso.*” Rosenmuller.

⁶ *These rulers.]* Οἱ γὰρ ἀρχόντες. So Wakefield. *Are not a terror, &c.* It may seem sur-

Ch. XIII. *thou then not be afraid of the authority? do that which is right, and thou wilt be praised by it; for it is the minister of God to thee for good.*
 Ver. 3.
 4.

The rulers to whom I allude, and whom it would be impious to resist, are such as perform their important duties with fidelity; who protect the virtuous, but are a terror to evil-doers. If, therefore, you would avoid the frowns of those who are in power, perform your duty, and the power of the virtuous magistrate will be your protection: for such is the design of providence in the appointment of civil institutions.

But if thou do evil, be afraid; for it beareth not the sword in vain¹; for it is the avenging minister of God for the punishment of the evil-doer.

If, indeed, you violate the laws of the community, if you deceive, oppress, and injure your neighbour, you have reason to be afraid; for a just magistrate will do his duty, and will use his authority for visiting the wicked with condign punishment. For he is as much the instrument of God to execute his righteous judgement upon the wicked, as to protect and reward the virtuous.

5. *Therefore, it is necessary to yield subjection, not only on account of punishment², but also for conscience sake.*

Upon the whole, therefore, it behoves you to live in due subjection to a just government, not only through fear of punishment, but from a sense of duty, and from obedience to the will of God.

2. The apostle exhorts to a conscientious discharge of what was due to the established government, ver. 6, 7.

6. *Moreover, for the same reason, pay tribute likewise; for they are servants of God, continually attending to this particular object³.*

prising, that the apostle speaks so respectfully of Nero's government. And some have argued from this fact, the disgraceful and degrading doctrines of passive obedience and non-resistance, even under the most tyrannical and arbitrary governments. But this epistle was written in the third or fourth year of Nero's reign; and it is to be remembered, that the government of this emperor for the first few years was temperate and just. When Paul was himself a prisoner at Rome, there were believers even in Cesar's household, Philip. iv. 22. And Burrhus, the preceptor of Nero, and prefect of the Prætorian guard, is said to have favoured the Christians.—*It is the minister.* So Wakefield.

¹ *It beareth not the sword, &c.]* This expression seems to imply, that in extreme cases, the civil magistrate has a right to take away life. But surely this authority should be very sparingly used. Wilful murder seems to be almost the only offence which will justify capital punishment.—*It is, &c. for the punishment.* So Wakefield.

² *On account of punishment.]* δια την οργην. Wakefield. Newcome.

³ *Attending.]* "They employ their care, time, and pains, for the public weal." Locke. "A very delicate lesson is obliquely conveyed to the magistrate," ver. 3, 4, 6. Newcome. "for they who attend to this business, are public servants of God." Wakefield.

Be as strictly conscientious in the payment of your proportion of the public contributions, as in performing your civil and social duties. Magistrates are the servants of God; whose duty it is, to devote their whole time and all their powers to the service of the public, to administer justice, and to preserve peace. They are fully entitled to ample remuneration from the public purse. To defraud them, therefore, of their just dues, is an act of dishonesty, and will be visited as such by the just judgement of God, who will protect the rights of his faithful servants. Ch. XIII.
Ver. 6.

Therefore, render to all their dues: tribute, to whom tribute is due; custom, to whom custom⁴; reverence, to whom reverence; honour, to whom honour⁵. 7.

Pay, therefore, to every individual the respect which is due to him. Pay taxes and customs to those who have a right to demand, and are appointed to receive them. Let those who are in power be respected and obeyed. Let superiors in age or office, who adorn their stations by their virtues, be honoured as they deserve. And let not the Christian religion be reproached as tending to dissolve the bonds of society.

Upon the whole, we may remark with how much prudence and caution the apostle urges his exhortations upon the subject of political obligations. While he strongly inculcates the duties of subjects, he indirectly, but clearly and pointedly, lays down the duties of magistrates; and though he says nothing concerning the lawfulness of resistance to a tyrannical power, his arguments for obedience only apply to the civil authority when it is exercised for the benefit of the community, and fulfills the purposes for which it was instituted⁶.

3. The apostle recommends universal good will as the sum of social virtue, ver. 8—10.

⁴ *Tribute—custom.*] “ὁ φόρος tributum denotat quod personis imponitur—το τέλος, vectigal, quod pro mercium transportatione solvitur.” Rosenmüller. Doddridge well observes, that this passage is directly levelled at a favourite notion of the Jews; that, as the peculiar people of God, they were exempted from obligation to pay tribute to the Gentiles, though without pointing them out in an invidious manner.

⁵ *Reverence—honour.*] “φειδος, reverence, expresses the inward disposition, see Eph. v. ult. τιμη, honour, expresses the conduct and external behaviour proceeding from it.” Doddridge.

⁶ “The apostle, without entering into any question about the lawfulness of government, or, in what cases it was lawful, and in what unlawful [to resist], considered it as the duty of Christians to submit to that government which they found established. He represents the government they were under, as that to which God had thought proper to subject them, and in which they ought to acquiesce. These maxims, therefore, are to be considered as applying to the particular circumstances of the times in which the apostle wrote, and it is absurd to plead them in favour of a government manifestly unjust and tyrannical, from which it is in the power of the people to relieve themselves.” Dr. Priestley.

Ch. XIII.
Ver. 8.

Owe nothing to any man but mutual love; for he who loveth his neighbour¹ hath fully performed the law.

Incur no debts; for they will entangle and distress you. But to this injunction let there be one exception. Regard benevolence, and a constant disposition to perform kind offices, as a debt owing to all mankind. Universal benevolence is a precept of indispensable obligation under the Christian law. And it is the whole of Christian duty. For he, who truly loves his neighbour, will not fail to perform every act of social virtue.

9. *For that commandment, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal², Thou shalt not covet, and every other commandment, is summed up in this one, Thou shalt love thy neighbour as thyself. Love doeth no ill to its neighbour; therefore, love is the fulfilling of the law.*
- 10.

The law of the second table consists chiefly of prohibitions of injustice. And all its precepts, whether negative or positive, are comprehended in the single rule, Love your neighbour as yourself; or, in other words, Always do to others, what, in an exchange of circumstances, you might reasonably desire that others should do to you. Acting upon this principle, you will infallibly steer clear of all injustice; and will, in fact, abound in acts of benevolence. So true it is, that Love, and that alone, is the complete accomplishment of social duty, and of obedience to the law of God, both in the letter and the spirit.

4. The apostle enforces these duties from the consideration of the brevity of human life, and the excellence of Christian privileges, ver. 11—14.

11. *And this let us do, considering the season, that it is now time for us to arise from sleep; for our salvation³ is nearer now than when we first be-*

¹ *Loveth his neighbour.*] So Wakefield; and this is the true sense of the passage. Literally, "the other," or "another," which in the English idiom takes away the universality of the rule.

² *Thou shalt not steal.*] The received texts adds, "Thou shalt not bear false witness." But these words are wanting in the oldest and best manuscripts, and Griesbach has excluded them from his text.

³ *Our salvation:*] *i. e.* as is commonly understood, the second coming of Christ to raise the dead, and to reward the just; which was expected by the primitive believers, and probably by the apostles themselves, to take place in a very few years, (see 2 Thess. ii. 1,) and before the generation then existing became extinct. See Locke and Grotius *in loc.* But though the lapse of ages has demonstrated the vanity of this expectation, yet the argument holds good to every individual: for to every human being, the appearance of his Lord to judgement will succeed instantaneously to the moment of dissolution, though ages of ages should intervene. "*Σωτηρία, salutis cognitio.*" Rosenmuller; who explains the passage thus: *q. d.* We ought the rather to lay aside all indolence in the discharge of Christian duty, as our knowledge of the

lieved. *The night is far spent; and the day is drawing near. Let us then lay aside the works of darkness, and put on the apparel⁴ of light.* Ch. XIII.
Ver. 12.

And let us be the more earnest in the discharge of duty, considering how short and precarious the opportunity is, which still remains. We have no time to lose. If we have hitherto been negligent and slothful, it becomes us now to rouse our spirits to activity and energy, and not to lose another hour. For the season of the accomplishment of our Christian hopes is rapidly advancing; and is now nearer than when we first professed faith in Christ, though we were then told that it was near at hand. The judge is at the door; the night of darkness and ignorance is past; we cannot plead that we do not know our duty. Let us then no longer practise the vices of our heathen state, but let us act as professors of the pure religion of Jesus. Let us put off our night clothes by which we should be encumbered and disgraced, and put on the useful and ornamental apparel of the day.

As being in the day⁵, let us walk gracefully, not in rioting and drunkenness, not in debauchery and wantonness, not in strife and envying. 13.

The religion of Jesus is broad day-light; it admits of no concealment. The disciple of Jesus is to act in retirement, as if he were under constant inspection. Let us, therefore, at all times, and in all places, behave with the decorum which we should think necessary if we were under the public eye; and let us ever shun those hateful vices, which even they who practise them are ashamed to avow, and endeavour to conceal under the darkness of the night.

gospel is so much improved since we first professed the Christian faith. But this, which is also the interpretation of Macknight, seems a harsh interpretation. Dr. Taylor disapproves of Locke's and Grotius's supposition, that the apostle was mistaken in the time of our Lord's appearance to judgement.

⁴ *The apparel.*] “τα ὀπλά, instrumenta, arma, sed et vestes.” Rosenmuller.—“The attire.” Newcome: see Beza and Wakefield.—“Observe,” says Dr. Taylor, “the lively and beautiful metaphor. This present imperfect state of trial, the apostle compares to the night. And the salvation and glory we all have in prospect, to the day. He supposes Christians may be asleep, negligent of their most important concerns, or immersed in sensuality. He, as the apostle of Christ and preacher of the gospel, knocks at the chamber door, and calls to them, ‘It is high time to awake out of sleep: the day appears, the glorious day of your everlasting salvation: Awake, awake; throw off your loose clothes, which cover you in the night, and in which it is unseemly to appear before men; and put on that comely dress which is agreeable to the day, and gives a decent and honourable appearance in the world.’ Meaning that disposition and conversation which is agreeable to the gospel, lovely in the eyes of mankind, and which fits us to appear among the blessed in the realms of light.”

⁵ *As being in the day.*] “ὡς ἐν ἡμέρᾳ, as in the day-time.” Wakefield.—“Gracefully, becomingly.” Newcome.—“εὐσχημονως, qui decentem quandam induebant personam.” Rosenmuller. “Let us walk honourably and gracefully: so εὐσχημονως exactly signifies. Dr. Milner renders it, Let us walk with a grace.” Doddridge.—*Not in debauchery, &c.* “Κοιτη, alias cubile, hic, concubitus denotat.” Rosenmuller.

Ch. XIII.
Ver. 14.

*But put ye on the Lord Jesus Christ, and make no provision for irregular desires*¹.

Study the character of your master, Jesus Christ, and array yourselves in those virtues which shone so conspicuously in him; this will be your most appropriate and most glorious dress; this will secure universal esteem and affection. But as for those gross vices, which are so common among the idolatrous heathen, renounce them all together, as utterly inconsistent with the character of a disciple of Christ.

SECTION III.

Ch. XIV. *The apostle recommends mutual candour to those who entertained differences of opinion concerning things indifferent, and particularly concerning the distinctions of meats and days.* Ch. xiv. throughout.

1. The apostle advises generally, that those who entertain scruples should be treated with indulgence by those who have none, ver. 1.

Ver. 1. *Moreover, receive kindly him who is weak in faith*², *not censuring him* because of his doubts³.

The society of believers at Rome consisted of converts both from Jews and heathen. The Jewish Christians, still attached to the law of Moses, adhered scrupulously to all its distinctions concerning the lawfulness of dif-

¹ *Make no provision, &c.*] “*Et corporis curam agite sic, ut cupiditates non incenduntur.*” Rosenmuller.

² *Him who is weak in faith.*] Rosenmuller observes, that faith here signifies not an assent to doctrine, but a persuasion concerning the lawfulness or unlawfulness of a practice: one who is weak in faith, therefore, is one who is doubtful in points of practice. “Not fully persuaded,” says Mr. Locke, “of his Christian liberty in the use of some indifferent thing.”

³ *Not censuring him because of his doubts.*] *μη εις διακρισεις διαλογισμων* q. d. *ενεκα διαλογισμων*, not to vexatious censures because of his doubts. See Acts xi. 2. They of the circumcision contended with Peter, *διακρινοντο*, q. d. angrily disputed with, and censured Peter. See also Jude ver. 9. Macknight renders the words, “not in order to the strife of disputations.”—“*διακρινειν*, *dijudicare*, Matt. xvi. 3; 1 Cor. vi. 5; *διαλογισμοι*, *cogitationes*, Matt. xv. 19, q. d. *ne in ipsius sententiam curiose inquiratis, eamque severe damnetis.*” Rosenmuller; who nevertheless adds, that others interpret the sense, q. d. do not quarrel on account of opinions; others, q. d. *ανευ διακρισεως και διαλογισμου*, without doubting or disputing; but he prefers the first. “Not unto doubts and reasonings.” Wakefield; who reads *διαλογισμων* as two words. “Live together in a free and friendly manner, without any regard to the differences among you, about the lawfulness of any indifferent things.” Locke. “Do not teaze and disquiet them with grievous censures or vexatious disputes about their sentiments.” Dr. Taylor; who remarks in his note, that the apostle, by “him that is weak in faith, means the Jew, who he knew assuredly was in the wrong; yet he uses him very tenderly, and avoids saying any thing of him that was harsh or overbearing.”—“Not teasing him with controversies about things in doubt.” Dr. Priestley.

ferent kinds of food, and the holiness of certain days. These the apostle Ch. XIV.
Ver. 1. calls "weak in faith." Not fully understanding the extent of Christian liberty; and making themselves uneasy with unfounded scruples. On the other hand, the Gentile believer, not having been accustomed to lay stress upon distinctions of this nature, felt no scruples upon the subject: all days, all kinds of food, were alike in his estimation. And these two classes of believers, as too frequently happens in similar circumstances, were disposed to entertain an ill opinion of each other. The Jew would not hold communion with the Gentile believer, the laxity of whose conduct in these particulars gave him a bad opinion of his character, and led him to conclude, that though he professed to believe in Christ, he was little better than a heathen. While the more enlightened, and free thinking Gentile, not making sufficient allowance for the early prepossessions of his Jewish brother, was disposed to look down upon him with contempt, as a weak and narrow-minded bigot. The apostle, who, most evidently, both here and elsewhere, decides the question in favour of the liberty of the Gentile believer, is, nevertheless, very anxious that the two parties should entertain their separate opinions, and observe their respective practices, in the exercise of mutual candour and good will. They were both influenced by the same motive, a desire to do credit to the doctrine which they professed; and therefore both were equally acceptable to God, and neither party was authorized to condemn the other. He therefore strictly enjoins the Jewish believer, not to anathematize the Gentile professor; and the Gentile believer, not to despise and insult his Jewish brother; and requires, that while each follows his own judgement, each should allow his neighbour to do the like in all cases of mere ritual institution, which did not interfere with the great law of moral rectitude. The Gentile brethren appear to have been the more numerous party, and he begins with them, *q. d.* I have been exhorting you to mutual benevolence. Let it particularly appear in this case. Kindly entertain your less informed brother; bear with his long established prepossessions, and do not wound his spirit, and irritate his feelings, by treating his conscientious scruples with levity and contempt.

2. The apostle states the specific cases in which the parties differed, and enjoins mutual forbearance, ver. 2—6.

For one believeth that he may eat any kind of food; another, who is weak, eateth only herbs.

Ch. XIV.
Ver. 2.

The Gentile believer, who has just conceptions of Christian liberty, pays no regard to ceremonial distinctions, but eats one kind of food as freely as another; while the Jewish convert, still adhering to the engagements of the law, and fearful lest, in a heathen country, he should, notwithstanding all his care, expose himself to ceremonial pollution, judges it to be the safest course to abstain altogether from animal food, and confines himself wholly to a vegetable diet, with regard to which the law laid him under no restrictions.

3. *Let not him who eateth, despise him who eateth not; and let not him who eateth not, condemn him who eateth: for God has accepted him.*

Let not the Gentile believer, flushed with the possession of his liberty, treat his Jewish brother with contempt; and view him as a weak and silly bigot, because of his conscientious scruples. Nor, on the other hand, let the scrupulous, and self-denying Jewish believer, denounce judgement upon the free thinking and free living Gentile Christian, as though he were insincere in his profession, and no better than a heathen; for in this judgement he would be very much mistaken: for I have authority to assure him, that under the gospel covenant the heathen convert is admitted into favour, without subjecting himself to any of those ceremonial restraints, which, for wise reasons, were imposed upon the Israelites by the law of Moses.

4. *Who art thou that condemnest another man's domestic? to his own master he standeth or falleth: but he shall be established; for God is able to establish him.*

How unbecoming is it in any one to interfere officiously in the domestic economy of another; to condemn the servant for disobedience, when the master finds no fault! Who then art thou that art thus passing sentence upon thy fellow servant? what are thy claims, and where is thy commission to exclude from Christian fellowship all those who do not adopt thy ceremonial scruples? You are not his judge; let him answer for himself; and await the decision of him to whom alone he is amenable. Nor need he fear an unfavourable sentence. Whatever your erroneous judgement may suspect or denounce, if, in these indifferent matters only, he is deficient, he shall maintain his character and station in the church, and shall be accepted in the end. For God is able and willing to support and establish him in the Christian faith without the observance of ceremonial institutions, as well as if he subjected himself to the burdensome yoke of the law.

*One man esteemeth one day above another : but another man esteemeth every day alike*¹. *Let every one freely enjoy his own opinion*². Ch. XIV.
Ver. 5.

The converted Jew observes his sabbaths, his new moons, his fasts, and his festivals. The Gentile believer, unaccustomed to sabbatical distinctions of every kind, regards all his time as equally appropriated to God, and does not esteem any one day as more holy than another. Be it so. Let every one act as in his conscience he judges right. Let him enjoy his liberty, without censure and without restraint.

*He who regardeth the day regardeth it to the Lord*³; *and he who disregardeth the day disregardeth it to the Lord*. 6.

Positive institutions are nothing in themselves: it is the motive only which gives the observation of them a moral complexion. Whether a man abstains from all labour and recreation upon a particular day of the week, or whether he allows himself in both equally on every day, is in itself a matter of perfect indifference: but if one observes the day as a day of rest, because he thinks that God requires it, and that Christ is honoured by it, while he retains that conviction, he does well in regulating his conduct accordingly. And on the other hand, if another conscientiously believes that God has imposed no such restraints, and that the Christian doctrine, as a law of liberty, is more honoured by the disregard of all sabbatical distinctions, he also does equally well in following the dictates of his judgement. The observer and the non-observer of holy seasons are alike acceptable to God, if they conscientiously obey the dictates of their respective understandings, and act in obedience to the will of God, and in a way which they deem most honourable to their Christian profession.

There is no meaning in language if the apostle does not here pronounce that all *sabbatical distinctions* are abolished under the Christian law. The apostle uses the utmost latitude of expression: whatever is fit and lawful upon

¹ *Esteemeth every day alike.*] “Κρίνει πᾶσαν ἡμέραν, sc. ἱεράν” *quemvis diem pariter sanctum habet: κρίνει aestimat, ut* 1 Cor. ii. 2.” Rosenmuller. See also Raphelius.

² *Let every one freely enjoy his own opinion:*] “πληροφορεῖσθω. Πληρ. pleno motu in aliquid feror, et est navium, quæ plenis velis agitantur et in portum feruntur.” Schleusner. “Let every man freely enjoy his own sentiment, and go on in his own way without impediment or censure.” Doddridge; who observes, in his note, “How strong a text this is for the right of private judgement!” It is surprising that the obvious and important meaning of this passage should have been so generally overlooked, and that a sense should have been commonly given to the passage, which, to say the least, is obscure and irrelevant; *q. d.* “Let every one be fully persuaded in his own mind:” an exhortation which is not always practicable.

³ *Regardeth it to the Lord.*] “regardeth it to a master.” Wakefield; and in this way he translates the word, ver. 8, 9.

Ch. XIV. one day is fit and lawful upon another, without any distinction between the
Ver. 6. first, or the seventh, and any other day of the week. But mark, the apostle is not treating upon the subject of Christian worship. This is undoubtedly a duty of universal obligation, which, for the sake of order and decency, must necessarily be carried on at some convenient and appropriate season. Nor is he to be understood as saying any thing to contravene that ancient and useful practice, which the Christian church in all ages has derived from the apostles, of observing the first day of the week as a Christian festival for the religious and joyful commemoration of the death of Christ, and of his resurrection on the third day. The opposition made by the apostle is to sabbatical impositions, not to religious institutions.

—6. *Also*¹, *he who eateth, eateth to the Lord, for he giveth thanks to God; and he who abstaineth from eating*², *abstaineth to the Lord, and he giveth thanks to God.*

Similar observations may be applied to the question concerning different kinds of food. The believer who lays himself under no ceremonial restraint, but who eats indifferently of any kind of wholesome food which is placed before him, without a scruple and without asking any question, acts thus because he thinks it an honour to the Christian religion that it lays no stress upon such distinctions; and he thanks God for his Christian liberty. On the other hand, he who abstains from certain articles of diet, because they are forbidden by the law of Moses, believes that he shows respect to the Christian institution by associating the profession of it with the discipline of the law; and he thanks God, that by combining the requisitions of both covenants, he can secure, as he believes, the benefits of both. And thus both parties in their respective practice being influenced by the same motives, are equally admitted by Christ, and equally approved by God; and therefore they ought to be mutually candid and tolerant to each other.

3. It is the true spirit of the Christian religion, that they who believe in it should devote themselves wholly to their Master and his cause, ver. 7—9.

7. *For none of us liveth to himself, and no one dieth to himself.*

¹ *Also.*] This connecting particle is added in Griesbach's second edition, upon the authority of the most valuable manuscripts.

² *He who abstaineth, &c.*] Gr. "he that eateth not to the Lord, he eateth not." The apostle's meaning is obvious; viz. that both the person who had no scruples, and he who had scruples, acted from the same motive, a desire to approve himself the true disciple of Christ; but there is an ambiguity in the literal translation which it was thought expedient to avoid.

By the law of our profession, self, the great idol of the unbelieving world, is totally annihilated. Neither the attainment of wealth, nor the gratification of the passions, nor the preservation of liberty, nor social enjoyments, nor the love of life, nor the fear of death, are any longer suffered to predominate in the breast, or to maintain any undue influence over the mind. When a man becomes a believer in Christ, he learns to look beyond himself, and to direct his regards to worthier objects.

Ch. XIV.
Ver. 7.

For whether we live, we live to the Lord³, or whether we die, we die to the Lord: whether, therefore, we live or die, we are the Lord's. 8.

By our profession of the Christian doctrine we enlist ourselves in the service of a Master, and in that service we must live and die. If the cause in which we embark may be best promoted by active exertion, however laborious, we must be willing to live, and to exert our powers, whatever they be, not in those situations which we would choose for ourselves, and which are most easy and commodious, but in those in which the Master places us, and in which we may be most useful. If the state of things be such, that the Master's cause will be best promoted by the sacrifice of life and all its enjoyments, the man who loves his Master and his service, and who breathes the spirit of his profession, does not hesitate a moment to make the most costly sacrifice; happy in the opportunity of testifying his gratitude and zeal. In life and in death the true believer has but one paramount object in view; and that is, to approve himself the faithful and dutiful servant of the Master of his choice.

For to this end Christ both lived and died, and rose again⁴, that he might be Lord both of the dead and of the living. 9.

And that Master is Christ, the prophet of Nazareth, once in a humble and suffering state; now exalted and triumphant. He lived, and died, and rose again, not for his own benefit, but for that of all mankind, both the living and the dead. He descended to the grave that he might rise again, and might exhibit himself as the prince and leader of life; the example and the pledge of immortality to those who inhabit the dark mansions of the tomb. And he was raised and exalted to glory, that he might possess universal dominion;

³ *Live to the Lord, &c.*] *Τῷ Κυρίῳ*. "to this master." Wakefield: *i. e.* to God. See ver. 6.

⁴ *Lived and died, and rose again:*] *ἐζήσεν, καὶ ἀπέθανε, καὶ ἀνέστη*. This is the reading of the Clermont manuscript. The received text reads, "*καὶ ἀπέθανε, καὶ ἀνέστη, καὶ ἀνεζήσεν*," both died, and rose again, and revived. The reading which Griesbach selects is, "*καὶ ἀπέθανε, καὶ ἐζήσεν*," he both died and lived. The copies vary, but the sense is nearly the same.

Ch. XIV.
Ver. 9.

and that the whole race of mankind, under his benign administration, might be conducted to virtue, life, and happiness. His design was not to aggrandize himself, but to do the will of his heavenly Father, by raising mankind to glory and immortality; and nothing can be more acceptable to him, than that his disciples should manifest a kind and forbearing spirit towards each other.

4. The account which each is to render of himself to God, makes it particularly unbecoming to indulge in mutual censures, ver. 10—12.

10. *But thou, why dost thou condemn thy brother? and thou, why dost thou despise thy brother? since we shall all present ourselves before the tribunal of God¹.*

If we were made responsible for each other, there would be some reason why we should interfere with each others conduct; but, as each individually is to answer for himself at the tribunal of God, and to abide the award due to his own character, how unbecoming and how culpable is it to sit in judgement upon one another! Why then do you, the Jewish believer, presume to pass a sentence of condemnation upon your Gentile brother? And how is it that you, the Gentile convert, not satisfied with quietly enjoying your own liberty, behave with a supercilious air to your more scrupulous brother, who still owns subjection to the impositions of the Mosaic law? Nothing can be more unbecoming, or more remote from the genuine spirit of Christianity, than such a conduct as this in either party.

11. *For it is written, As I live, saith the Lord, every knee shall bow to me,*
12. *and every tongue shall acknowledge God². So then, every one of us must give an account of himself to God.*

The language of the Jewish prophet (Isaiah xlv. 23), foretelling the conversion of the heathen nations, does in effect declare the same awful truth,

¹ *Present ourselves before the tribunal of God.*] See Wakefield. *God*, is the reading of the Alexandrine, Clermont, and other manuscripts. *Christ*, is the received text, which Griesbach prefers. Dr. Priestley remarks, that “the judgement-seat of Christ, and that of God, are the same; not because Christ is God, but because he acts in the name and by the authority of God, which is fully expressed when it is said that ‘God will judge the world by Jesus Christ.’” Mr. Dodson contends that *God* is the true reading. See his note on Isa. xlv. 23. Archbishop Newcome observes that in this verse, and also in ver. 3, “it is the Jewish convert *judges*, and the Gentile convert *despises*.”

² *It is written, &c.*] The received text in Isaiah xlv. 23, which the apostle here cites, stands thus in the public version: “I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear.” Mr. Dodson thus corrects the text and the translation: “By myself I have sworn, saith Jehovah (truth is gone forth from my mouth, the word, and it shall not be revoked), that to me every knee shall bow, and every tongue shall confess to God.” See Dodson *in loc.*

that God is the universal judge. For God is represented as announcing, in the most solemn manner, that every individual of the human race shall acknowledge his authority and submit to his jurisdiction. It follows, therefore, that every human being will be accountable to God for his own character and behaviour; and consequently, that it is his duty and his wisdom to prepare for his own account, and not to sit in judgement upon others.

Ch. XIV.
Ver. 12.

5. The apostle warns those who entertain just views of Christian liberty, not to indulge their liberty in such a manner as to ensnare the minds of their less enlightened brethren, ver. 13—21.

Let us then no longer judge one another, but do ye judge this rather³, not to lay a stumbling block, or a snare⁴, in your brother's way.

13.

Instead of wasting our time, and disgracing our character, by uncharitable censure on the one hand, or contemptuous scorn on the other, let those who understand the liberty of the gospel, and the little stress which it lays upon things indifferent, rather resolve upon laying a voluntary restraint upon themselves, and not use their liberty in circumstances which may mislead others, and tempt them to do what they believe to be wrong.

I know, and am fully assured by the Lord Jesus⁵, that nothing is unholy in itself; but to him who esteemeth any thing to be unholy, to him it is unholy.

14.

I was once a Pharisee, brought up in all the scruples of that ceremonious sect; but when it pleased our Lord Jesus Christ to invite me into the church, and to reveal his gospel to me, that I might be qualified to instruct others, he then made known to me the nullity of those distinctions upon which I formerly laid so great a stress; so that I am now fully convinced that no wholesome food is unlawful in itself, and that all ceremonial distinctions are

³ *Let us judge—do ye judge.*] κρίνωμεν—κρίνατε. The apostle uses the same word in different senses. *q. d.* Let us not judge, *i. e.* Let us not censure, one another; but rather do ye judge, *i. e.* determine not to lay a stumbling block. “Let us not judge—but do ye rather determine.” Wakefield.

⁴ *A stumbling block—a snare.*] προσκομμα, a stumbling block. “*Offendiculum, lapis, vel obstaculum aliquod, in via positum, in quod si quis impingit, cadere, aut cespitare debet.*” Schleusner.—σκανδαλον, a snare. “*Lignum incurvum quo tendicula seu decipula sustinetur, et in quod impingens animal ipsam tendiculam in se subita ruina evertit.*” Schleusner. See Wetstein Nov. Test. tom. i. p. 302.—“A piece of wood which supports a trap, which falls on its being moved; and so may with peculiar propriety signify, whatever may be the occasion of ensnaring another, and drawing him into sin and mischief.” Doddridge. Bishop Pearce thinks that the words η σκανδαλον are a marginal gloss. See Newcome.

⁵ *Assured by the Lord Jesus.*] “I know and am satisfied that under the Lord Jesus.” Wakefield. This makes excellent sense; but it seems more probable that the apostle alludes to the instruction which he had personally received from Jesus Christ. See Gal. i. 12.

Ch. XIV. abolished under the new covenant. Still, however, if any one thinks other-
Ver. 14. wise, it is unlawful for him to eat food which he believes to be forbidden. Nor can he innocently relax from ceremonial restraints till his mind is more enlightened.

15. *But if, because of food thy brother be disquieted, thou no longer walkest in love: Destroy not him¹ by thy food for whom Christ died².*

If you eat without regard to ceremonial distinction, you act innocently so far as you are yourself concerned; but if your conduct gives uneasiness to your neighbour, if it induces him to think ill of his Christian brother, if it excites prejudices against the Christian faith, or if it tempts him to indulge in a liberty which in his conscience he believes to be unlawful, you are the means of harassing his mind, and exposing him to self-reproach. This is not kind, and the consequences may be more serious than you imagine; for who can tell to what issue a disregard to the remonstrances of conscience, even in cases comparatively indifferent, may eventually lead? Do not then, my enlightened brother, by the imprudent exercise of your Christian liberty, impel to apostasy and expose to ruin, one whom Christ has owned as a disciple, and whom he has admitted into that community which he has consecrated by his blood.

16. *Let not then your³ privilege become a subject of reproach.*

Do not use your Christian liberty so as to ensnare your brethren, and thus to excite prejudice and occasion reproach, either to yourself or to the gospel which you profess.

17. *For the kingdom of God is not meat and drink⁴, but justification, and peace, and joy, in the holy spirit.*

¹ *Destroy not him.*] “Lead him not to eat food contrary to his own conviction;” ver. 23. Newcome. Rather, *Do not compel him to apostatize.* As those who were converted to the Christian religion are said to be *saved*, so they who apostatize from it may be described as *destroyed*; because they have returned to those courses which lead to destruction, and from which it is probable that they will never be reclaimed. See Heb. vi. 4—9; 2 Pet. ii. 20—22.

² *For whom Christ died.*] The death of Christ ratified that new covenant, to the privileges of which both Jews and Gentiles were equally admitted, 1 Cor. xi. 25. Christ, therefore, died for all who had by baptism professed faith in his mission, and had been regularly admitted into that holy community of which he was the head.

³ *Your privilege.*] Gr. “good.” Many manuscripts and versions read “our,” which Wakefield prefers; who also translates *αγαθον* privilege, which is more intelligible.—“*Liberty.*” Rosenmuller.—“Let not then your liberty, which is a good you enjoy under the gospel, be evil spoken of.” Locke. Dr. Taylor gives the same sense, and refers to 1 Cor. x. 29, 30, with Locke’s paraphrase upon it.

⁴ *Is not meat and drink.*] The apostle’s meaning is well expressed in Mr. Locke’s paraphrase: “The privileges and advantages of the kingdom of God do not consist in the enjoyment of greater variety of meats and drinks,” &c. *q. d.* It is true that the gospel indulges more liberty

That happy and privileged state to which you are advanced, and in which you glory, does not consist merely or chiefly in your emancipation from ritual distinctions : these are the least and lowest of your privileges. Your happiness, as believers in Christ, consists in your acquittal from the condemning sentence of the law ; in your reconciliation to God, from whom you were formerly alienated by wicked works ; and finally, in the gift of the holy spirit, which being the earnest of our admission into the family of God, excites a joyful assurance that we are the heirs of immortal life. Possessed of these glorious privileges and exalted hopes, can we for a moment hesitate whether we should practise a little self-denial in a case in which the most important interests of our brethren are endangered ?

Ch. XIV.
Ver. 17.

Moreover, he who in these things is the servant of Christ, is well pleasing to God, and approved by men. 18.

I add further, that as these are the great privileges of the gospel, so every one who, under the influence of these high privileges and of these glorious hopes, yields a cheerful and uniform obedience to Christ as his master, and to the laws and requisitions of the gospel ; and who, happy in the consciousness of his own liberty, avoids laying a stumbling block in the path of a less enlightened brother, is an ornament to his profession, and will secure by his judicious and exemplary conduct both the favour of God and the approbation and love of all wise and good men.

Let us therefore pursue the things which tend to peace and mutual edification. 19.

Since all who believe in Christ are at peace with God, partakers of the same distinguished privileges, and co-heirs of the same eternal inheritance, let us not contend about trifles, but let us all endeavour to live in peace ; and instead of judging and condemning one another, let us to the best of our power promote each others improvement in knowledge and in goodness.

Do not for the sake of meat destroy the work of God⁵. 20.

All who believe are, as such, the workmanship of God ; created anew by

in this respect than the law, but this is the least of its claims upon our gratitude : the blessings it confers are so unspeakably more valuable, that we may well be willing to sacrifice these trifles to the good of our neighbour. Joy in the holy spirit is mentioned as one of the privileges of the gospel. The Roman converts had not indeed yet received the holy spirit : but they probably knew and conversed with many who had received it, or at least they possessed abundant evidence that the spirit had been communicated, and of the important purpose for which it had been sent. See Rom. viii. throughout.

⁵ *The work of God:] i. e. " a Christian. 1 Cor. ix. 1 ; Eph. ii. 10 ; Phil. i. 6. Destroying him, here and ver. 15, is causing him to apostatize, or renounce the Christian faith," Taylor.*

Ch. XIV. Jesus Christ, and by the profession of the gospel brought as it were into a
Ver. 20. new world. Do not, for want of a little self-denial in the article of food, deface the work of your Maker, and tempt your less enlightened brother to desert a profession which gives countenance to what he apprehends to be unlawful indulgences; or to comply with a practice which, however innocent in you, would in him be a virtual renunciation of his allegiance to Christ.

*All things indeed are pure, but it is wrong for a man to eat so as to cause another to stumble*¹.

All kinds of wholesome food are innocent and lawful considered in the abstract; but he cannot be pronounced guiltless, who, by inattention to the views and prepossessions of others, tempts his brother to do what he thinks wrong.

21. *It is right neither to eat flesh, nor to drink wine, nor to do any thing else by which thy brother is made to stumble, or is ensnared, or is made weak*².

Upon the whole, it is right to abstain from every thing, however innocent and agreeable, and to live even upon bread and water, rather than by self-indulgence in any article, however innocent, to ensnare the mind of a weaker and less informed professor, and tempt him, either to do what he believes to be wrong, or to abandon the faith of Christ as being inconsistent with the institutes of Moses and the law of God.

This advice of the apostle as a general rule is excellent: Let nothing be done, however innocent in itself, which might induce well-meaning but uninformed persons to do what they believe to be wrong, which in them might be attended with the worst consequences.

The rule, however, like other general maxims, has its limits. If the wise were invariably to submit to the foolish, and the well-informed to the ignorant, the reign of prejudice and of superstition would be perpetual. Christian liberty must not be sacrificed to ignorance and error. Paul himself continued to associate with the Gentile believers at Antioch, when Peter through fear of giving offence withdrew, and for his duplicity and timidity was justly rebuked. A wise and good man will not give unnecessary offence: he will endeavour calmly to reason with, and to instruct, the weak and the prejudiced;

¹ *To cause another to stumble.*] “to cause offence.” Newcome.—“who maketh others stumble by what he eateth.” Wakefield.—“The eating ought to be avoided when it cannot be done without endangering another man’s stumbling, and falling away from the gospel.” Taylor.

² *Or is ensnared, or is made weak.*] *η σκανδαλιζεται, η ασθενει.* These words are wanting in the Alexandrine, Ephrem, and other manuscripts and versions. Griesbach retains them, but Wakefield drops them; and Archbishop Newcome says they have the appearance of a gloss.

he will at all times exercise discretion, and walk in love; but he will not see it to be his duty wholly to resign the liberty with which Christ has made him free. CH. XIV. Ver. 21.

6. The apostle offers general advice to each party, ver. 22, 23.

Thou hast faith with regard to thyself³; retain it in the presence of God. Happy is he who condemneth not himself in that which he alloweth. 22.

I now address a word of advice to the Gentile believer. You are satisfied with regard to yourself, that no stress is to be laid on things indifferent. Be it so: retain your principle; and act upon it at all times as in the presence of God, and accountable to him. You will then be under no temptation to make an improper use of your liberty. And let me remind you, that it is a great happiness to be preserved from carrying liberty to an improper excess, so as to overstep the boundary of things lawful, while we mean not to exceed the limit of things indifferent.

But he who has scruples, is condemned if he eat; because he eateth not from conviction: and whatever is contrary to conviction is sin⁴. 23.

But as to the believing Jew, who still retains his allegiance to the law, and scruples the use of what to others appears indifferent, while he entertains these opinions, he must not indulge himself in those liberties which are familiar to the Gentile, for if he does, he is self-condemned, and justly; because he acts against his conscience. And he who acts contrary to the dictates of conscience, though it be only in comparative trifles, is really guilty of a moral offence; the consequences of which may be more serious than the offender apprehends, or is willing to believe.

³ *Thou hast faith with regard to thyself.*] ΣΥ ΠΙΣΤΙΝ ΕΧΕΙΣ ΚΑΤΑ ΣΕΑΥΤΟΝ "Hast thou confidence in thyself?" Wakefield; who mentions in his note, that the Æthiopic connects ΚΑΤΑ ΣΕΑΥΤΟΝ with the preceding words; and "much better thus," says he, "in my opinion." Upon this authority I adopt the same punctuation: Griesbach, in his last edition, states, that some authorities read thus: "The faith which thou hast with regard to thyself, retain in the presence of God. ΣΥ ΠΙΣΤΙΣ ΗΥ, Κ. Τ. Λ. The public Version reads, "Hast thou faith? have it to thyself before God." Dr. Taylor observes, that "there is no necessity for reading the first clause interrogatively; and he does not know that ΚΑΤΑ ever signifies to; but frequently, with respect to, and so it should have been translated here. It is an exhortation not to keep his faith private to himself, not to suppress his sentiments, but to retain them steadily, and never to do or say any thing inconsistent with them." See Dr. Taylor's excellent note upon the text.

⁴ Griesbach upon the authority of the Alexandrine and many other copies and versions, here introduces the doxology, which in the received text is placed at the end of the sixteenth chapter; but though it does not seem to stand well in that place, the admission of it here interrupts the apostle's argument, which is continued to the thirteenth verse of the next chapter.

Ch. XV. 7. The apostle enforces mutual forbearance, and self-denial, from the example of Jesus Christ, ch. xv. 1—4.

Ver. 1. *But we who are strong, ought to bear the infirmities of the weak, and not to please ourselves.*

However cautious scrupulous persons ought to be with regard to themselves, we, who have no such unnecessary scruples, ought to be very kind and tolerant to those who have; and ought not to gratify our own taste at the expense of their feelings, and the hazard of their principles.

2. *Let every one of us please his neighbour for his good, to edification¹.*

Let every one endeavour by mutual compliances and voluntary self-denial to please his neighbour, and to keep him in good humour; so far as this may contribute in any way to his good, and to his edification in the faith of Christ.

3. *For even Christ pleased not himself; but, as it is written, The reproaches of them who reproached thee have fallen upon me².*

Our Lord and master Jesus Christ, whose perfect example we ought always to set before our eyes, upon no occasion consulted his own gratification in preference to the good of others; but the whole tenor of his ministry was a course of labour and self-denial for the benefit of mankind. And with this view he submitted to the grossest insult and indignity, so that the words of the psalmist, Psalm lxix. 9, may be literally applied to him, that he was the object of hatred and reproach to all those who were the haters and revilers of God and truth.

4. *For whatsoever things were formerly written for our instruction, were written, that through patience, and comfort of the scriptures, we might have hope.*

The examples of patient suffering under reproach and persecution, recorded in ancient history, and particularly in the Jewish scriptures, were written for our information and encouragement; that we may learn to bear self-denial, reproach, and persecution with the same faith and fortitude with which they have been supported by good men in former days; and may be encouraged to hope, that our trials, like theirs, shall come to a happy termination.

¹ *For his good, &c.*] The apostle sets a limit here to a person's acquiescence in the prejudices of weaker brethren. They are to be yielded to, only so far as may be necessary for their benefit and edification, that their less enlightened consciences may not be ensnared.

² *The reproaches, &c.*] This is a quotation from Ps. lxix. 9, which contains many passages strictly and literally applicable to Christ. But ver. 5, 6, make it impossible to regard it as a prophetic psalm in which Christ is the speaker throughout.

8. He prays that God would grant them a spirit of concord and unanimity, ver. 5, 6. Ch. XV.

Now may the God of patience and consolation³ grant you mutual unanimity according to Christ Jesus⁴, that with one consent and with one voice, you may give glory to the God and Father of our Lord Jesus Christ⁵. Ver. 5.
6.

And now may that great Being, who is the fountain of all good, who can support the heart, and fill the mind with comfort in the most trying seasons, endow you with that harmony of spirit which is so essential and ornamental to your Christian profession, even though you may not perfectly agree in judgement concerning things indifferent. That so you may unite together with cordial affection in the same acts of public worship, and may not be prevented by diversity of opinion upon ceremonial customs, from addressing your common prayers and thanksgivings to him, who, being the God and Father of our common master Jesus Christ, is equally the God and Father of all his true disciples, whether, with the believing Jew, they adhere to the rites of their forefathers, or, with the believing Gentiles, they hold themselves absolved from the ceremonial institutions of the law.

9. The apostle finally urges mutual conciliation from the consideration, that both Jew and Gentile are equally admitted to the privileges of the gospel, the former on the ground of promise, and the latter of unmerited mercy, ver. 7—12.

Therefore, receive one another, as Christ has also received you, to the glory of God⁶. 7.

³ *May the God of patience, &c.]* It is usual with the apostle, after recommending some particular virtue, to address a prayer to God, as the God of that virtue, to enforce it upon the minds of the persons to whom he writes. We have another instance of the same sort, ver. 13 of this chapter.

⁴ *According to Christ Jesus:] i. e.* “according to the will and to the example of Christ.” See Newcome and Wakefield. “agreeably to the spirit and precepts of our Lord Jesus Christ.” Taylor.

⁵ *And one voice, you may give glory, &c.]* Gr. “one mouth.” I agree with Dr. Taylor, that “the apostle is persuading them to a cordial coalition in public worship; and gives each party a substantial reason why they ought to unite their hearts as well as their voices. But as it would be more difficult to persuade the Jew, therefore he plies him with several quotations out of scripture.” “We see here,” says Dr. Priestley in his excellent note upon this text, “that all our works and duties respect the one true God, that they are what we owe to him, and also, that this one true God is the same that is usually called the Father, and the Father of our Lord Jesus Christ, and by no means Jesus Christ himself. Little could this apostle imagine, that his writings could ever be thought to countenance any other doctrine.”

⁶ *“You to the glory of God.”]* “This I conceive denotes the gospel state, into which believing Jews and Gentiles were taken, and which he signifies by *glory*, ch. ix. 23; and describes to be eminently glorious, 2 Cor. iii. 7—11.” Taylor. *Us* is the reading of the received text, but the best copies read *you*. See Griesbach.

Ch. XV.
Ver. 7.

And now I repeat, at the conclusion of this discourse, the advice with which I began, that you should receive and love one another as brethren, notwithstanding any differences of opinion concerning ritual observances, as Jesus Christ has admitted you all, without distinction, into the possession of the privileges and hopes of that glorious community of which God has appointed him to be the head.

8. *For I declare¹, that Jesus Christ became a minister of the circumcision, for the sake of the truth of God, to confirm the promises made to the fathers.*

You ought to receive, and to live in Christian fellowship with one another; for I solemnly declare, that Jesus Christ was sent to invite you both to the privileges of the new covenant. And first, to the Jewish nation, to confirm the truth of God, and as an accomplishment of the divine promise made long ago to the ancestors of the chosen people.

9. *But, that the Gentiles should glorify God for his mercy's sake², as it is written, For this cause I will acknowledge thee among the Gentiles, and will sing praise to thy name.*

And I also assure you, that Christ was equally sent as a minister of peace to the Gentiles; not, indeed, as a blessing to which they had any claim, either of merit, or by promise; on the contrary, they are admitted to participate in the glorious privileges of the gospel, solely upon the footing of mercy. But being thus admitted into the new covenant through mercy, they have a right to be received into fellowship by their elder brethren of the Hebrew nation, who had a claim by promise, agreeably to the language of their own scripture, Psalm xviii. 49, For this cause I will celebrate thee among the Gentiles; I will sing praises to thy name: where it is plain that the psalmist associates the heathen with himself in an act of thanksgiving to God for his great mercy.

¹ For I declare.] *γὰρ* is the reading of the best copies, and marked by Griesbach as the preferable reading, though not admitted into his text. The illative particle is most suitable, because the apostle is assigning reasons why Jewish and Gentile believers should unite in Christian worship. The received text reads *δέ*, Now I declare.

² Should glorify God, &c.] Perhaps the apostle's meaning in these two verses would be more clearly expressed in this manner: For I aver that Christ was sent as a minister of God to the Jewish nation, to verify the divine promise to their ancestors; but he was sent to invite the Gentiles into the glory of God, *i. e.* into the gospel covenant, not in consequence of any promise to their ancestors which might entitle them to the blessing, but solely as an act of mercy. Yet being received by Christ, they ought to be acknowledged by the Jewish believers. So that the expression, that the Gentiles should glorify God, means the same thing as being "received to the glory of God," ver. 7.

And again the scripture saith, Rejoice, ye Gentiles, together with his people, Deut. xxxii. 43. Ch. XV.
Ver. 10.

And again, Praise the Lord, all ye Gentiles; and repeat his praise, all ye people, Ps. cxvii. 1. 11.

Where the Jews, the ancient people of God, are called upon to echo back the praises which are uttered by the Gentiles.

In these remarkable passages, Moses the lawgiver of Israel, and David the ancestor of the Messiah, express their readiness to unite with Gentiles in acts of praise, and urge, or at least set an example to their countrymen to do the same.

And again, Isaiah saith, There shall be a root of Jesse, and one who shall rise up to rule over the Gentiles, and in him shall the Gentiles hope, Isaiah xi. 10. 12.

Isaiah goes still further than either Moses or David. He expressly foretells, that a descendant from the stock of Jesse shall reign over the whole Gentile world, who shall become the willing subjects of his government, and the happy expectants and partakers of the blessings of his auspicious reign. This prophecy is accomplished in Jesus, the true Messiah, the anointed king of God's ancient people; who invites the Gentile nations to submit to his dominion, and who, receiving them as his lawful subjects, of course requires their fellow subjects to acknowledge their rights, and to admit them as fellow citizens of the same holy and happy community.

10. The apostle concludes the section with a prayer, that God would increase in their hearts that spirit of peace and love which he had so earnestly recommended, ver. 13.

Now may the God of hope³ fill you with all joy and peace in believing, that ye may abound in hope through the power of the holy spirit⁴. 13.

³ *The God of hope.*] See ver. 5, and the note there. He here addresses the divine Being as the God of hope, as he there addresses him as the God of patience and consolation.

⁴ *Through the power of the holy spirit :*] i. e. through the promises of the gospel, which are confirmed by the powerful operations of the holy spirit. Of these the Roman believers must have had abundant evidence, though, not having been yet visited by an apostle, they had not themselves been the subjects of these powers. Dr. Taylor explains the clause, "through the mighty working of the holy spirit conferred upon you as the earnest and pledge of it." But by whom were these gifts conferred? It is possible indeed, and even probable, that some of the eminent persons whose names are mentioned in the sixteenth chapter, had received the holy spirit from the hands of an apostle, perhaps of Paul himself, before they settled at Rome. But it is most probable, that spiritual gifts were not frequent among the believers at Rome. Mr. Wakefield translates the clause, "that ye may abound in this hope under the influence of an unspotted mind;" not, I think, in the spirit of the apostle's style.

Ch. XV.
Ver. 13.

And now to draw to the conclusion of this long argument, as no good is to be obtained without the blessing of the most High, may that God who is the author of hope, and who hath imparted the gospel, which is the great foundation of hope, both to Jews and Gentiles, grant success to these earnest exhortations ! May he fill your hearts with peace ; peace with God, peace of mind, and peace with each other ! they will then overflow with joy ; and faith will be manifest in its fruits. Of such a temper of mind, hope is the natural consequence ; the inseparable associate : hope that is founded upon the promises of the gospel, and confirmed by the gifts of the holy spirit. And a better wish I cannot form, a more important petition I cannot offer for my Christian brethren at Rome, than that of this glorious hope they may ever possess an abundant portion.

It cannot be doubted, that the apostle's pious prayer was heard, and that his wise and benevolent advice produced its proper effect. So that when he was sent in chains to Rome a few years afterwards, he would find that a spirit of peace and mutual conciliation had taken place of the spirit of bitterness, and party zeal. And it is much to be desired, that believers in all ages should learn from this excellent epistle, that a spirit of candour, of conciliation, and of mutual kindness, is far more acceptable to God, and far more becoming the Christian character, than the warmest zeal either for or against the observance of ceremonial institutions.

SECTION IV.

The apostle apologizes for the freedom of his advice ; he claims this privilege as the apostle of the Gentiles : he gives a modest account of his success, and announces his intention to visit Rome in his way to Spain, after having executed the commission he had undertaken to carry the contributions from Macedonia and Achaia, to the church at Jerusalem ; requests their prayers, and concludes with his blessing. Ch. xv. 14 to the end.

1. The apostle pleads his commission to the Gentiles as an apology for the freedom of his remarks, ch. xv. 14—16.

14. *But I am myself persuaded, brethren, concerning you, that ye are also full of goodness, filled with all knowledge, able even to admonish one another.*

Though I thus exhort and pray for you, it is not that I have any doubt either of your knowledge or of your candour; for I believe that you are perfectly well informed with respect to your duty, in the case which I have mentioned; that you are perfectly well disposed towards each other; and if at any time any member of your society should be deficient either in knowledge or in charity, that you are perfectly capable of setting him right in his judgement, or of reminding him of his duty, without the interference of others who have no relation to you.

Ch. XV.
Ver. 14.

Nevertheless, I have written to you, brethren, putting you in mind, somewhat freely, in part, because of the favour¹ which is given me by God, that I should be a minister of Jesus Christ to the Gentiles, officiating in the gospel of God, that this oblation of the Gentiles² may be acceptable, being sanctified by the holy spirit³.

15.

16.

It may then naturally be asked, why I intrude advice if it be not wanted. My answer is, that I have offered these free admonitions, partly, to call your attention to that great favour which God has conferred upon me, by investing me with the office of preaching the gospel of Christ to the Gentiles; that so, as an officiating priest, I might collect into the sacred temple of the Christian community, the great body of believing Gentiles, and might present them as an acceptable offering to God; who has given the most public and satisfactory assurance of his willingness to accept this oblation, by the mission of his holy spirit, like the celestial fire, to consecrate them to himself⁴.

¹ *In part, or, partly, because of the favour, &c.*] The apostle has written freely to remind them of their duty. But why write at all, if they were so well disposed and so well qualified as he describes? Partly, no doubt, because, excellent as they were, they might be improved by his good counsels. This he insinuates, but does not express. And partly, because, being the apostle of the Gentiles, he was entitled to give his advice and to require their attention.—*χαριν*, favour, *i. e.* the apostolic office. See ch. i. 5, xii. 3; and the notes there. There is a difficulty among interpreters, how to connect the words *απο μερος*. Many connect them with “*πολυμεροτερον*, *q. d.* paulo liberius.” Rosenmuller. “I have written to you rather freely upon some points.” Wakefield. Dr. Taylor translates the words, “with respect to part of you;” and explains them as alluding to the Gentile believers, whom he had addressed with more than ordinary freedom. Rosenmuller says they may be joined with *εγραψα*, *q. d.* In some parts of this letter I have written freely. In the paraphrase they are connected with *δια τον χαριν*, *q. d.* I have written freely, partly because, &c. The amiable modesty of the apostle, and his desire to avoid assuming an air of superiority, make his language obscure.

² *Oblation of the Gentiles.*] So Wakefield. See Isa. lxvi. 20. The terms are sacrificial. The apostle speaks of the Gentiles as an offering, and himself as the priest. See Locke.

³ *Sanctified by the holy spirit.*] “The gifts of the holy spirit to Gentile believers, were a proof of their being accepted by God, and were a public criterion of their separation from the unbelieving world. Being sanctified and cleansed, not by any external rites, but by the gifts and virtues of the holy spirit.” Taylor. See Acts x. 47; Rom. viii. 16.

⁴ “The Gentile converts were sanctified, or devoted to God by the holy spirit, which de-

Ch. XV.
Ver. 16.

The signal honour thus conferred upon me is a sufficient warrant for the freedom with which I have offered my advice, even though I am not personally known to you.

2. The apostle takes occasion modestly to report the great success of his mission, ver. 17—21.

17. *I have therefore cause of glorying through Christ Jesus, in things pertaining to God*¹.

Having been thus appointed to the high office of the apostleship to the Gentiles, I have not been negligent in performing its duties; and I have indeed some reason to boast of the success of my labours in the service of God, in spreading the Christian faith; which success is wholly to be attributed, not to any merit or ability in me, but to the presence and aid of Jesus Christ.

18. *For I will not presume*² *to speak of any thing, but what Christ has*
19. *done through me for the obedience of the Gentiles in word and deed*³, *by mighty signs and wonders through the power of the holy spirit; so that from Jerusalem, and round about, even as far as Illyricum, I have fully declared*⁴ *the gospel of Christ.*

For, to speak the truth without any exaggeration (for, whatever some may do, I would not presume to take the credit of labours and successes which are not my own), I have myself, in the execution of my apostolic mission, taken a circuit from Jerusalem to Illyricum; and in every place of consequence which lay in or near my course, and where the gospel was unknown, I have promulgated the joyful tidings with success. Yet, far from arrogating to myself the honour of this splendid achievement, I most readily acknowledge that I was merely an instrument in the hand of Christ, my

scended upon the apostles and others in the form of fire, as victims were consecrated to God by the fire of the altar." Dr. Priestley.

¹ *Things pertaining to God.*] The same phrase occurs, Heb. v. 1, where it is used of the things which were offered to God in the temple ministration. See Locke.

² *I will not presume, &c.*] *i. e.* either I will not boast of labours and successes in which others have had perhaps a principal share—or, I will not boast in any thing of my own, but only so far as I have been supported by Christ, and an instrument in his hands. See Taylor. "For I will not dare to speak of any of those things which Christ hath not wrought by me." Newcome, who includes these words in a parenthesis.

³ *In word and deed, &c.*] *q. d.* in profession and practice; or hath wrought through me—by word and deed, "by the manner in which he hath enabled me to speak, and the things which he hath strengthened me to perform." Doddridge. See Rosenmuller. "the *holy spirit*." This is the reading of the best copies. The received text reads the "spirit of God." See Griesbach.

⁴ *Have fully declared:*] *i. e.* so as not to leave any considerable place behind, where the gospel has not been made known.

master, who qualified me for this great undertaking, first by instructing me in the gospel, and afterwards by endowing me with those spiritual gifts and miraculous powers, which excited the attention of the heathen, and subdued them to the gentle yoke of the gospel; so that they not only professed faith in it, but yielded a ready obedience to it. Ch. XV.
Ver. 19.

Being studious indeed, so to preach the gospel, not where Christ had been named, lest I should build upon another man's foundation⁵; but as it is written, They to whom nothing⁶ was related concerning him shall see, and they who have not heard shall understand, Isa. lii. 15. 20.
21.

My reason for studiously and even ambitiously selecting those places for the exercise of my apostolic mission where the gospel was altogether unknown, was, that I might not appear unhandsomely to clash with the labours of my brethren, and to covet the reputation of building up a church where others had undergone the more toilsome labour of laying the foundation, and had made the first converts to the faith: a delicacy which has not always been observed with regard to myself. And in this way I fulfill the words of the prophet Isaiah, who, in the introduction to his celebrated prediction of the humiliation and succeeding exaltation of the Messiah, announces, that his salutary doctrine shall be taught to those who had no previous intimation of his appearance; that is, to the heathen world.

3. The apostle announces his intention to visit Rome in his way to Spain, after he had executed the commission he had undertaken of carrying the contributions from Macedonia and Achaia, to the church at Jerusalem, ver. 22—28.

Therefore, I have been often hindered from coming to you. 22.

You may naturally suppose, that it has long been my earnest wish to preach the gospel at Rome; and I should gladly have been the first to communicate the joyful tidings to the imperial city. But the duties of my mission making it imperative upon me to preach the gospel, and to settle

⁵ *Being studious—Lest I should build, &c.*] “earnestly striving, even to an ambitious desire.” Newcome.—The apostle here seems to allude to those false apostles, who intruded themselves into the churches which he had planted, and of whose conduct he so bitterly complains in his epistles to the Galatians and the Corinthians. See Gal. i. 6, 7, iv. 17; 2 Cor. x. 9—18.

⁶ *They to whom, &c.*] St. Paul quotes from the LXX.; and, as the text is cited by Justin and by Origen, who professes only to quote the LXX. where it agrees with the Hebrew, Mr. Dodson infers that the Hebrew in this case ought to be corrected by the LXX. The text stands thus in the public Version from the Hebrew text,—“that which had not been told them they shall see, and that which they had not heard shall they consider.”

Ch. XV. churches every where in my way, I was necessarily precluded from accom-
Ver. 22. plishing my desire.

23. *But now having no longer any object¹ in these regions, and having had*
24. *for many years a great desire to come to you, whensoever I take my journey*
into Spain², I hope, as I pass by, to visit you, and to be set forward thither
by you, after having first been satisfied in some measure with your company.

But these obstacles exist no longer ; for having now fulfilled my mission in these parts, and there being no other place where my ministry is particularly required, I hope shortly to gratify the earnest wish I have long entertained, and to make you a visit in my way to Spain. And having enjoyed your company, though but for a short time, I hope to be assisted by you to proceed on my journey.

25. *But now I am going to Jerusalem, to perform a service to the saints.*
26. *For Macedonia and Achaia have been pleased³ to make a certain contribu-*
27. *tion for the poor saints in Jerusalem. They have indeed been pleased to*
do this, and they are debtors to the Jews. For if the Gentiles have parti-
cipated in their spiritual things, they ought also to minister to the Jews in
worldly things.

I cannot, indeed, be with you immediately ; for I am engaged in a charitable service, which makes it necessary for me to set off immediately for Jerusalem. The opulent believers in Macedonia and Achaia have made a very liberal contribution for the relief of their indigent and persecuted brethren in Judea ; and the donation is of such a magnitude, that my colleagues and I, in connexion with other deputies selected from the churches, have undertaken the charge of it to the place of its destination. Our Gentile bre-

¹ Object.] Gr. "place," or "business." Newcome.—"scope." Wakefield. "*non amplius opportunitatem habens.*" Rosenmuller. See Heb. xii. 17. He had fulfilled his mission, there was no place to which duty called him where he had not preached the gospel.

² Whensoever I take my journey into Spain, &c.] The received text adds, "I will come unto you, for," &c. which words are omitted in the best copies, and by Griesbach.

³ Macedonia and Achaia have been pleased, &c.] "It hath pleased those of Macedonia," &c. Newcome.—The Christians in Judea were in general poor ; but many of the believers in Macedonia and Achaia appear to have been persons of rank and property ; who could well afford and were well disposed to send relief to their indigent and suffering brethren ; being sensible of the obligation they were under to the Jewish believers for the communication of the invaluable blessing of the gospel. How much the apostle interested himself in raising a contribution upon this occasion, appears from the directions which he lays down concerning it in the two epistles to the Corinthians ; where he not only urges various motives to induce them to contribute largely, but promises, that if the collection is sufficiently respectable, he will himself accompany Luke and others, who had undertaken the charge of delivering it to the believers at Rome. This is the journey which he had in view when he was writing to the Romans. See 1 Cor. xvi. 1—6 ; 2 Cor. viii. 9.

thren have indeed contributed largely upon this occasion, and with hearts overflowing with generosity. And they have done well; they have acted as they ought. For, after all, the balance of obligation is much in their favour. The Jews have communicated to them the blessings of the gospel; life, hope, and immortality. Well then may they expect in a season of distress, to share liberally in those worldly possessions in which their Gentile brethren abound. So that the kindness is mutual and reciprocal.

Ch. XV.
Ver. 27.

When, therefore, I shall have performed this, and have sealed⁴ to them this fruit, I will pass by you into Spain. 28.

As soon, therefore, as I shall have dispatched this business, and have executed the commission I have undertaken of delivering this grateful fruit of Christian liberality safe into the hands of those for whom it is intended, I will set off from Jerusalem upon my intended mission into Spain, and will call upon you in the way.

4. The apostle, after expressing his confidence, that his visit to them would be eminently beneficial, entreats an interest in their prayers for his protection and success, and concludes with his apostolical benediction, ver. 29—33.

And I know, that when I come unto you, I shall come in the fullness of the blessing of Christ⁵. 29.

Whether providence may permit me to accomplish my purpose I know not. But of one thing I am assured; that at whatever time, or in whatever manner, I may visit my friends at Rome, I shall bring the blessing of Christ with me in all its fullness; I shall lay before you the whole plan of the gospel in all its simplicity, beauty, and perfection; and shall confirm it by the gifts of the holy spirit. This is no vain boast of mine; for I am specially called by Christ, and appointed to this service. And I am conscious of that within me which assures me, that at Rome in particular my ministrations will be eminently useful.

Now I beseech you, brethren, by the Lord Jesus Christ, and by the love of the spirit⁶, that ye strive together with me in prayers to God for 30.

⁴ Sealed, &c.] “consigned to them this fruit of love.” Newcome.—“*consignari solent quæ deponuntur.*” Grotius.

⁵ The blessing of Christ.] The received text reads “of the gospel of Christ:” the sense is the same. The word *gospel* is omitted in almost all the most ancient copies, and is dropped in Griesbach’s last edition.

⁶ By the love of the spirit.] “*per illam dilectionem quam in nobis effecit spiritus sanctus, nempe per doctrinam Christi.*” Rosenmuller.—“by the love which is the fruit of the spirit.” Newcome.

Ch. XV. *me, that I may be delivered from the unbelievers in Judea; and that my*
 Ver. 31. *service at Jerusalem may be acceptable to the saints¹; that by the will of*
 32. *God I may come to you with joy, and may refresh myself with you.*

But though I desire and hope to visit you, and am confident that my proposed visit will be productive of the highest benefit to you, it is quite uncertain, both when and how I may be permitted to execute my purpose; to effectuate which, I must first obtain leave of him whose servant I am, and by whose orders I move in every step of my progress. I earnestly entreat you, therefore, my brethren, by your affectionate regard to our common master Jesus Christ, the success of whose gospel will, I trust, be promoted by my intended visit, and by that kindness of heart which is the genuine effect of this new and spiritual dispensation, that you will unite earnestly with me in your prayers to God for me. First, that I may escape from the murderous fury of the Jews, who are hardened in unbelief, and whose rage is particularly directed against me, who having been once a persecutor like themselves, am now a zealous and successful teacher of the gospel among the heathen. Also, that the present which I bear to the Hebrew Christians from their Gentile brethren, may be received with a becoming spirit; that it may be accepted with gratitude, and may be the means of conciliating the affection of the Jewish believers, and abating their prejudices against their Gentile brethren. And finally, that God of his good pleasure may give success to my purposes and hopes, that so I may fulfill my intention of visiting you in my way to Spain, and may enjoy the satisfaction which I promise myself in witnessing your Christian spirit, and in contributing to your edification in the gospel.

33. *Now may the God of peace be with you all. Amen.*

To conclude: whether the visit which I propose, take place at an earlier or be deferred to a later period, or whether it be altogether laid aside, my earnest desire is, that you may at all events secure the protection of One, who is infinitely better able than I am to promote your true interest. May you enjoy the presence and favour of Almighty God; to whom we are permitted through

¹ *May be acceptable to the saints.*] “*Optat ut Judæo-christiani christianos ex gentibus ament, conspecta eorum in se beneficentia.*” Rosenmuller. See 2 Cor. ix. 12, 13. “The Jews,” says Dr. Taylor, “were generally treated as objects of contempt and insult through the whole Roman empire. The apostle was in hopes, this liberal contribution sent by the Gentile Christians, converted by Paul’s ministry, would engage the affections of the Jewish Christians at Jerusalem, on their part much prejudiced against the reception of the Gentiles into the church and covenant of God, without submitting to the law.” He adds, “I make no doubt, this is an instance of St. Paul’s zeal and prudent endeavours to establish a good harmony between Christian Jews and Gentiles.”

the grace of the gospel to look as a God at peace with us, reconciled to us, graciously acknowledging the character of a father, and engaging to provide every thing good for us; and to whom we cannot make a more acceptable return than by living in peace and mutual affection with each other, notwithstanding any differences of opinion which may prevail concerning rites and forms! May God be with you, and all will be well! Amen.

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Ver. 33.

The pious apostle's prayer was in part granted. He was permitted to visit Rome: and when he came thither, it was indeed in the fullness of the blessing of Christ; which is evident from those admirable epistles which he wrote while he was a prisoner there, and which are still extant for the instruction and edification of the church in every age. But the earnest desires of himself and of his friends were in part denied; and the plan which he had formed for executing his purpose was totally disappointed. Whether he was ever permitted to extend his apostolic mission to Spain, is quite uncertain; and though he visited Rome, it was as an ambassador in bonds. Very soon after his arrival in Jerusalem upon the benevolent errand of conveying to his poor brethren the liberal contribution of the Gentile believers, he was seized by his unbelieving countrymen, of whose malice he expresses his just apprehension, and was by them restrained for two years from the exercise of his public ministry: after which he was sent a prisoner to Rome, where he continued in bonds for two years longer. And while there, by the fortitude and magnanimity with which he suffered, by the excellent epistles which he indited, and by the instructive discourses which he delivered, he probably contributed more to the promulgation of Christian truth than he could have done in any other circumstances. Thus was the great design of his mission and ministry accomplished, though in a manner widely different from that which he originally expected or intended.

Let those who, like this eminent apostle, are earnestly bent upon promoting Christian truth, learn from his example humbly to acquiesce in the occasional disappointment of those plans of usefulness which they had formed for themselves, and to which they were most fondly attached. Let them resign themselves to the disposals of divine providence, content to act their part in the best manner they are able in the sphere which is allotted to them. Every one has his peculiar province assigned to him by the great master of the drama; who can never be mistaken in his selection of the instruments which he employs: every one has his proper talent and post of service. The

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deficiency of some shall be supplied by the ability of others; and in the end, nothing shall be wanting to the harmony and perfection of the wise and benevolent plan.

SECTION V.

Ch. XVI. *The apostle sends his salutations to his Christian friends at Rome, interspersed with various expressions of affection and esteem. He offers his parting advice; and concludes with a benediction and doxology.*
Ch. xvi. throughout.

1. The apostle sends salutations to his Christian friends; and begins with recommending to their regard the person who was the bearer of his letter, ver. 1—16¹.

Ver. 1. *I recommend to you Phebe, our sister, who is a deaconess² of the church*
2. *which is at Cenchrea, that ye receive her in the Lord, as is worthy of saints; and that ye may assist her in whatsoever business she may have need of you, for she has been a helper³ of many, and of myself also.*

¹ Dr. Priestley well observes, in his notes on this chapter, that “the conclusion of most of Paul’s epistles, though least valuable as to their direct use, are highly valuable indirectly, and as an evidence for the truth of Christianity; so many particular persons and circumstances being mentioned as give them the most unsuspicious appearance of genuine epistles, and exclude all idea of forgery. Indeed there are no epistles come down to us from ancient times that have such clear evidence of genuineness as these: and accordingly, it does not appear that it was ever called in question.”

“If this case be considered,” continues this admirable writer, “it will be found absolutely impossible to admit the genuineness of these epistles,—i. e. their having been actually written by the apostle Paul while he was engaged in preaching the gospel, in the midst of business and so much contention, when all his motions were watched by his enemies and false friends,—without admitting the truth of the facts which he mentions in them as at that time known to all, especially the miraculous gift of the spirit, and such a reception of Christianity in that early period, while the facts were recent, and open to every man’s examination. AND THE TRUTH OF THESE IMPLIES THE TRUTH OF CHRISTIANITY: that is, they necessarily lead us to conclude, that they were facts admitted by those who were best qualified to examine their truth, and who had every motive for doing it with impartiality, that Christ preached the doctrines which are ascribed to him in the gospel history; that he wrought many miracles in support of his divine mission; that he was publicly crucified, and that he actually rose from the dead. These facts, with those which are necessarily implied in them, are all that we ought to understand by Christianity.”

² *A deaconess.*] See Dr. Taylor’s excellent note upon this subject, and a very pertinent quotation from Cornelius Nepos. Newcome observes, that there were deaconesses in Bythinia in the time of Pliny. Epp. x. 97.

³ *A helper.*] *προσῆτις* one whose office it was to show hospitality to strangers. Rosenmuller. Two uncial manuscripts read *παρῆτις*, which Locke and Bowyer conjecture to be the true reading, alluding to the word *παρῆτις* in the preceding clause; *q. d.* protect her, for she has been the protectress of many, and also of myself. She was probably a person of pro-

Cenchrea was a sea-port, at a small distance from Corinth, from which city this epistle is dated. It seems that a church, that is, an organized assembly of believers, had been formed at Cenchrea; of which church Phebe, a female of respectability who was intrusted with the care of this epistle, was a distinguished member. She was deaconess of the church. The office of a deacon was, to provide for the poor, to visit the sick, to instruct, admonish, and comfort, as occasion might require. And as in Greece it would have been reckoned indecorous for men to have performed these offices for the female sex, women of character and probity were appointed to it.

It appears that this excellent woman was a person of considerable property and of great hospitality: she delighted in doing good; she employed her opulence and her influence in entertaining and succouring those who were in want, and particularly the persecuted believers in Christ. The apostle himself acknowledges his obligations to her kindness.

The affairs of this eminent Christian called her to Rome; and the apostle trusts her with the charge of his important epistle. He earnestly recommends her to the favour and protection of the believers at Rome; and requests, not only that they will treat her with the respect due to her character and station in the church, but that they will afford her the same assistance in the prosecution of her concerns which she had so liberally and so frequently afforded to others, and to himself in particular.

Salute Priscilla⁴ and Aquila, my fellow labourers in Christ Jesus; who for my life laid down their own necks: to whom not only I give thanks, but also all the churches of the Gentiles.

It appears from this salutation, that Aquila and Priscilla, who had left Rome upon the decree of Claudius for the banishment of the Jews, were now returned, that decree having expired at the death of the emperor. The apostle had found them at Corinth, Acts xviii. 2; 1 Cor. xvi. 19; had lodged in their house, and had maintained himself by working with them in their occupation. He had probably converted them to the Christian faith; and such was their affectionate attachment to him, that they accompanied him to Ephesus: and while Paul was engaged in missionary labours to Jerusalem and elsewhere, they remained at Ephesus, instructed Apollos in the

erty and consequence, or she would hardly have had occasion to visit Rome upon business of her own.—“*Metaphora elegantissima, petita a militibus, qui in acie sibi adstant, mutuoque sunt auxilio, unde παρασάται dicuntur.*” Rosenmuller.

⁴ Priscilla.] Many of the best copies read *Prisca*, which is adopted by Griesbach.

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Ver. 4.

faith, and having recommended him to the believers in Achaia, they returned to Rome upon the death of Claudius. It appears from the apostle's grateful acknowledgement, that upon some emergent occasion, probably during the riot at Corinth which was suppressed by Gallio, they had exposed themselves to imminent danger on his account. Of this instance of faithful friendship he here expresses his affectionate recollection; and justly adds, that his friends were entitled to the thanks, not only of himself, but of all the Gentile churches, to the instruction and edification of which the apostle's whole life was devoted.

5. *Salute also the church that is in their house.*

—their pious family, and all their friends and neighbours who from time to time assemble in their large and commodious habitation for Christian worship.

Salute Epænetus my beloved friend, who is the first fruits of Asia¹ to Christ.

—who was the first person in the proconsular Asia that was induced by my preaching to abandon heathen idolatry, and to profess faith in Christ; who has always acted in the spirit of his profession, and for whom I entertain the warmest friendship, though, as he is now settled at Rome, I can no longer enjoy his society.

6. *Salute Mary, who has taken much pains for us².*

—who has been useful to us in our ministry while she remained with us; and who, I doubt not, is equally active and useful in her present station.

7. *Salute Andronicus and Junias, my kinsmen and my fellow-prisoners; who are in reputation among the apostles, who also were believers in Christ before me.*

Of these once eminent and useful Christians we know nothing more than what the apostle here relates: that they were his relations, that they were pious believers in Jesus while he was a cruel persecutor of the faith; that they were persons whose faith and zeal had recommended them to the notice and friendship of the apostles; that after the conversion of their kinsman they had probably joined him in his missionary labours, and had been fellow-sufferers with him in the cause of truth; and that being now settled at Rome, they were deservedly distinguished by the apostle's affectionate remembrance.

¹ *Asia.*] This is the reading of the best copies, and of Griesbach. The received text reads *Achaia*.

² *For us.*] Many good copies read, for *you*, or among you; which reading is adopted by Mr. Wakefield.

Salute Amplias, my beloved friend in the Lord. Salute Urbanus, our fellow-labourer in Christ: and Stachys, my beloved friend. Salute Apelles, approved in Christ.

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Ver. 8.
9.
10.

—whose faith has passed through a severe trial with safety and honour.

Salute those who are of Aristobulus's household. Salute Herodian my kinsman: salute those of the household of Narcissus³ who are believers in the Lord.

11.

Of these families some of the members are eminently pious believers in Christ, though others may still unhappily continue in unbelief. Assure my brethren that they are not forgotten by me, even though they should rank among the menials of the household.

Salute Tryphæna and Tryphosa, who labour in the Lord. Salute the beloved Persis, who has laboured much in the Lord.

12.

These were Christian women, who, by their active services in those offices in the church which were particularly assigned to females, had entitled themselves to the special notice of the apostle.

Salute Rufus⁴, chosen in the Lord; and his mother, who is also mine.

13.

Rufus, who was an eminent Christian at Rome when this letter was written, might possibly be the son of Simon the Cyrenian who had been compelled to bear the cross of Christ; for Mark, who wrote his gospel for the benefit of the believers at Rome, remarks, chap. xv. 21, that he was the father of Alexander and Rufus. He is said to be chosen in the Lord, as being a believer of distinguished eminence. And the apostle sends his salutations to the mother of Rufus, whom he calls his own mother: probably on account of her maternal kindness and attention to him upon some former occasions.

Next follows a list of names to which no mark of distinction is annexed, but who without doubt were eminent Christians, and well known at Rome at the time when the apostle wrote.

Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes⁵, and the brethren with them. Salute Philologus and Julias, Nereus and his sister, and Olympas, and all the saints⁶ that are with them. Salute one another with a holy kiss⁷.

14.

15.

16.

³ *Narcissus.*] Narcissus was a freedman of Claudius, of whom mention is made by Suetonius in Claud. § 28; and by Tacitus Ann. xii. 57. See Rosenmüller. As some believers were of Cesar's household, it is not impossible that this courtier was the person named by the apostle.

⁴ *Rufus.*] See Newcome in loc.

⁵ *Hermes.*] Supposed by Origen and many of the ancients to have been the author of a work of great antiquity, called "The Shepherd."

⁶ *All the saints.*] "From the great number of persons," says Dr. Priestley, "to whom the apostle sends salutations at Rome, we see how well informed he was of the state of Christians

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Ver. 16.

This mode of salutation at the breaking up of Christian assemblies, was introduced among them from the Jewish synagogue. It seems to have given offence to the heathen, and to have been the occasion of many calumnies; for which reason it was soon discontinued.

All the churches¹ of Christ salute you.

The reputation of your faith and zeal is widely diffused; the churches of Christ every where rejoice in it, and hail your progress in truth and love with their warmest benedictions. Those who are near, and who know of my writing, send their fraternal salutations; and the rest would join us if it were in their power.

It has been well observed, that the number of salutations to eminent individuals introduced into this epistle, constitute a presumptive proof of the genuineness of the epistle itself. An impostor could have had no inducement to encumber his letter with them; and the epistle being shown, as it probably would be, to every individual mentioned in it, each would become a voucher for its authenticity.

The following reflections of Dr. Doddridge upon this section are so pertinent, that they require no apology for introducing them:

“We find that some of these pious and much esteemed friends of the apostle were women, of whom he speaks with great regard as of persons whom divine grace had made very useful in the church; who had been helpers of many, and particularly of him, who had laboured, yea had laboured much in the Lord. Let not that sex, therefore, think that it is cut off from the service of Christ, because the ministry is appropriated to men. Eminently useful have many of them been. The most valuable ministers have often

there, and of the characters of those who composed that infant church.” He adds, “it is well observed by protestants, that among so many salutations of Paul to the Christians at Rome, no mention is made of Peter, who, according to the catholics, was then settled at Rome, and the proper bishop of the place; and from this it is reasonably inferred that he was not there at that time. Indeed it is far from being probable that he ever properly resided in that city.”

⁷ *A holy kiss.*] See Doddridge’s note. “This mode of salutation,” says Dr. Priestley in his note upon this passage, “is said to have been derived from the custom of the Jews; and was given by the men apart and the women apart; for in the synagogues the men and women always sit in separate places. Such also was probably the custom of the primitive Christians; and it is observed in many places of Christian worship at this day. The kiss of charity, as it was called, we find by early writers, was given immediately before the administration of the Lord’s Supper, after the prayer which preceded it.” See also Rosenmuller.

¹ *All the churches.*] The received text excludes the word *all*, which is admitted into the text by Griesbach upon good authority. It must, however, be taken in a very restricted sense; *q. d.* all in this neighbourhood, &c.

been assisted by them in the success of their work; while their pious care, under the restraint of the strictest modesty and decorum, has happily and effectually influenced children, servants, and young friends; yea, has been the means of sowing the seeds of religion in tender minds, before they have been capable of coming under ministerial care.”

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Ver. 16.

2. The apostle cautions the believers at Rome against the artifices of designing men, who would take advantage of their unguarded simplicity, to introduce erroneous and mischievous doctrines, which would disturb the peace of the church, ver. 17—20.

Now I beseech you, brethren, to mark those who cause divisions and lay stumbling blocks², contrary to the doctrine which you have learned, and avoid them: for such are not servants of our Lord Christ³, but of their own appetite; and by soft words and fair speeches they deceive the hearts of the innocent⁴.

17.

18.

As I know something of the state of your society, though I have never had the happiness to visit you, I cannot conclude my epistle without entreating you to be upon your guard against the artifices of an enemy of which you do not appear to me to be sufficiently apprized. I have already noticed some among you who lay too great a stress upon certain legal ceremonies and distinctions; but there are others also, who, if not narrowly watched, would carry this spirit further still, and would impose upon you the whole rigour of the ceremonial institute. Those enlightened teachers who brought the gospel to you, understood its spirit too well to impose this yoke upon you; and whoever attempts to do it will introduce contention and confusion into the church, and will ensnare the consciences of weak and well meaning be-

² *Those who cause divisions—lay stumbling blocks.*] The apostle does not expressly mention the Judaizing teachers, who probably at this time were only beginning their attempts to corrupt and seduce the believers at Rome; but he describes these hypocritical adversaries to truth and peace in terms so similar to those which he applies to the false apostle, 2 Cor. xi. 13, 14, that there can be little doubt that he alludes to men of the same description. These Judaizing teachers, however, seem to have met with little success in the church at Rome; partly, as it is reasonable to believe, because of the contempt in which the Jews and their ceremonies were held by the Romans, and partly because of the seasonable cautions which the apostle suggests in this epistle. See Dr. Priestley's note on the passage.

³ *Our Lord Christ.*] In the received text, *our Lord Jesus Christ*: the word *Jesus* is not found in the best copies, and is dropped by Griesbach in his last edition.

⁴ *By soft speeches, &c.*] “*χρησολογίας, blandis verbis—εὐλογία, laus, celebratio alterius—αἰακός, fere convenit cum ἀπλῆς in significatione, et dicitur de homine ingenue simplicitatis, qui nec ipse fraudibus utitur, nec aliis inesse suspicatur.*” Rosenmuller.—“By fair speeches and flattering forms of address.” Doddridge.

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Ver. 18.

lievers. Against such men I solemnly warn you : mark them well ; avoid them ; be not deceived by them. They do not show themselves at first : they talk so smoothly and so kindly, they seem quite forgetful of themselves and wholly attentive to your interest, and anxious for your salvation ; so that good and well meaning persons, who, thinking no harm themselves, do not suspect evil in others, are easily taken in and deluded by them. But they are greatly mistaken in them ; for these smooth-tongued teachers are not the ministers of our great Master, the true Messiah, who has never given them a commission to preach in his name : nor do they mean either to promote his interest or yours : their only object is to make gain of you, and to promote their own sordid and selfish purposes.

19. *For your obedience hath come abroad unto all men : I rejoice, therefore, on your account ; but yet I would have you wise concerning that which is good, and simple concerning that which is evil.*

I give you this advice because hitherto your conduct has been irreproachable ; and your proficiency in the gospel is universally celebrated. I rejoice on your account ; and I wish you to sustain your reputation, by retaining just and liberal views of the Christian doctrine, and by remaining in happy ignorance of those sad corruptions by which in other churches it has been injured and defaced.

20. *But the God of peace will speedily crush the adversary¹ under your feet.*

If you take warning, and steadily resist the first encroachments of this antichristian spirit, you will soon detect its imposture and subdue its power ; and God, the author and lover of peace, will give you a complete victory over it, so that it shall not be able to corrupt the doctrine of the church, nor to destroy its peace.

And this was in truth the actual state of the Roman church. Whether it might be owing to the faithful warning of the apostle, or to any other cause, it so happened, that, whatever other corruptions and errors were introduced into the church at Rome, the Judaizing teachers, who succeeded so well in the Eastern churches, and who were so great an annoyance to the apostle in

¹ *The adversary.*] Gr. "Satan."—"Bad men, the instruments of Satan : persecuting Jews." Newcome ; who refers to Le Clerc, Whitby, and Grotius. "By Satan here," says Dr. Priestley, "most interpreters suppose to be meant the Jews, who were the great adversaries of Christians at that time, and that the apostle had a view to the destruction of Jerusalem and the entire dispersion of the Jews ; as this epistle was written within eight years of the breaking out of the Jewish war. But it is perhaps more probable that he here meant all evil in general, considering this world as a state of trial, and looking forward to a better state."

Asia and in Greece, made little or no impression upon the believers at Rome. Ch. XVI.
Ver. 20.

The favour of our Lord Jesus Christ be with you².

May the gospel, which is the free gift of God to mankind, through the ministry of our Master, Jesus of Nazareth, the true Messiah, remain with you in its purity and its power, and be possessed by you in the fullness of its blessing.

3. The apostle sends the salutations of his friends at Corinth to their brethren at Rome, and adds his own repeated benediction, ver. 21—24.

Timothy my fellow-labourer, and Luke, and Jason, and Sosipater³, my kinsmen, salute you. 21.

Timothy was the apostle's faithful companion and assistant in his various and perilous missions; and it appears from Acts xx. 4, that he was with the apostle at Corinth at the time when this letter was written: also, that he accompanied him back to Asia, together with Sosipater, who was a native of Berea. Luke was probably the historian and evangelist who was also unquestionably with the apostle at this time; and Jason was an opulent and respectable citizen at Thessalonica, who entertained the apostle and his companions at his house and protected them from the fury of the populace. These pious believers are mentioned by the apostle as his relatives; and they all unite in testifying their cordial affection to the believers at Rome, and in sending their kind and respectful salutations.

I, Tertius⁴, who wrote this epistle, salute you in the Lord. 22.

Though employed by the apostle as his amanuensis, I take the liberty in my own name to send you my christian salutations and cordial good wishes.

Gaius, my host, and that of the whole church, saluteth you. 23.

² *Be with you.*] The received text adds, "Amen;" which is wanting in the best copies, and omitted by Griesbach.

³ *Sosipater.*] Dr. Doddridge justly observes, that the circumstance of Sosipater being in company with the apostle is one argument for fixing the date of the epistle.

⁴ *I, Tertius:*] or Silas, says Dr. Doddridge; Tertius, the third, being considered as the Latin translation of Silas from the Hebrew. So also Dr. Priestley interprets: but this is uncertain, for the Latin interpretation of Silas in the New Testament is Silvanus. The apostle used an amanuensis; probably because it was difficult to him to write Greek characters. The epistle to the Galatians is the only one which he wrote throughout with his own hand: in the rest he satisfied himself with authenticating them by writing the salutations. Gal. vi. 11; 1 Cor. xvi. 21. Dr. Doddridge very properly adds, "I submit it to consideration, whether some of the intricate and some of the unfinished sentences which we meet with in these epistles might not be owing to this method of writing by an amanuensis."

Ch. XVI.
Ver. 23.

Gaius, a Christian brother, in opulent circumstances, an early convert to the faith, whom I myself baptized, with whom I reside during my stay at Corinth, 1 Cor. i. 14, and whose hospitable mansion is open to every one who is employed in the honourable mission of the gospel, greets you with his christian salutation.

Erastus, the treasurer of the city¹, and Quartus a brother, salute you.

One holding a high office under the government of the country, yet not disdaining to avow himself a disciple of the humble Jesus. The other a man of distinction, a professed believer, and probably well known to the believers at Rome.

I again annex the apostolical benediction :

24. *The favour of our Lord Jesus Christ be with you all. Amen²!*

4. The apostle closes the epistle with a suitable doxology, ver. 25—27.

25. *Now unto him³ that is able to establish you according to my gospel⁴, and to the preaching of Jesus Christ, according to the revealed mystery⁵*

26. *which was kept secret under the ancient dispensations⁶, but hath now been made manifest through⁷ the prophetic writings, and⁸ according to the com-*

¹ *Treasurer of the city.*] “οικονομος, administrator, dispensator pecuniarum publicarum. Fuerunt hi viri magnæ dignitatis et auctoritatis in urbibus; unde apud Josephum οικονομοι et ἀρχοντες conjunguntur. Ant. xi. 6, 12.” Rosenmuller.—Treasurer of Corinth. Grotius’s note is, *Fides, jam ab initio, quanquam paucos, aliquos tamen fuisse Christianos, in dignitatibus positos.* Newcome; who also cites Matt. xxvii. 57; Luke viii. 3; John iii. 1; Acts vi. 7, xiii. 1, 12, xvii. 4, and some other texts, to show that the first converts to Christianity were not always persons of the lower ranks of life.

² *The favour, &c.*] This verse is omitted in some ancient copies, and in a few it is placed after ver. 27.

³ *Now unto him, &c.*] Many of the best copies place this doxology at the end of chap. xiv., to which also Griesbach transfers it. But to me it appears to interrupt the thread of the discourse: I leave these verses, therefore, in their usual place, which is the situation they hold in the Ephrem, Clermont, and other manuscripts and versions, not without some considerable doubt, as it is quite unusual with the apostle to finish an epistle with a doxology after the blessing. Some have thought that the epistle at first concluded at the fourteenth chapter with the doxology and blessing, and that not being sent so soon as was expected, the fifteenth and sixteenth chapters were added by way of postscript. This was the opinion of Knatchbull and Mill. See Doddridge.

⁴ *My gospel.*] Entrusted to Paul as the apostle of the Gentiles; not in opposition to the doctrine taught by Peter and James, as Mr. Locke suggests. See Dr. Taylor *in loc.*

⁵ *The revealed mystery.*] Gr. “revelation of the mystery.” See Newcome.—“The mystery is the calling of the Gentiles. Eph. i. 9, iii. 3—9; Col. i. 25—27.” Locke.

⁶ *Ancient dispensations.*] ‘Secular times,’ or in the times under the law: so called from the division of times into jubilees. So χρόνοι αἰώνιοι is used 2 Tim. i. 9, Tit. i. 2: God’s purpose of taking the Gentiles to be his people under the Messiah could not be said to be a mystery at any other time than while the Jews were the peculiar people of God. See Locke’s excellent note.

⁷ *Through the prophetic writings.*] The received text reads, *and through, &c.*; which con-

mandment of the eternal God, has been made known to all the nations for their obedience to the faith. To the only wise God, even to him⁹ through Jesus Christ, be glory for ever. Amen. Ch. XVI. Ver. 27.

And now, my brethren, upon a review of the important subjects of this lengthened epistle, of the free unmerited grace of God to Jew and Gentile, of the sanctifying power and comforting influence of the gospel; of the call of the Gentiles, of the present temporary rejection and ultimate restoration of the Jews; and of the beneficial tendency of the gospel to render all who sincerely embrace it virtuous and happy, I cannot but call upon you to unite with me in devout acknowledgements and thanksgivings to God for this new and glorious dispensation by Jesus Christ.

To him therefore who is able to confirm you in your adherence to that gospel, which it is my honour to be commissioned to dispense, and which is the true and only doctrine of Jesus Christ, which reveals the mystery of the invitation of the Gentiles to equal privileges with the Jews without subjection to the yoke of the law; a mystery which was unknown and unsuspected in former ages under the reign of the law, but which is now apparent to those who understand the true scope and meaning of the prophetic writings; and which is still more plainly taught by those who have received a commission, from that God whose truth and mercy are unchangeable, to publish these joyful tidings to the Gentiles, for the purpose of converting them to the faith, and putting them into possession of these glorious privileges: to Him, I say, who is able to establish you in your adherence to this new and gracious dispensation; to God, whose wisdom alone was equal to the contrivance and arrangement of this benevolent scheme; even to Him who, by the mission of his beloved son and faithful servant Jesus Christ, has carried it into complete effect, to Him be ascribed our best and highest acknowledgements of gratitude and praise, now and for ever. Amen¹⁰.

junctive particle is omitted in the Ephrem and other manuscripts, by which the sense is made more clear. This particle is also omitted by Wakefield.

⁸ *And according, &c.*] The particle *and* is introduced here upon the authority of the Syriac and Ethiopic versions. See Griesbach and Wakefield.

⁹ *Even to him.*] “*Μον. σοφ. Θεω, δια Ι. Χ. ᾧ, illud ᾧ in versione recte omittitur, est enim Hebraismus.*” Rosenmuller; who nevertheless supplies *τῷ* before *δια κ. τ. λ.* that the doxology may appear to be offered to the Father through Jesus Christ.

¹⁰ The postscript to this epistle happens to be correct. The epistle to the Romans was in fact written from Corinth, by Phebe a deaconess of the church in Cenchrea; but this postscript is not to be found in the earliest and best manuscripts: and in general the postscripts to the epistles are of no authority whatever.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

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INTRODUCTION AND ANALYSIS

CORINTH was a town standing upon the isthmus which separates the peninsula of the Peloponnese from the rest of Greece. It was well situated for commerce, and was a populous and important city, and a Roman colony. The inhabitants were ingenious, rapacious, and indolent; but they were also luxurious, debauched, and profane even to a proverb.

The gospel was preached by the apostle Paul at Corinth, about A. D. 52. He first taught in the synagogue with considerable success; and Crispus the chief ruler, with his family, and probably Socinus, were converted to the Christian faith. But the Jews in general opposing and blaspheming the apostle, desisted from speaking to them, and addressed his instructions to the Gentiles; and, having been encouraged by a vision, he prolonged his stay at Corinth for a year and six months. During this time, he resided with Aquila and Priscilla, who, having been driven from Rome by the decree of Claudius which banished the Jews, had established themselves at Corinth, where they were probably converted to the Christian faith by the preaching of the apostle. With these disciples the apostle chose to make his abode, and maintained himself by working with them in their

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TO

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The gospel was preached by the apostle Paul at Corinth, about A. D. 52. See Acts xviii. He first taught in the synagogue with considerable success; and Crispus the chief ruler, with his family, and probably Sosthenes, were converted to the Christian faith. But the Jews in general opposing and blaspheming, the apostle desisted from speaking to them, and addressed his instructions to the Gentiles; and, having been encouraged by a vision, he prolonged his visit at Corinth for a year and six months. During this time, he resided with Aquila and Priscilla, who, having been driven from Rome by the decree of Claudius which banished the Jews, had established themselves at Corinth, where they were probably converted to the Christian faith by the preaching of the apostle. With these disciples the apostle chose to make his abode, and maintained himself by working with them in their

occupation of tent-makers, or, as some interpret the word, makers of ~~musi-~~
~~cal~~ instruments¹. This art the apostle had learned in his youth according to the laudable custom of the Jews, of instructing young persons who were intended for the learned professions in some manual employment. In the meantime, the apostle preached the gospel with great success, and made numerous proselytes, notwithstanding the violent and tumultuous opposition of the Jews, who endeavoured, but in vain, to instigate the Roman proconsul to put him to death, or to expell him from the city. Of the converts to the faith, some were Jews, but the majority were heathen; some were poor, and others opulent; some were ignorant, while others valued themselves upon their attainments in the learning and philosophy of the age. It also appears, that many of them were endued with spiritual gifts, some of which, at least, they exercised at discretion. Also, some time after the departure of the apostle, Apollos, a man of great zeal and eloquence, who had been instructed in the Christian doctrine at Ephesus by Aquila and Priscilla, visited Corinth and confirmed the new converts in their adherence to the faith.

Nevertheless, after the departure of Apollos, the newly formed church at Corinth soon fell into great disorder. Some Jewish zealot, who appears to have been a man of considerable property and influence, a man of parts and address, an eloquent speaker, a philosopher, and perhaps a Sadducee, formed a party in opposition to the apostle, professing to teach them a more refined system of Christian philosophy, derived from ancient Hebrew traditions, denying the resurrection of the dead, and relaxing the obligations of Christian morality. This dangerous teacher succeeded but too well in alienating the minds of many of the giddy and volatile Corinthians from the simple and offensive truths, and from the self-denying precepts of the gospel, as well as from their veneration and affection for their first teacher; while others adhered to the apostle's doctrine, and remained strongly attached to his person and authority. Thus the church was divided into two parties, one of which ranged themselves under the standard of the false apostle, and thought and spoke meanly of the doctrine and the authority of Paul; while the wiser and better part of the society adhered to their first teacher, and, in their zeal to support the authority of the apostle, almost forgot the allegiance which was due to Christ, his master and theirs. In consequence of this factious and schismatical spirit, Christian discipline was greatly relaxed, the most

¹ See Bishop Marsh's translation of Michaelis, vol. iv. p. 184.

flagrant irregularities were introduced into public worship, a litigious spirit had sprung up in the society, and immoralities of an enormous kind had not only passed without censure, but had been made a subject of boasting.

In this state of things, though the affections of many were alienated, yet the majority still entertained so high a regard for the authority of the apostle, that they agreed in writing an epistle to him to ask his opinion and advice concerning some questions which were then disputed among them; particularly concerning the expedience of marriage, the connexion of believers and unbelievers in the conjugal relation, the comparative excellence of spiritual gifts, the lawfulness of eating flesh which had been offered to idols, and perhaps the doctrine of the resurrection of the dead. This epistle was conveyed to the apostle Paul at Ephesus, by Stephanas, Fortunatus, and Achaicus, three distinguished members of the Corinthian church, who were selected for this purpose. It should seem, that in their own epistle, the Corinthians took no notice whatever of the disorderly state of their society, nor of the party spirit which prevailed among them. These the apostle learned from other sources; and in this epistle, which he wrote in the spring of A. D. 56, in reply to theirs, he animadverts with becoming spirit upon their flagrant misbehaviour, previously to his discussion of the questions which they had proposed.

The first Epistle to the Corinthians is one of those epistles the genuineness of which has never been called in question by any writer, ancient or modern. It professes to be the production of Paul the apostle of Jesus Christ; and it has been acknowledged and cited as such by a numerous succession of writers from the earliest antiquity to the present day. This succession begins with Clement, the bishop of Rome, the contemporary and friend of the apostle, who appeals to this document in a letter addressed some years afterwards to the same church, which is still extant. Eusebius, the learned bishop of Cesarea in the fourth century, who took great pains to settle the canon of the New Testament, places the epistle of Paul to the Corinthians in the catalogue of those books whose authenticity had never been disputed.

And there is no work which bears more distinct intrinsic evidence of its genuineness than this epistle. The many undesigned coincidences with the history of the evangelists, and particularly of Luke, together with numerous incidental enlargements, omissions, and variations, and frequent allusions to

persons, circumstances, facts, and controversies, which could have had no existence but in the apostolic age, and in such a society as that at Corinth, are so obvious and striking, that the proof of authenticity arising from them is most satisfactory and decisive. This argument has been stated in the clearest light by the late learned Dr. Paley in his masterly disquisitions on the Epistles of Paul. No impostor would have encumbered his work with so many needless details, and with such a mass of obscure hints and allusions: and had he attempted it, he could with difficulty have escaped detection.

The acknowledged genuineness of this epistle is a fact of the greatest importance, and affords an irresistible proof of the truth and divine authority of the Christian religion. For the apostle states as matters of public notoriety, facts which could have no existence if Christianity were false, and which no person in his right mind would have appealed to, if they had been capable of contradiction: I mean in particular, the existence and the abuse of miraculous powers in the Corinthian church. The epistolary form of writing is peculiarly adapted for the exhibition of historical evidence. And this is the principal use of the epistolary parts of the New Testament. But of all the epistles of Paul, there is none which contains a clearer or stronger proof of the divine original of the Christian doctrine, than that which we are now about to explore. If all the other writings of this great apostle were to be rejected and lost, the epistle to the Corinthians alone would contain ample testimony both to the origin and to the excellence of the Christian revelation; and in this view it is worthy of the most serious perusal and attentive regard.

THE EPISTLE contains TWO GENERAL DIVISIONS, with a suitable INTRODUCTION and CONCLUSION.

The apostle INTRODUCES the epistle to the Corinthians with an appropriate salutation: he thanks God for the abundance of their spiritual gifts; and expresses his hope of their Christian perseverance, ch. i. 1—9.

PART THE FIRST.

The apostle remonstrates with the believers at Corinth, concerning gross and scandalous irregularities which had been reported to him as prevailing

in and disgracing the church, and earnestly presses the reformation of these abuses. This portion of the epistle extends from the tenth verse of the first chapter to the end of the sixth chapter.

SECT. I. The apostle testifies his great disapprobation of the party spirit, by which the church was rent ; and in particular, he strongly objects to the practice of setting up ministers as heads of parties, like the different sects of philosophers, to the neglect of Christ, the only head of the church, from whom all the teachers of the gospel derive their commissions and qualifications, and to whom they are finally accountable, ch. i. 10 *to the end of the fourth chapter.*

SECT. II. The apostle condemns the unbecoming lenity of the church in the case of an incestuous offender, whom he requires them immediately to exclude from Christian fellowship, ch. v. *throughout.*

SECT. III. The apostle rebukes the litigious spirit of the Corinthian converts ; forbids them to carry their controversies into heathen courts ; and requires them to settle their disputes by arbitration among themselves, ch. vi. 1—11.

SECT. IV. He remonstrates against fornication, and every species of impurity, to which the Corinthians were notoriously addicted, and which were strictly prohibited by the law of Christ, ch. vi. 12 *to the end.*

PART THE SECOND.

The apostle replies in detail to the various questions which had been proposed to him by the Corinthians in their epistle, and gives his judgement in the several cases which were referred to his decision, with great delicacy, propriety, and dignity, intermixing his reply with much important instruction and advice with respect to doctrine, discipline, and practice. This Part extends from the beginning of the Seventh to the end of the Fifteenth chapters.

SECT. I. The apostle answers the questions proposed to him, concerning the expediency of marriage under the existing precarious circumstances of the church, and the lawfulness of forming or continuing the conjugal connexion with unbelievers ; and he avails himself of the opportunity to give prudent advice to those who have already entered, or, are desirous of entering into the conjugal state, and to believers of every station in life, ch. vii.

SECT. II. The apostle treats at large, concerning the lawfulness of eating meat which had been offered to idols; and having first combated the pleas of the Corinthians in favour of the innocence of this practice, he peremptorily decides, that to participate of the idol's feast in the idol's temple, is a palpable and pernicious act of idolatry; but that the use of the flesh of a victim when purchased in the market, or partaking of it at the table of a friend, was not unlawful, though in certain circumstances it might be inexpedient, ch. viii—xi. 1.

SECT. III. The apostle offers advice concerning decorum in appearance and dress, and particularly concerning the custom of wearing a veil in public worship, ch. xi. 2—16.

SECT. IV. The apostle reproves those, who, by their irregularity and excess, had assimilated the Lord's Supper to an idol's feast, he reminds them of the evil consequences of their misbehaviour, relates the history of the institution, and subjoins some useful warnings and advice, ch. xi. 17 to the end.

SECT. V. The apostle treats of the comparative value of spiritual gifts; he recommends Christian benevolence as preferable to them all; he speaks highly of the gift of prophecy; he reproves their ostentatious exhibition of the gift of tongues; and gives directions for the regular exercise of spiritual gifts in their public assemblies, that all may be instructed and edified by them, ch. xii—xiv.

SECT. VI. The apostle, in opposition to the Sadducean doctrine which had been introduced at Corinth, asserts in the most peremptory language, the doctrine of the resurrection of the dead; its inseparable connexion with the resurrection of Christ; and its unspeakable importance. He enlarges upon the solemnity and grandeur of that awful event; he bursts into an exclamation of joy and triumph; and concludes with an earnest exhortation to the practice of universal virtue, upon Christian principles, ch. xv. *throughout*.

CONCLUSION.

The apostle in the concluding chapter, offers some directions for collecting a contribution for the indigent believers in Judea: he promises to visit them speedily; he suggests some miscellaneous advices; he sends his salutations; he denounces an anathema upon those who reject the gospel; and he closes with the apostolical benediction, ch. xvi. *throughout*.

THE FIRST EPISTLE TO THE CORINTHIANS.

THE APOSTLE'S INTRODUCTION.

THE apostle introduces his epistle to the Corinthians with an appropriate salutation. He expresses his thankfulness to God for the abundance of spiritual gifts conferred upon them in attestation of the gospel; and his cheerful hope of their perseverance in their Christian profession. Ch. i. 1—9. Ch. I.

1. The apostle, joining the name of Sosthenes with his own, greets the Corinthian church with a cordial salutation, ver. 1—3.

PAUL, the called¹, the apostle of Jesus Christ, through the will of God, and Sosthenes our brother, to the church of God which is at Corinth, to those who are sanctified by Christ Jesus, who are called, who are holy, together with all in every place who take upon themselves the name of our Lord Jesus Christ², both their Lord and ours, favour be unto you and peace from God our father, and from the Lord Jesus Christ. Ver. 1.
2.
3.

It has been remarked that Paul is the only apostle who applies to himself the epithet “the called;” in which he unquestionably alludes to that extraordinary miraculous call of Christ by which he was converted from a cruel persecutor to a zealous teacher of the gospel, of which distinguishing mercy he entertained an habitual and most grateful sense.

¹ *The called, the apostle.*] “not called to be an apostle.” Bishop Pearce; who observes, that *κλητος* never signifies *called to be*, and that it must be construed by itself, ver. 24; also Rom. i. 6, viii. 28, &c.

² *Who take upon themselves, &c.*] Wakefield, Locke, Hammond, Lindsey's Second Address, p. 273. Whitby, who contends for the common translation, “that call upon the name of our Lord Jesus,” does not deny that the words will bear the other interpretation.

Ch. I.
Ver. 3.

Agreeably to the *will of God*, he had been appointed to and qualified for the apostolic office. There were others, his opponents, who without any proper call had thrust themselves into that honourable function; and who, setting themselves up as the rivals of the apostle, were desirous of seducing the minds of the Corinthians from Christian truth.

With true Christian humility, the apostle joins the name of Sosthenes with his own in the salutation with which this epistle is introduced. It appears, from Acts xviii. 17, that Sosthenes was an inhabitant of Corinth, a man of note, a ruler of the synagogue, who had probably been converted to Christianity by the preaching of Paul; and who, for that reason, had been persecuted by the unbelieving Jews. He was now with Paul at Ephesus, and is glad to embrace the opportunity of the apostle's writing to express his affectionate remembrance of his former friends, fellow-christians, and fellow-sufferers.

To the church of God which is at Corinth, to those who are sanctified by Christ Jesus; who by their faith in Christ are separated and set apart from the rest of the world: who are called, that is, invited to participate in the privileges of the Christian community: who are holy, who are now admitted into the same state of favour which was once the peculiar privilege of the descendants of Abraham, who are by profession consecrated to God.

Together with all in every place, throughout the country in the vicinity of Corinth (2 Cor. i. 1), who take upon themselves the name of our Lord Jesus Christ; who profess to be the disciples of Christ, and who call themselves by his name. This appears to be the true sense of the apostle's language, and not, as our translators and others render it, "who call upon the name of Christ Jesus our Lord:" a phraseology which would encourage religious addresses to Christ: a practice absolutely inconsistent with the spirit and tenor of the gospel, which requires that all religious worship should be directed to the Father only: who is the only invisible Being that we are sure is with us at all times, and who is both able and willing to afford his suppliant creatures all needful protection and assistance.

The disciples of Christ call *themselves by his name*: they profess to receive him as their instructor, and to obey him as their Master.

He is our master and teacher; and not only ours, but the common master and lord of all who acknowledge his divine character and mission, and who ought therefore to cherish a mutual affection to each other, in consequence of their mutual relation to their common head.

As the best wish he can form for his Christian friends, the apostle prays that they may enjoy favour and peace from God, and from the Lord Jesus Christ; the continuance of the invaluable blessings of the gospel, by which they are brought into a state of reconciliation and peace with God.

Ch. I.
Ver. 3.

2. The apostle thanks God for the communication of the gospel to the Corinthian church, and for the liberal distribution of spiritual gifts; and expresses his hope that the believers at Corinth will persevere in their attachment to the gospel, ver. 4—9.

I give thanks to my God always on your account, for the free gift of God which has been granted you in Christ Jesus.

4.

I am truly and at all times thankful that you have been favoured with the knowledge of the gospel of Christ, the free and unmerited gift of God to mankind.

That in all things you have been enriched by him, in all doctrine¹ and in all knowledge.

5.

That you have been fully instructed in the doctrine of Christ, and have been enriched with that knowledge which is the most valuable treasure.

Even as the testimony of Christ was confirmed among you.

6.

The evidence of the truth of the Christian doctrine having been exhibited in a form so convincing and impressive, that you could not hesitate to acknowledge its divine authority.

So that, waiting for the manifestation² of our Lord Jesus Christ, you are deficient in no gift³.

7.

Expecting, as you are taught by the Christian doctrine, the glorious appearance of our great Master, Jesus Christ, to raise the dead and to judge the world, you have been furnished in the mean time with an abundant supply of spiritual gifts to establish your faith in those sublime and awful truths.

He⁴ will also confirm you to the end, so that you may be blameless in

8.

¹ *Doctrine.*] Wakefield; and Pearce, who says that *λογος* is never used for the gift of tongues.

² *The manifestation.*] Bishop Pearce applies this expression to the destruction of Jerusalem. *q. d.* after that awful catastrophe these miraculous powers will disappear, Christianity being then fully established in the world. It is not impossible that the apostle might expect these events to be coincident, or nearly so. See 2 Thess. ii. 1.

³ *Deficient in no gift.*] Dr. Priestley observes, that the apostle with much address praises the Corinthians as far as he justly could, having many disagreeable truths to tell them afterwards.

⁴ *He also.*] A writer in Bowyer, and many judicious critics think the antecedent here referred to is God, ver. 4. Some think the intervening verses should be in a parenthesis. Wakefield transposes the 8th and 9th verses.

Ch. I.
Ver. 9.

that day of our Lord Jesus Christ. God is faithful, by whom you were called into the communion of his son Jesus Christ our Lord.

And I doubt not that God, who has invited you to the privileges of the gospel, and has afforded you evidence so completely satisfactory of its truth and divine authority, will still continue those spiritual gifts which are most undeniable evidences of the Christian faith. And being thus convinced of the truth, you will exemplify the spirit of the gospel, and will persevere in the practice of those virtues which may best qualify you for appearing at the judgement seat of Christ. That God who invited you into the holy community of which Jesus is the head, will faithfully perform his part: be not you deficient in yours. He will supply you with all the necessary means of stability and perseverance. Let it be your concern, my brethren, to improve them well.

PART THE FIRST.

THE APOSTLE REMONSTRATES AGAINST CERTAIN GROSS AND SCANDALOUS IRREGULARITIES WHICH HAD BEEN REPORTED TO HIM AS PREVAILING IN AND DISGRACING THE CHURCH AT CORINTH. Ch. i. 10—vi.

SECTION I.

He testifies his great disapprobation of the party spirit which prevailed at Corinth; and reprobates the practice of setting up ministers as heads of parties, like leaders of the different sects of philosophy, to the dishonour of Christ, their only Master, and, under God, the sole head and lawgiver of the church, ch. i. 10—iv.

I.

The apostle having heard of the dissensions and schisms which prevailed at Corinth, reminds the Corinthians that the disciples of Christ acknowledge but one Master, who claims and is entitled to their entire allegiance, ver. 10—17.

1. He expresses his great concern at the account which he had received, of the divided state of the Corinthian church, ver. 10—12.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all agree, and that there be no schisms among you; but that you be knit together in the same mind, and in the same sentiment. Ch. I.
Ver. 10.

I beseech you, brethren. The apostle by this kind language expresses his affectionate regard for the Christians at Corinth, and his earnest desire to succeed in the object of his request.

By the name¹ of our Lord Jesus Christ. This is the only instance in which the apostle uses this form of address. The Lord Jesus Christ is the common Master of all professing Christians: of him the whole family of heaven and earth are named. Jew and Gentile are now no longer separated by invidious distinctions, but are united to each other by their common union with him. They all bear the common appellation of Christians, which they take from him; and by the dear and venerable name of Christ their Master, the apostle requests that they would discard all bitter animosity, and live together in peace.

That there be no schisms among you: that you be not divided into sects and parties, like the Grecian philosophers; as though the Christian community was distributed under different heads, and acknowledged different founders, but that ye may be knit together in the same mind and in the same sentiment. Not that they should entirely agree in opinion and in their judgment upon all subjects, for this would be impossible; but that all professing subjection to Christ, as their common Master, should think well of each other, notwithstanding any minute differences of opinion: that they should live together in unity, and not disturb the peace of the society by divisions into factions, and ranging themselves under different leaders.

For it has been certified to me concerning you, my brethren², by some of the family of Chloe, that there are contentions among you. I mean this, that each of you saith, I am of Paul, or I of Apollos, or I of Cephas, or I of Christ. 11.
12.

The apostle renews the expression of his tenderness, when he is entering

¹ *By the name, &c.]* “If any one,” says Mr. Locke upon this passage, “has thought Paul a loose writer, it is only because he was a loose reader. He that takes notice of St. Paul’s design will find that there is not a word scarce, or expression, that he makes use of, but with relation and tendency to his present main purpose: as here intending to abolish the names of leaders they distinguished themselves by, he beseeches them ‘by the name of Christ,’ a form that I do not remember he elsewhere uses.”

² *My brethren.]* Mr. Locke observes “that ‘brethren,’ a name of union and friendship, is used here twice together by St. Paul in the entrance of his persuasion to them to put an end to their divisions.”

Ch. I.
Ver. 12.

upon the disagreeable subject of their animosities, in order to conciliate their regard and secure their attention.

It has been conjectured¹ that Fortunatus and Achaicus, the bearers of the letter from Corinth, were the sons of that pious matron here mentioned, who communicated to the apostle a faithful statement of the divisions of the church at Corinth.

One said I am of Paul; another, I of Apollos; another, I of Cephas. They considered Christianity as a system of philosophy, the teachers of which were the heads of different sects, under which they were at liberty to range themselves. It will afterwards appear, from the apostle's own declaration², that Apollos and Peter were not the persons really set up in opposition to himself, but the false apostle; probably, an eloquent Sadducean philosophic Jew, whom the apostle does not choose to name, and therefore borrows the names of his friends and fellow-labourers to illustrate his meaning and to strengthen his argument.

It seems reasonable to believe that the clause, "and I of Christ," is not genuine³; for probably all the Corinthians would call themselves disciples of Christ, though of different schools; and in a subsequent passage (ch. iii. 22), where the same heads of parties are repeated, the name of Christ is omitted.

2. These divisions were unauthorized by Christ, none of the preachers of the gospel were entitled to set themselves up as the heads of parties, and the apostle himself had never pretended to it, ver. 13—17.

13. *Is Christ divided? Was Paul crucified for you? or were you baptized into the name of Paul?*⁴

¹ *It has been conjectured.*] By Grotius, and others.

² *The apostle's own declaration.*] 1 Cor. iv. 6. See Locke.

³ *Not genuine.*] See Pearce; who also argues from the question in the following verse, "Is Christ divided?" which would be improper if he was only regarded as the head of one faction. The Letter of Clemens makes no mention of Christ as one of the heads of a party in the Corinthian church. A writer in Bowyer suspects that the name should be Crispus. See Bowyer's *Crit. Conj. on N. T.* Neither of these conjectures is supported by authority; though that of Bishop Pearce appears highly probable.

⁴ *Name of Paul.*] "It is something remarkable," says Dr. Priestley in his note upon this text, "and greatly in favour of the evidences of Christianity, that none of the disciples of Christ endeavoured to supplant him. They all acted in subordination to a crucified master, how much soever they were opposed to each other; and there was no want of emulation among them. In this they were all united, acknowledging one master, even Christ. This was not the case with respect to Mahometanism: several persons set up on his plan, and in opposition to him. With respect to Christ, this was never attempted; nor could it possibly have succeeded, if the attempt had been made."

Mr. Locke observes, "that to be baptized into any one's name, is solemnly by that ceremony to enter himself a disciple of him into whose name he is baptized, with profession to receive his

Has Christ authorized this distinction of parties in the church? Has Paul or any other person suffered for you in the sense in which Christ suffered, whose death was the seal of his mission, put an end to the Jewish economy, and introduced a new dispensation of which he is the head, and from whom we all take our common and honourable name? Were you baptized into the name of Paul, or of any other person, so as to profess in this solemn and public manner, your faith in him, and your subjection to him as your master? Were you not all baptized into the name of Christ, professing your subjection to his authority, and acknowledging him only as your master and head?

Ch. I.
Ver. 13.

I thank God that I baptized none of you, but Crispus and Gaius, so that⁵ no one can say that ye were baptized⁶ into my name. I also baptized the household of Stephanas: as to the rest, I know not that I baptized any other, for Christ sent me not so much⁷ to baptize, as to preach the gospel.

14.
15.
16.

17.

As the apostle had so many enemies every where, who were disposed to calumniate his character, and to misrepresent his conduct; he is glad and thankful that he had given them so little occasion for doing it at Corinth, and that he had baptized so very few, that no person could with any plausibility pretend that he had baptized into his own name, and set himself up as the head of that party.

He had baptized only Crispus, the ruler of the synagogue, and Gaius a person of note, distinguished afterwards for his hospitality to Christian strangers, for which he is celebrated both by Paul and John. He recollects that he had also baptized Stephanas and his household, who were the first converts to the faith of Christ in the region of Achaia.

The apostle was sent both to preach and baptize, but his chief business was to preach the gospel, this being the most important concern: the rite

doctrine and rules, and submit to his authority: a very good argument here why they should be called by no one's name but Christ's."

⁵ So that,] *ινα*, expressing not the *design*, *q. d.* lest any one should say, but the *event*, viz. so that no one can say. "This sense of *ινα* is often mentioned by commentators on the gospels, where a prophecy is said to be fulfilled. See also John v. 20; 2 Cor. i. 17, vii. 9; Gal. v. 17; Rev. viii. 12." Bishop Pearce.

⁶ Ye were baptized.] *εβαπτισθητε* is the reading of the Alexandrine and Ephrem manuscripts. The received text is, "that I baptized into my own name." See Griesbach and Pearce.

⁷ Not so much to baptize as to preach.] "The writers of O. and N. T.," says Bishop Pearce, "almost every where, agreeably to their Hebrew idiom, express a preference given to one thing before another, by an affirmation of the thing preferred, and a negation of the contrary." The following texts he specifies as illustrations of his remark. Matt. vi. 19, 20, ix. 13, x. 20, xii. 7; Luke xxiii. 28; Mark ix. 37; John vi. 27, vii. 16, ix. 4, xii. 44; Acts v. 4; Rom. ix. 13; 1 Cor. vii. 4, ix. 8, x. 24, xv. 10; Eph. vi. 12; Col. iii. 2; Heb. xiii. 9; 1 Pet. iii. 3, 4; 1 John ii. 15.

Ch. I.
Ver. 17.

of initiation might be administered by persons of inferior rank in the church, who had more leisure than the apostles, and whose situation in life would effectually preclude them from all suspicion of endeavouring to establish themselves as the leaders of sects, and the founders of new systems, either of philosophy or Christianity.

II.

The apostle, in a long digression, describes the gospel as a system of sublime philosophy, which, though in the highest degree offensive both to Jew and Gentile, and taught by men who had no pretensions to birth, or learning, or eloquence, was nevertheless a science of the most sublime nature, and the highest importance, confirmed by divine interposition, and efficacious beyond all others for reforming the world, ch. i. 17—ch. ii. 16.

1. The doctrine of Christ, though treated as folly by the world, was nevertheless held in the highest estimation by those who understood it, and had been eminently successful in exposing the folly of the wisdom of the schools, ver. 17—21.

For Christ sent me to preach the gospel, not in wise discourses¹ lest the cross of Christ should be rendered useless.

The Christian doctrine was not taught by the apostle with the subtlety and refinement of a system of philosophy, nor was he authorized to teach it in this way. It consisted of a few plain facts, that Jesus, who had been crucified, was the Christ, that he had been raised from the dead, that he was now exalted to be a prince and a Saviour, and that all sincere believers in him should be ultimately saved by him. These important facts admitted of no sophistical embellishments, and every attempt to refine upon them would lessen their practical effect.

18. *For the doctrine of the cross is indeed folly to those who are perishing; but to us who are saved, it is the power of God.*

Unbelievers, Jews, and heathen, who reject the hope of a life to come, regard the doctrine of salvation by a crucified man, as consummate folly; but we, who by the sincere profession of Christianity are entitled to an in-

¹ *In wise discourses.*] εν σοφια λογος, in the common translation, "with the wisdom of words." Wolfius conjectures, that Paul uses εν σοφια λογος for εν σοφω λογω, or εν σοφοις λογοις: which Pearce does not disapprove, though he prefers his own conjecture εν λογω σοφιας, the doctrine of wisdom, a phrase which recurs ch. xii. 8; whereas σοφια λογος does not occur again. The apostle evidently means the style of the philosophers.

terest in its blessings, plainly see, that this humble doctrine is supported by the power of God, both in the splendid miracles by which it is confirmed, and in the glorious success with which it is accompanied.

Ch. I.
Ver. 18.

For it is written, I will destroy the wisdom of the wise, and I will abolish the sagacity of the sagacious.

19.

These words, taken from Isa. xxix. 14, are a denunciation of punishment upon the Jews for their wickedness; but the apostle cites them by way of accommodation, to express the success of the Christian doctrine in overturning all the proud systems of the Jewish and Grecian philosophy.

Where is the wise man? where is the scribe? where is the disputer of this world? Has not God infatuated the wisdom of this world?

20.

What is become of the heathen philosopher? where is the Jewish scribe? where the acute and eloquent disputant? what can all their learning and ingenuity avail to obstruct the progress of the gospel? what effect have they in instructing and reforming the world? How much superior in energy and success is that gospel, which they affect to despise! and how mean and contemptible are those vaunted systems, in comparison with the doctrine of the man who was crucified! The vain professors and teachers of these systems call them wisdom, and value themselves as the only wise men, the great philosophers of the age; but God has pronounced, and, by his efficacious blessing upon the doctrine they despise, has demonstrated, that their pretensions to wisdom are splendid folly.

For after that, through the wisdom of God, the world by this wisdom knew not God, it pleased God by the preaching of this foolishness³, to save those who believe.

21.

For wise and good reasons, which it may not be in our power to discover, God did not permit the world to make clear discoveries of his attributes and will, by the exercise of reason, and the acuteness of philosophy; but while he refused to employ these means, and permitted the philosophers to lead their disciples into the grossest delusions, he was pleased to render the preaching of that doctrine which the world called foolishness, efficacious to the salvation of those who received it, and who yielded a practical regard to it.

² *Has not God infatuated.*] An allusion to Isa. xxxiii. 18, vid. Doddridge. The apostle describes the triumph of the gospel over the systems of human philosophy, in allusion to the triumph of the Jews over the armies of the king of Assyria.

³ *The preaching of this foolishness.*] Gr. "by this foolishness of preaching," *μωρία κηρυγματος* for *μωρον κηρυγμα*, as in ver. 17. See Pearce. "It pleased God in his wisdom to save believers by this foolishness which we preach." Wakefield.

Ch. I.
Ver. 21.

2. The doctrine of Christ, however offensive to the prejudices both of Jew and Gentile, contains an admirable display both of the wisdom and power of God, ver. 22—24.

22. *And while¹ the Jews require signs, and the Greeks seek after wisdom,*
 23. *we indeed preach Christ crucified, to the Jews a stumbling block, and to the*
 24. *Gentiles foolishness; yet to those who are the called, both Jews and Greeks,*
we preach Christ the power of God, and the wisdom of God.

The Jews, not satisfied with the miracles wrought to prove Jesus to be the Messiah, continue to require signs from heaven. The Greeks, the philosophers, who treat all miracles with contempt, ask for refined speculations, for subtle arguments, and for glowing eloquence. While these are seeking after their respective objects, holding all other speculations and systems in contempt; we, the apostles of Christ, are at the same time propagating a doctrine the most offensive to the principles and prejudices of both; we are disgusting the unbelieving Jews, by teaching that their Messiah is a crucified man; and are exposing ourselves to the contempt of the philosophic Gentile, by insisting upon the doctrine of the resurrection, which they regard as impossible; and by appealing to the evidence of miracles, which they disdain as absurd. Nevertheless, that chosen band, however small and despised, of Jews and Greeks, who have been induced by the invitations of the gospel to accept of its offers, actually discover in that sublime doctrine all that scornful unbelievers are seeking after in vain; they see in Jesus Christ the power of God, confirming his doctrine by miracles, by the resurrection of Jesus, by the effusion of the spirit, that true sign from heaven, and by the success of the gospel; and they see the sublimest science, the truest philosophy, in a doctrine, the tendency and design of which is to make those who embrace it wise to salvation.

3. The apostle in a parenthesis suggests, that not only is that which unbelievers brand as folly, the highest wisdom, but that the teachers of this

¹ *And while.*] Επειδη και. Mr. Locke justly remarks, that these words are not “idle and insignificant.” He conceives the apostle’s reasoning in ver. 22—24, to be a repetition and application of the reasoning in ver. 21, *q. d.* “Since the Jews require, &c. and though our preaching, &c. be a scandal, &c. yet we have what they both seek; for both Jew and Gentile, when they are called, find the Messiah to be the power of God and the wisdom of God.”

The Jews require signs.] σημεια is the reading of the best copies, instead of σημειον, a sign, which is the received text.—*To the Gentiles.* Ελθεσι is the preferable reading to Ελληνσι, Greeks. See Griesbach.

wisdom, though men of no consideration in the world, were nevertheless Ch. I.
eminently successful in the publication of their doctrine, ver. 25—31.

*For this foolishness of God is wiser than the wisdom of men, and this Ver. 25.
weakness of God is stronger than the strength of men².*

The gospel doctrine is contemptuously treated as foolishness by the wise men of the world: but if it be foolishness, it is the foolishness of God; and, whatever they may think of it, they may assure themselves that this foolishness is infinitely wiser than all their boasted wisdom, and that it is in truth the most efficacious means of accomplishing the most important purposes. The means of supporting, and diffusing it in the world, are ridiculed as utterly incompetent to the end proposed; they are represented as weakness endeavouring to propagate folly: but let these scorers know, that if it be weakness, it is the weakness of God, it is a weakness which far surpasses their strength, and will prove effectual to subvert all the absurd superstitions of the vulgar, and all the refined, but equally unfounded, theories of the wise.

*For ye see your calling³, brethren, that not many wise men after the flesh, 26.
not many powerful, not many nobles are employed.*

Observe who they are, that are chosen and commissioned for the gospel ministry, and you will soon be convinced, that little can be expected from their genius, talents, learning, or influence; for the teachers of Christianity are neither the wise, the powerful, nor the nobles of the earth.

*But God has chosen the foolish things of the world, that he may put to 27.
shame the wise; and God has chosen the weak things of the world, that he
may put to shame the mighty; and God has chosen the ignoble things of 28.
the world, and things of no account, even things that are not⁴, that he may
abolish things that are, that none may boast in the presence of God. 29.*

² Worsley's Translation.

³ *Your calling.*] την κλησιν υμων. The expression is ambiguous, and may either signify the persons who are called, that is, believers in general, which is the sense in which it is usually understood, and which, though true, is not to the apostle's purpose; or, it may express ministers of the gospel, those who are employed in calling others, and in inviting men to accept the terms, and the blessings of the gospel. This is undoubtedly the apostle's meaning. His design is to show, that the teachers of the gospel, however despicable in the estimation of the world, and however destitute of secular advantages, were through divine assistance far more successful than the proudest teachers of the proudest systems of heathen philosophy. "*Tota disputatio ostendit eum de apostolis et evangelii doctoribus loqui.*" Castalio. Dr. Macknight justly remarks, "though it were true, that not many wise men, &c. were called, it did not suit the apostle's argument to mention it here; whereas, if the discourse were understood of the preachers of the gospel, who were employed to convert the world, all is clear and pertinent." *Not many wise, &c.* "are either called by, or made use of to propagate the gospel." Whitby.

⁴ *Things that are not:*] i. e. Gentiles, vid. Locke, Taylor, Whitby. Perhaps, the apostle

Ch. I.
Ver. 29.

God has employed in the Christian ministry, men of no education, and who know nothing of the fashionable systems of philosophy, to put to shame those who value themselves upon their wisdom and learning, by making these ignorant men, whom they despise, the instruments of producing a change in the principles and morals of mankind, which no philosophy could effect. He has commissioned men, who have no civil or ecclesiastical influence, to produce an effect, to which all the powers of the earth were unequal. He has appointed men of the lowest rank of life, persons whom the great and wise think beneath their notice. Yea, he has even employed heathen, persons, who by the vainglorious Jews are regarded as the reptiles of a day, as mere nonentities, to humble the pride of the haughty, and the self-conceited Jew; and even to abolish the Jewish dispensation itself, and entirely to annihilate that proud distinction upon which these miserable bigots, who fancied that they engrossed to themselves the whole of the divine favour, found their lofty pretensions. And the design of governing wisdom in this extraordinary dispensation is, that every one may be humbled in the divine presence, and may see, acknowledge, and adore the wisdom and the goodness of God. That the people who are honoured as the instruments of divine providence, in instructing and reforming the world, may have no pretence to ascribe the mighty effect to their own power, and that they who are converted and saved by their instructions, whatever gratitude they may think due to their teachers, may look beyond the instrument to Him whose mercy formed the design of their salvation, and whose wisdom and goodness carried it into effect, by means in themselves so feeble and inadequate.

30. *But of him are ye both justified, and sanctified, and redeemed¹ in Christ*

31. *Jesus, who from God hath been made wisdom to us; so that, as it is written, Let him who boasteth, boast in the Lord.*

You, O Corinthians, are yourselves illustrations of the argument upon which I am now insisting. You were once idolatrous Gentiles, but by

only means to describe the sovereign contempt in which the first preachers of the gospel were held by the learned, and the wise men of the world, both Jews and Gentiles.

¹ *Justified, &c.*] In the Greek, "justification, and sanctification, and redemption." The construction is altered to make the apostle's meaning more intelligible. Mr. Wakefield's translation is, "But of him are ye both righteousness and holiness, and deliverance in Christ Jesus, who is become to us wisdom from God." Few of the critics, besides Mr. Wakefield, seem to have attended to the construction of the apostle's language. He does not say that Christ is made by God to us, wisdom, and righteousness, and sanctification, and redemption, a phraseology, from which some have deduced mysterious and inexplicable doctrines; but that ye, in Christ, that is believing in the Christian doctrine, (which doctrine is the true philosophy which we have been taught by God,) are thereby justified, sanctified, and redeemed. This is all from God, ἐξ αὐτοῦ, who sent and qualified the messengers of the joyful tidings.

these means and instruments, however feeble, which God himself has ordained and qualified for the work, you, by embracing the doctrine of Christ, which is our true and divine philosophy, are now *justified*; you are no longer sinners and enemies, but reconciled and pardoned. You are also *sanctified*; by your open profession of faith in Christ you are separated from the unbelieving world, and consecrated to God. You are also *redeemed*: you are rescued from the bondage of your heathen state, from your servitude to idolatry, superstition, and vice; and are brought into a state of liberty and peace. And this great change in your condition, character, and circumstances, is the work of God: you have nothing to boast of in yourselves, nor have you any reason to glory in the persons who were the instruments of your conversion and salvation, for they were nothing; and had no power to instruct or to help you, but so far as they were commissioned and assisted by God. To him, therefore, the glory belongs; and to him let the praise be given.

Ch. I.
Ver. 31.

4. The apostle reminds the Corinthians, that when he first preached the gospel amongst them, he cautiously avoided all artificial embellishments of style and manner, and that he taught a plain doctrine in plain language; and supported it, not by subtle reasoning, but solely by an appeal to miracles, ch. ii. 1—5.

And when I came unto you, brethren, declaring the mystery² of God, I came not in the pomp of language, nor of wisdom.

Ch. II.
Ver. 1.

When I first preached the gospel to you, I did not affect that parade of eloquence in which some of your philosophers and public teachers excell, nor that refined, abstruse, and subtle reasoning in which others pride themselves. I did not wish to be regarded as one who was introducing a new system of philosophy; much less as one who was ambitious of setting himself up as the head of a sect³ which was to take its name from him. The doctrine I preached was not my own invention or discovery; it was a doctrine revealed and attested by God; it was the mystery which had been concealed from for-

² *Mystery.*] This is the reading of the Alexandrine and Ephrem manuscripts, and is approved by Locke and Pearce. Locke observes, that the gospel dispensation, and particularly the call of the Gentiles, is usually called *mystery* by the apostle Paul. The received text reads "testimony."

³ *The head of a sect.*] *sectari jussi:*
Si potis est; tanquam Philosophorum disciplinæ ex ipsis
Vocabula, parasiti itidem ut Gnathonici vocentur.

TERENT. *Eunuch.* act. ii. scen. 2.

Ch. II. mer ages and generations, but was now made known by the preachers of the gospel.

Ver. 2. *For I resolved to take no notice¹ of any thing among you but Jesus Christ, even him that was crucified.*

I was determined to acknowledge no master and no superior but Jesus Christ; that very person who was crucified as a malefactor, and whose ignominious death is represented by the enemies of the Christian doctrine as the indelible stigma of his profession. I determined to conceal nothing, but to let my hearers know at once, that if they meant to become Christians indeed, and to any valuable purpose, they must instantly renounce their dearest principles, their most cherished prejudices; and must, without hesitation, avow themselves the disciples of the crucified Nazarene, and submit to all the scorn and disgrace that was attached to such a profession. The crucified Jesus was the Master whom alone I professed to serve; and his doctrine I determined to teach without any adventitious ornaments, and, indeed, under great personal disadvantage.

3. *And I was with you in weakness, and in fear, and in much trembling².*

I laboured under a bodily infirmity which prevented me from exerting myself with that spirit and vigour which, in other places and upon other occasions, I possessed; and my mind was oppressed with anxiety and fear, lest my labours should be unsuccessful, and lest a people so vain and so fondly attached to artificial eloquence and to curious speculation as the Corinthians, would not listen to a doctrine which presented itself in so humble and so obnoxious a form.

4. *And my doctrine and my preaching was not with the persuasion of wisdom³, but with the manifestation of a powerful spirit⁴; that your faith might not be founded in the wisdom of men, but in the power of God.*

Neither in my private discourses nor in public addresses did I attempt to

¹ *To take no notice.*] So Pearce; who refers to ch. xvi. 15, 18; Acts xxiii. 5; 1 Thess. v. 12.

² *In much trembling.*] It is uncertain whether from bodily disorder or mental anxiety, probably both. Vide 2 Cor. xii. "He refers," says Archbishop Newcome, "to his bodily infirmities, his less graceful speech, and manual labour, 2 Cor. x. 10; also to solicitous diligence in preaching, and fear of giving offence."

³ *Persuasion of wisdom.*] εν πειθοι σοφιας. This reading is introduced into Griesbach's inner margin as of good authority. The received text reads "in the persuasive words of man's wisdom;" the objections to which are stated by Pearce.

⁴ *Manifestation, &c.*] So Pearce. Gr. "with demonstration of the spirit and of power;" which is the rendering of Newcome. q. d. The doctrine which I preached was not confirmed by eloquence or reasoning, but by the public and incontrovertible operations and gifts of the holy spirit.

win you over to the profession of Christianity by the arts of eloquence or the refinements of reasoning, upon which the philosophers and those who would now withdraw your allegiance from the gospel, set so high a value; I contented myself with stating plain facts in plain and simple language, and with appealing to the miracles which I wrought among you, and to the miraculous powers which I communicated to you, in proof of the doctrine which I taught. And this course I pursued for the express purpose that your faith might not rest on human artifice or human reasoning, but upon the satisfactory and indubitable proofs of a divine interposition.

Ch. II.
Ver. 5.

This is one instance among many, in which the apostle appeals to his miraculous powers in attestation of the truth of his doctrine; an appeal which, in the circumstances in which it was made, would have argued insanity in the appellant, if the facts had not been incontrovertible. And the existence of these powers is the only satisfactory method of accounting for the rapid progress of a doctrine so unpopular, from a teacher so obnoxious, among a people so vain and supercilious as the Corinthians. And in the circumstances in which the apostle stood, he justly appeals to his miracles, not merely as facts calculated to excite attention, but as proper and sufficient proofs of the truth of his doctrine; for it is impossible that God should have interposed to suspend the laws of nature, in order to support a gross and mischievous imposition upon mankind.

5. Nevertheless, the doctrine which the apostle taught was the only true wisdom: unknown, indeed, to the heathen philosophy or to the Jewish hierarchy, but revealed by the spirit of God, and acknowledged by those who were truly wise, ver. 6—10.

Nevertheless, we speak wisdom among those that are perfect⁵; but not the wisdom of this age⁶, nor of the rulers of this age, who are vanishing⁷.

6.

⁵ *Those that are perfect.*] “Perfect here,” says Mr. Locke, “is the same with *spiritual*, ver. 15; one that is so perfectly well apprized of the divine nature and original of the Christian religion, that he sees and acknowledges it to be a pure revelation from God, and not in the least the product of human discovery, parts, or learning; and so deriving it wholly from what God has taught by his spirit in the sacred scriptures, allows not the least part of it to be ascribed to the skill or abilities of men. Thus *perfect* is opposed to *carnal*, ch. iii. 1, 3; *i. e.* such babes in Christianity, such weak and mistaken Christians, that they thought the gospel was to be managed like human arts and sciences among men of the world, and those were better instructed and more in the right who followed this master or teacher rather than another; whereas in the school of Christ, all is to be built upon the authority of God alone.”—“*Perfect*, perfectly instructed, or of full stature in Christ: *ἡγχιος* is opposed, ch. iii. 1, xiii. 11, xiv. 20; Heb. v. 13, 14.” Newcome.

⁶ *This age.*] “*Αἰών οὗτος* seems to me to signify commonly, if not constantly in the New Tes-

Ch. II.
Ver. 6.

Persons well instructed in the Christian religion plainly see that the doctrine we teach is the truest philosophy, the only doctrine that deserves the name of wisdom. It is not, indeed, that wisdom in which the philosophers of Greece, or the leaders and teachers of the Jews, make their boast. They treat it with scorn: yet it is a doctrine that will be eventually subversive of the pretended wisdom both of the Jew and Gentile; which is indeed even now giving way before it.

7. *But we speak the mysterious wisdom of God¹; that hidden wisdom which God pre-ordained before the ages, that we might be glorified².*

The doctrine we teach is a divine philosophy. It was long a mystery unknown to Jew or Gentile. It is a scheme of benevolence and wisdom, which the Father of the human race formed and determined in his eternal counsels before the legation of Moses, the call of Abraham, or even the creation of the world; and one branch of that wise and glorious plan was, that we, the apostles of Jesus, should have the honour of promulgating this divine doctrine to the world.

8. *A wisdom which none of the rulers of this age³ knew; for, if they had known it, they would not have crucified the Lord of glory⁴.*

None of the leaders and instructors of the Jewish nation, none of the scribes and pharisees, the priests and doctors of the law, the wise and subtle disputants of the schools, ever divined or anticipated this liberal and most benevolent plan of divine wisdom, that the heathen, whom they treated with

tament, that state which, during the Mosaical constitution, men, whether Jews or Gentiles, were in, as contra-distinguished to the evangelical state or constitution; which is commonly called *αιων μελλων*, or *ερχομενος*, 'the world (age) to come.' Locke.

⁷ *Are vanishing.*] *των καταργουμενων*. The Jewish rulers, and their very constitution itself, were upon the point of being abolished and swept away." Locke.

¹ *Mysterious wisdom of God.*] Gr. "wisdom of God in a mystery." The mystery is, the calling of the Gentiles into the church. See Newcome. This is the wisdom of God: that divine philosophy which excelled the wisdom of Greece and Rome. This mystery was "concealed in the mysterious and obscure prophecies of the Old Testament." Locke.—*Αιωνων*, ages. See Locke.

² *That we might be glorified.*] Gr. "to our glory."—"in order to glorify us." Pearce. See Isa. lx. 21, lxi. 3.—"to the glory of us who understand, receive, and preach it." Locke.

³ *Rulers of this age.*] "He that well considers ver. 28 of the foregoing chapter, and ver. 8 of this, may find reason to think that the apostle here principally designs, the rulers and great men of the Jewish nation." Locke; who remarks, that Paul is here covertly opposing a false apostle who was himself a Jew, 2 Cor. xi. 22, and who valued himself upon that account.

⁴ *Lord of glory.*] There is no reason to believe that the apostle refers here to any thing peculiar in the nature of Christ; but as he had just before spoken of the apostles and first teachers of the gospel as honoured by the commission which was given to them to publish the gospel, so he here speaks of Jesus Christ as the Lord of glory, or the glorious Lord who had been pre-eminently honoured by God as the messenger of the new dispensation, and who had been put to death by the Jewish rulers, through ignorance of his divine commission.

such contempt and scorn, should be received into the divine favour, and admitted into the family of God. Their prejudiced minds were unequal to the discovery of this glorious truth, though it was foretold by their own prophets. And so far were their understandings from being open to conviction, that they regarded with scorn, they insulted and crucified, that divine teacher whom God had honoured with supernatural distinction, had placed at the head of the new dispensation, and had commissioned as the first publisher of this glorious doctrine: a crime which they never would have perpetrated, if they had entertained right views of his character and of the object of his mission.

Ch. II.
Ver. 8.

But we speak⁵ as the scripture expresses it (Isa. lxiv. 4), the things which eye hath not seen and ear hath not heard, and which have not entered into the heart of man, namely, the things which God hath prepared for them that love him.

9.

The great object of our mission is to unfold and exhibit the blessings which God has in store for them who receive the gospel, and who yield a practical regard to it; and which, in the emphatical language of the prophet Isaiah, lxiv. 4, exceed all that sense has ever experienced, or that imagination can conceive.

But God has revealed them to us⁶ by his spirit.

10.

What human reason could never have discovered, nor sense enjoyed, nor imagination conceived, this God has been pleased to reveal to us his apostles, to me, who first preached the gospel at Corinth, by his holy spirit. And it is under that authority, of which I gave ample proof while I resided among you, and which none of the opposers of this doctrine can exhibit, that I expect and require a submissive attention and a steadfast adherence to the doctrine which I teach.

6. God himself, who alone knows all his own thoughts and purposes of mercy to mankind, has vouchsafed to reveal them to the apostles and teachers of the gospel.

For the spirit searches all things, even the deep things of God. For who

—10.

⁵ *We speak.*] It is necessary to supply these or some such words, in order to complete the sentence. See Pearce.—*As the scripture expresses it:* Gr. “as it is written.” The quotation is from Isa. lxiv. 4. The words in the original are part of the prayer of the Hebrew nation, in a season of great distress: they are evidently quoted by the apostle only in the way of accommodation.

⁶ *To us.*] The apostle “speaks in the plural number, to avoid ostentation.” Newcome.

Ch. II.
Ver. 11.

*knoweth the thoughts*¹ *of a man except the spirit of a man, which is within him? so likewise, no one knoweth the thoughts of God but the spirit of God.*

The spirit of a man is a man himself, who alone is conscious of what passes within him. It is plain, therefore, that by the spirit of God the apostle means God himself; who alone knows the depth of his own counsels, all his own thoughts and purposes of wisdom and mercy to mankind, and reveals them to whomsoever he thinks fit. There is no reason, therefore, to suppose that the spirit of God is an intelligent agent, distinct from the Father, whether equal or subordinate, who is acquainted with the Father's counsels: and the use of personal terms will by no means prove it, for nothing is more common in all ages and countries than to apply personal epithets to inanimate or imaginary beings. *q. d.* The spirit which has revealed this doctrine to us is the spirit of God himself; who must be as intimately acquainted with all the gracious and unfathomable purposes of his own wisdom and mercy, as the mind of man is acquainted with its own thoughts.

12. *Now we have received, not the spirit of the world*², *but that spirit which is from God; that we may understand the things which God has graciously vouchsafed to us*³.

The spirit of the world here signifies, the spirit of Judaism. It is a spirit which misinterprets the prophecies; as though it was their great scope and object to foretell the grandeur of the Jewish nation, and the destruction of their temporal enemies. This was the sense in which the scribes and pharisees, and the teachers of the law, interpreted the Old Testament scriptures; and the Jewish dispensation itself is, in the writings of the apostle, distinguished by the appellation here used, Gal. vi. 14: "By which the world is crucified to me, and I unto the world." But the apostle, after he had been converted to the Christian doctrine, had renounced this worldly spirit; and in lieu of it he had received the spirit of God, divine illuminations with regard to the gospel dispensation, by which he perfectly understood the value and the large extent of that great blessing, which God had so freely given to mankind by Jesus Christ, and which his narrow-minded countrymen were

¹ *The thoughts.*] So Wakefield. The common version renders the text, "the things of God."

² *Spirit of the world.*] "As he puts the princes of the world, ver. 6, 8, for the rulers of the Jews, so he here puts the "spirit of the world" for the notions of the Jews; that worldly spirit with which they interpreted the Old Testament, and the prophecies of the Messiah and his kingdom." Locke.

³ *Graciously vouchsafed.*] *χαρισθευτα*. So Pearce. In the common version, "freely given to us."

not able to comprehend. *q. d.* The spirit by which we have been instructed is very different from that of the Jewish teachers, who interpret the prophecies in a secular sense: whereas we have learned their true and spiritual meaning, and have been taught to form a much more correct idea of the nature and value of the promised blessings.

Ch. II.
Ver. 12.

7. This doctrine so revealed, the apostles explained in a suitable manner to those who were disposed to receive instruction, ver. 13.

Which things we also speak, not in discourses dictated by human wisdom, but dictated by the spirit⁴, explaining spiritual things to spiritual persons⁵.

13.

This divine doctrine, communicated by inspiration, we do not adorn with the arts of eloquence or the speculations of philosophy, but we teach them in plain intelligible language, in the way in which we are divinely instructed to communicate the joyful tidings; and we explain these sublime and spiritual truths to those who, having renounced the narrow prejudices of Judaism, and the pernicious superstitions of heathenism, are disposed and qualified to receive the pure and simple religion of Jesus.

8. The speculative reasoner cannot comprehend the nature and ground of the believer's faith; which rests wholly upon the instructions of those who are immediately commissioned by Christ, ver. 14—16.

And the animal man⁶ receiveth not the things of the spirit of God, for

14.

⁴ *Dictated by the spirit.*] The received text reads, "the holy spirit;" but Griesbach drops the word *ἅγιος*, upon the authority of the best copies. A few copies read *διδάχνη*, "the teaching of the spirit;" which Pearce prefers, as he does not think that the apostle could mean to say that his words were inspired: he thinks this reading confirmed by ver. 4.

⁵ *Explaining.*] *συγκρίνοντες*. Bishop Pearce cites several passages in which *συγκρίνω* signifies, to explain. Gen. xi. 8, 16, 22, xli. 12, 13, 15. He also thinks that the connexion requires that *πνευματικοίς* should be understood of men, and not things. In the next verses the apostle assigns a reason why he explains spiritual things to spiritual men, viz. because the animal man (*ψυχικός*) cannot comprehend them.—"explaining spiritual things in spiritual words." Wakefield. The common translation is, "comparing spiritual things with spiritual:" "that is," says Archbishop Newcome, "comparing one revelation with another. 2 Cor. x. 12. Using our reason, as Peter did, Acts x. 28; and Paul himself, Acts xvi. 9, 10." This is a very good sense, but Bishop Pearce's seems preferable.

⁶ *The animal man.*] *ψυχικός*, as contra-distinguished to *πνευματικός*, the spiritual man, ver. 14, 15. "The one signifies a man that has no higher principles to build on than those of natural reason; the other, a man who founds his faith and religion on divine revelation." Locke. Archbishop Newcome renders the word "the sensual man;" and in his note explains it from Le Clerc, "he that is wholly devoted and enslaved to earthly things, and entirely taken up with the things of this life." But Mr. Locke's interpretation seems to suit the connexion best. The word *spiritual* being used to express one who rests his faith upon miracles: *animal*, which is opposed to it, naturally signifies one who is opposed to miracles, and will only yield his assent to rational arguments.

Ch. II.
Ver. 14.

they are foolishness to him; and he cannot understand them, because they are spiritually discerned.

The man who has no other assistance than the light of nature, and who is guided by his own understanding only, cannot attain to, nor comprehend, those truths which are revealed to such as accept the Christian revelation. To such persons, blinded by narrow and inveterate prejudice, or conceited of their eloquence and their sublime speculations, the doctrine of the gospel appears mere folly and absurdity. In their judgement, nothing can be more ridiculous than to hope for salvation from a condemned and crucified malefactor, or to desire and expect the resurrection of that corruptible mass which perishes in the grave. Nor is it possible that men whose minds are so strongly warped, should be convinced of the truth and excellence of the Christian doctrine, which can only be apprehended by those whose minds are in a right state to receive them; that is, who are convinced of their own ignorance and inability, and desirous of receiving heavenly instruction.

15. *Whereas the spiritual man discerneth¹ all things, while he himself is discerned by no one.*

A man of a humble and teachable disposition, who is willing to lay aside his prejudices, whether Jewish or heathen, and to receive the gospel upon its proper evidence, will understand the doctrine of Christ, will see its reasonableness and truth, and its admirable congruity to the moral state and circumstances of the world, and will admire and adore the wisdom and goodness of God in the manifestation of this glorious doctrine. While others, who remain involved in their ignorance, their prejudices, their bigotry, and their vices, are astonished at the language and conduct of the true believer, and are perfectly at a loss to comprehend the evidence by which he is convinced of the doctrine which he embraces, and the principles by which he is governed. "He remains like a man endued with sight amongst those born blind, who are incapable of apprehending what is clear to him; and, amidst their own darkness,

¹ *Discerneth.*] *ανακρινει*. "the spiritual man discerneth every one." Wakefield.—"*Ανακρινω*, in its primary signification, is to examine as a judge in a court of justice: hence it comes to signify the next step a judge takes, viz. to form a judgement. This sense will suit all the places where the word is used, in this and the next verse." Bishop Pearce.—"He that lays his foundation in divine revelation can judge what is, and what is not, the doctrine of the gospel; who is, and who is not, a good preacher of the word of God: but others, who go not beyond the discoveries made by the natural faculties, cannot judge of such an one whether he preaches right or not." Locke.

Bishop Pearce inserts this verse in a parenthesis, and connects the 13th with the 15th; viz. "The animal man cannot know that (not because) they are to be spiritually judged of—for who knoweth the mind of the Lord," &c.

cannot participate of, nor understand, those beautiful ideas and pleasing sensations which light pours in upon him²."

Ch. II.
Ver. 15.

For who knoweth the mind of the Lord, that he should instruct him³? but we have the mind of Christ.

16.

Who that is not instructed by revelation can understand the mind and will of God, so as to be properly qualified to teach it to others, and to communicate instruction to the spiritual man? that is, to those whose minds are open to receive the truth. None of those who set themselves up in opposition to us, the apostles of Christ, none of those who value themselves upon their skill in Jewish or heathen philosophy, are on that account qualified to instruct men in the truths of the gospel; but we, who are authorized apostles, and who have learned the Christian doctrine by the instruction of the spirit of God, and by supernatural illumination, are assured that we are in possession of the genuine truths of the Christian religion, and that we are duly authorized and qualified to communicate these important truths to all who are prepared to receive them. And being in possession of the true doctrine of Christ, and having given the most satisfactory proofs that we are so, we have a right to challenge the attentive and persevering regard of our hearers.

III.

The apostle, returning from his digression concerning the philosophy of the Christian religion, resumes his animadversions upon the party spirit which prevailed at Corinth, and assures the Corinthians, that the true and authorized teachers of the gospel disclaimed all pretensions to establish themselves as the heads of rival parties, and aspired to no other distinction than that of being fellow servants of the same master, and fellow labourers in the same cause, ch. iii. 1—iv. 5.

Ch. III.

1. The apostle animadverts upon the party zeal which prevailed at Corinth, as a proof of the imperfection of their character, and of the prevalence of a heathenish and worldly spirit, ch. iii. 1—4.

And I, my brethren, could not speak to you as to spiritual persons⁴, but as to carnal ones.

Ver. 1.

² See Doddridge *in loc.*

³ *Instruct him:*] *i. e.* the spiritual man. Locke, Newcome.—“Who knoweth the mind of the Lord, that he should teach it? *αὐτοῦ, i. e. ὡς.*” Pearce. The words are a quotation from Isa. xl. 13.

⁴ *Spiritual persons,*] willing to take principles on the credit of revelation. *Carnal,* who ac-

Ch. III.
Ver. 1.

When I was with you, I saw so much of an unbecoming spirit, that I could hardly regard you as genuine converts to Christianity, being so deeply involved in Jewish or heathen prejudices, which you were so little disposed to resign to the authority of divine revelation.

2. *I fed you with milk as babes¹ in Christ, not with meat, for you were not then able to receive it, neither are ye even yet able².*

Seeing you were so much disposed to cavil and dispute, I taught you only the plainest and simplest principles of the Christian doctrine, reserving the rest till, by the practical influence of the first, you were brought to a better temper. I treated you as babes with the simplest food; hoping that you would digest it easily; and that you would grow and thrive under this gentle treatment, and fostering care. But I am disappointed: you are still children, unfit to be nourished with strong and generous food; unable to receive those doctrines which would subdue your prejudices, and elevate you to the full maturity and dignity of the Christian character.

3. *Because you are still carnal; for while there is among you emulation, and contentions, and divisions, are ye not carnal, and do ye not walk as unconverted men? for when one saith, I am of Paul; and another, I of Apollos; are ye not carnal³?*

I cannot even yet instruct you to valuable purpose, in the principles, and in the pure and humble spirit of the Christian religion; for you have still so much of the spirit of heathenism, that you are unwilling to listen to them. Is not my charge just? I appeal to your own understanding and consciences. When you dispute and quarrel amongst yourselves; when, instead of listen-

cept of no assistance but from their own reason. See Locke. The same opposition is here observed as between the animal man ψυχικός, and the spiritual man πνευματικός, in the preceding chapter. Carnal, or babes in Christ, *i. e.* "such as had not their understandings yet fully opened to the true grounds of the Christian religion, but retained a great many childish thoughts about it, as appeared by their divisions, one for the doctrine of his master Paul, another for his master Apollos, which, if they had been spiritual, they could not have done." Locke.

¹ *Babes.*] Mr. Wakefield, upon the authority of Clemens Alex., and some ancient versions, reads νηπίος for νηπιός, and joins it to the beginning of the second verse.

² *Neither are ye even yet able.*] Qu. What was that meat which the Corinthians could not digest? that doctrine which they could not receive? Not surely, that Gentiles were to be received into the church without submitting to the yoke of the law: for to this, the Corinthians in general could have no objection, nor did Paul ever conceal it. Was it the vanity and worthlessness of all their boasted systems of philosophy? Or was it the utter insignificance of all external rites and forms; and the perfect spirituality of the Christian religion, which imposes the strongest restraints upon all irregular affections, and requires purity of heart, and integrity of character as the only sacrifice which God will accept?

³ *Carnal,*] actuated by a spirit opposite to that of Christianity, a proud, contentious, con-

ing to the instructions and imbibing the spirit of your Christian teachers, you are setting them up as heads of opposite parties, and abusing each other as retainers of different sects; is this, think you, the spirit of Christianity? is not this the spirit of your unconverted state? is it not the same spirit which prevails amongst your heathen neighbours? who value themselves upon being the disciples, one of this eminent philosopher, and another of that, holding all other sects and teachers in aversion and contempt.

Ch. III.
Ver. 4.

2. The ministers of the gospel affect to be nothing more than servants of God, and fellow labourers in the same field of usefulness, ver. 5—9.

Who then is Paul, or, who is Apollos? they are ministers⁴, by whose means ye became believers. 5.

And what then are these men whose names you assume, and under whose banners you desire to rank yourselves? If they are faithful to their trust, they will most readily acknowledge that they are not masters, but servants employed by the same chief upon the same errand, namely, to invite you into the Christian community, and to instruct you in the Christian faith.

And accordingly, as the Lord hath given to each of us⁵, I have planted, Apollos watered, but God gave the increase. 6.

The teachers of Christianity have no reason to boast in their own attainments, nor have their disciples any reason to set them up as heads of parties. Whatever be their qualification or their furniture, it is all given by God. It is he who has instructed them in Christian truth, who has given them those powers of reasoning or of eloquence, which they possess, who

ceited spirit, arising from ignorance of the proper basis and spirit of Christianity.—κατα ανθρώπων, as men, i. e. as other men, as unbelievers, as unconverted heathen. So Sampson, when his hair was cut off, is said to be like a man, i. e. another man, Judges xvi. 7. And Christ submitting himself to death became in fashion as a man, i. e. as another man; he employed none of his miraculous powers to deliver himself, Phil. ii. 7, 8.

Mr. Locke, from comparing this verse with ch. iv. 6, conjectures that “the division in this church was only into two opposite parties, whereof, the one adhered to St. Paul, the other stood up for their head, a false apostle, who opposed St. Paul. It is true that St. Paul, in his epistles to the Corinthians, generally speaks of these, his opposers, in the plural number; but it is to be remembered, that he speaks so of himself too, which, as it was the less invidious way with regard to himself, so it was the softer way toward his opposers.”

⁴ *They are ministers.*] The received text reads ἀλλ’ ἡ, “but ministers,” which word is wanting in the best copies, and omitted by Griesbach.

⁵ *And accordingly as the Lord hath given to each of us.*] These words, which, in the common copies, are at the end of the fifth verse, are by Bowyer and Wakefield placed at the beginning of the sixth. q. d. We are both servants; and as our common master has appointed us, so we labour in our respective stations and offices in the vineyard; one plants, the other waters; but to no purpose without the divine blessing.

Ch. III.
Ver. 6.

has appointed them their respective stations in the church, and who crowns their labours with his blessing. To him all their success is owing, to him all praise is due. I first planted the church at Corinth, Apollos afterwards communicated further instruction, and confirmed and encouraged you in your Christian profession. Each of us derived his commission and talent from God, and he crowned our labours with success, for without his blessing, our exertions would have been in vain.

7. *So that neither is he who planteth any thing, nor he who watereth; but God who giveth the increase.*

No teacher of the gospel, whatever be his ability, his station, his labours, or his success, has any right to arrogate merit to himself, or to set up himself, or to be exalted by others, above the rest of his fellow labourers, equally diligent, equally faithful, and perhaps equally useful with himself in their respective spheres. The wisest, the most active, the most eloquent, the most learned, and the most useful, are nothing without the blessing of God; and the weakest and the most contemptible instruments, even they whom the world regards with indignation and scorn, are all-powerful in his hands. Whether we are employed in the conversion of unbelievers, or in the edification of Christians, all our ability for the sacred office is derived from God, and all the honour of success must be ascribed to him.

8. *Now he that planteth and he that watereth are one¹; and every one shall receive his own reward according to his own labours.*

The faithful preachers of the gospel are all united in one employment, in promoting one and the same grand design. They form one body under the direction of one head; but though united as a body, they are distinguished as individuals, and every one shall receive a reward not proportioned to that success which it was not in his power to command, and which God did not see fit to grant, but to that generous and fervent zeal, that unwearied diligence, and that persevering resolution, with which he employed himself in promoting the great cause of truth and virtue.

9. *For we are fellow-labourers in the service of God², ye are the field of God³.*

¹ *Are one.*] "one thing in design, interest, affection, *idem agunt negotium.*" Grotius. Newcome.

² *We are fellow-labourers.*] "This is a sublime idea," says Dr. Priestley, "and should inspire all who labour in the propagation of the gospel with zeal and courage. It is a work which God himself has undertaken, and we are acting under and together with him." This remark is made, admitting the common to be the true translation, *we are workers together with God.* And it is indeed a noble and an encouraging thought. But considering that the

The most eminent, the most faithful, the best qualified, and the most useful teachers among us are neither your masters, nor their own; we are fellow-servants, joint labourers in the field of God. You are that field which it is our duty to cultivate with our best attention, care and skill; and whether we are employed in breaking up the fallow ground, in sowing the precious seed of evangelical truth, in watching and cherishing the tender plant, or in clearing it from noxious weeds, we are in our respective departments all employed by the same master, and all co-operating in the same design. We desire not to be set at variance with, nor to be considered as acting in opposition to, each other. Least of all would we presume to pursue our own interested and ambitious views, to the neglect of our proper duty, to the defrauding of our common master, and to the injury of the crop, in that portion of the vineyard which is allotted to our management.

Ch. III.
Ver. 9.

3. The apostle, changing his metaphor, reminds the Corinthians that he had himself laid the foundation of the Christian temple, and warns them to build the superstructure with materials which will stand the test, ver. 9—15.

We are the building of God.

—9.

Having compared himself and his fellow-labourers to servants employed by the same master, and working together in the same field, and thence arguing the impropriety of giving one an undue preference over another; he now changes the metaphor, and suggests the same important conclusion, from comparing the ministers of the gospel to labourers employed by the same proprietor in the erection of a sacred edifice: and here he takes occasion to intimate, that under his character of an apostle, and as the first preacher of the gospel at Corinth, he had been employed in the most honourable department, that of laying the foundation; and also to hint, that the doctrines introduced by those, who set themselves up in opposition to him, were of no real value, and were foreign to the nature and design of true Christianity.

According to the favour of God⁴, given to me as a skilful architect, I

10.

design of the apostle is to show that all the ministers of the gospel are upon an equality, as being fellow-servants of the same master, I prefer the translation of Dr. Hammond and Bishop Pearce: "*we are fellow-labourers of God*;" i. e. we labour together in the work of God. See 2 Cor. i. 24. "*το συν non referri debet ad Deum, sed ad doctores.*" Rosenmuller.

³ *The field of God.*] γεωργιον. So Whitby, Bishop Pearce, and Rosenmuller. See Prov. xxiv. 30, xxxi. 16. LXX. "*γεωργιον est omne quod ab agricolis excolitur.*" Grotius.

⁴ *Favour of God.*] That is, the apostolic office with which I have been honoured by God. So Rom. i. 5, grace and the apostleship signify the favour of the apostolic office. Eph. iii. 8. To me who am less than the least, &c. is this favour given, i. e. the apostleship to the Gen-

Ch. III. *laid a foundation, and another buildeth upon it; but let every one take care*
 Ver. 11. *how he buildeth on it. For no man can lay another foundation, instead of*
*that which is laid, which is, Jesus the Christ*¹.

The favour given to the apostle was the apostolic office, and the miraculous gifts and powers, with which he was endued, and by which he was enabled to preach the gospel with success. Aided by these powers, he had first taught the Christian religion at Corinth. He had laid the foundation of the spiritual temple. And that foundation was, that Jesus was the Messiah. This is the fundamental doctrine of the Christian religion. Jesus is the anointed, the holy, the long predicted, and divinely authorized prophet of God, and whatever he teaches under this character must be received as of the highest authority. This was the doctrine which the apostle first inculcated; and if this was sincerely received, and practically felt, every thing else would naturally follow; the sublime doctrine, and the pure morality of the gospel would gradually take place of the errors and vices of a heathen state. They who succeeded the apostles as teachers of the church, built upon this foundation. They did not pretend to dispute the Messiahship of Jesus, knowing that by so doing they would forfeit the very name of Christians, and would gain no attention from any who professed the Christian faith. The apostle, as the principal architect, and perfectly skilled in his profession, had laid his foundation with care and judgement. He had, with great prudence, surmounted all the prejudices of the Corinthians against this doctrine, and had led them to acknowledge the crucified Jew as their teacher and their head; and to regard this fact as the indispensable principle and ground-work of Christianity; the profession of which, was the sure and only title to admission into the Christian community. The apostle cautions the labourers who come after him, to beware with what materials they build upon this foundation: that is, let them take heed what doctrines they teach

tiles. “*χαρις τῆ Θεοῦ, beneficium Dei, hoc loco, ut sæpius, munus apostoli videtur significare.*” Rosenmuller.

¹ *Jesus the Christ.*] “*ὁς ἐστίν, Ἰησοῦς ὁ Χριστός*, even this, that Jesus is the Christ.” L’Enfant. “I, like a skilful architect, have laid a sure foundation, which is, Jesus the Messiah, the sole and only foundation of Christianity; beside which, no man can lay another.” Locke. See also Wakefield, whose translation I have borrowed. Nothing can be more obvious, than that the apostle’s meaning is, that the only fundamental doctrine of the Christian religion, is, that Jesus is the Messiah foretold by the Jewish prophets; who is himself the chief of all the prophets of God: whoever believes this, is a member of the Christian community, whatever errors may be attached to his belief; whoever denies that Jesus is the Messiah, is an unbeliever; he is not a member of the Christian church. The apostle had laid down the same doctrine somewhat more at large, Rom. x. 6—10.

as articles of the Christian faith, and let nothing be attached to Christianity, Ch. III.
but what really belongs to it.

*Now if any one build upon this foundation, gold, silver, precious stones, Ver. 12.
or wood, grass, straw², every work will be made manifest : for that day 13.
will show it ; because, the day is to be revealed³ in fire, and the fire shall
try every man's work, of what kind it is.*

The doctrines of some teachers are pure and genuine ; they are derived from Jesus himself, or from those who were instructed and commissioned by him ; they are acknowledged truths of the Christian religion, and productive of the best practical effect ; they are a superstructure of costly and solid materials, erected upon a firm and immoveable foundation. But the doctrines of other teachers are false, futile, and useless ; they attach notions to Christianity, which have no real connexion with it, which are a disgrace and deformity to it, which appear as a superstructure of wood and stubble upon a foundation of adamant ; incongruous, unsightly, and contemptible.

And there is a day coming, when this superstructure shall be tried by a severe test. It is that day, in which the great master of the building is described as about to appear in flaming fire, when he shall take cognizance of the works of those who were employed by him, and distribute their wages. Then every one's work will be tried, and none shall be approved, that cannot stand this decisive test.

*If any man's superstructure abide, he will receive a reward. But if 14.
any man's work be burned, he will suffer loss ; yet, he will himself be 15.
saved, though as passing through fire.*

If the materials are sound and compact, and not injured by the fire, the faithful and the skilful workman shall receive just remuneration. He that has taught the genuine doctrine of Christianity, that doctrine which shall be

² Gold, silver, wood, &c.] " Good and bad doctrines are meant." Newcome. So Locke, Pearce, and most of the commentators. " *Sicuti fundamento jacto superstrui potest vel domus regia, vel casa rustica, ita etiam initiis doctrinæ Christianæ recte et vere a me traditis, addi potest copiosior Institutio, vera aut falsa, majoris vel minoris pretii et momenti.*" Rosenmuller.

³ The day is to be revealed.] Bishop Pearce contends that " ἡμερα and not εργον is the nominative case to αποκαλυπτεται. For it is a true inference, that the day will show what every man's work is, because it will appear with fire, and it is the nature of fire to try all things ; but it is no inference to say, that the day will try every man's work, because that work will be revealed in fire." " *Aurum ignibus invictum est ; argentum et marmora diu igni resistunt ; minus lignum ; minime stramen et culmus. Sic etiam quod religionem attinet, vera durant ; quæ autem in religione sunt minus certa et utilia, ea facile abjiciuntur quum varii casus incidunt.*" Rosenmuller. It is hardly necessary to observe, that as the building of which the apostle treats is allegorical, the flames by which the materials are to be tried, must be figurative, and not real.—" The day of judgement ; which day will be revealed with fire, 2 Pet. iii. 10 : or, as it were, with fire ; God trying every work and doctrine." Newcome.

Ch. III.
Ver. 15.

approved in the day of reckoning, shall receive an ample reward for his wise and faithful labours, in whatever way he may have been treated, or with whatever contempt his work may have been regarded by his fellow-labourers.

But if the materials will not stand the test, if they are unsound and perishable, they will be consumed; nor must the negligent or ignorant labourer, who so officiously busied himself in injuring and disgracing the building of his Lord, expect to receive the wages of the skilful workman. Yet, if his failure be owing to a defect in judgement, and not a malignity of intention, he shall not himself be condemned. He shall not be answerable for the mischief which his errors have occasioned; he shall escape from destruction, yea, even with impunity, but not without some appearance of hazard; just as a man, who, when his house is on fire, rushes through the flames to save his life.

The meaning is, that they who teach for Christianity, doctrines which are foreign to its nature, and disgraceful to its character, however highly they may think of themselves, however busily they may be employed, however warmly approved, yet will not, in the day of trial, meet with the approbation they expect, nor will they be entitled to the same reward as the more skilful, judicious, and successful labourer. Nevertheless, if these errors were owing to ignorance and invincible prejudice, and were propagated without any bad design, the teachers and abettors of them shall be forgiven; and though they may fail of the reward which they fondly expected, they shall not be condemned, like those who have wilfully disfigured and injured their master's work. Let no one, therefore, rashly assume the office of a Christian teacher, without due deliberation, and diligent preparation for the office; nor let any one deem it a matter of little consequence, whether the doctrine he teaches be true or erroneous. There is a day of trial at hand, and great will be the disappointment of many who now think most highly of their own performances, and who look for the most distinguished reward.

4. The community of believers is a temple consecrated to God, and inhabited by his spirit, which must upon no account be defiled and profaned, ver. 16, 17.

16. *Know ye not¹, that ye are the temple of God, and that the spirit of God dwelleth in you?*

Know ye not.] It is observable, that this question occurs no less than ten times in this

You that profess to know so much, and who value yourselves so highly upon your profound and curious speculations, are you ignorant of, or inattentive to, this important fact, that as a community of believers, you are a temple consecrated to God, and inhabited by his spirit? By the profession of the Christian faith, you devote yourselves to God; by the gift of his spirit he announces his acceptance of your services, his approbation of your doctrine, and his expectation that you will maintain unblemished purity of character.

Ch. III.
Ver. 16.

If any man corrupt² the temple of God, God will destroy him; for the temple of God is holy, which holy temple be ye³.

17.

If the unskilful labourer build with worthless materials upon the precious foundation, he shall lose all the reward of his work; but if any man intentionally and wickedly endeavours to demolish the foundation itself, and to overthrow this spiritual temple, either by introducing doctrines subversive of true religion, or by perverting Christian liberty to licentious practice, God

epistle; and as it is not usual in the rest of the apostle's writings, there must no doubt be some reason for the frequency of its repetition here. Now it is to be remembered, that this epistle is written in reply to a letter addressed by the Corinthians to the apostle; and as it is evident that they were a vain people, conceited of their superior wisdom, and valuing themselves upon the supposed superiority of the respective teachers under whose banners they were enlisted, it is not at all improbable, that they discovered something of this unbecoming vanity in the strain of their letter. Indeed we know that this was actually the case. For it appears from the very words of their letter which are cited by the apostle, ch. viii. 1, that at the same time when they were putting a question to him under the pretence of requesting his judgment, they introduce it with an observation, that it was hardly worth while to trouble him about it, as they had pretty well made up their mind upon the subject. "Now concerning things offered to idols." Thus the apostle introduces the second head of inquiry; and immediately proceeds to cite the words of their letter. "We know that we all have knowledge," an expression upon which the apostle immediately animadvert with considerable severity. See the comment and notes upon that chapter, also those of Bishop Pearce. Now as it is probable that this was not the only specimen of self-conceit in the letter of the Corinthians, and as it is of itself sufficiently indicative of their character, it seems not unlikely that the apostle by his frequent repetition of the question, "Know ye not," means tacitly to reprove their unseemly conceit of their superior knowledge, *q. d.* You that make such pretensions to superior knowledge, do not you know this? or can you be ignorant of that?

² *If any man corrupt, &c.*] Mr. Locke conjectures that St. Paul here alludes to the false apostle, who, it is probable, by the strength of his party supporting and retaining the fornicator mentioned ch. v., had defiled the church; which may be the reason why the apostle so often mentions fornication in this epistle, and that in some places with particular emphasis, ch. v. 9, vi. 13—20.—*If any man corrupt, God will destroy.* The word in the original is the same (*φθειρω*), but being used by the apostle in different senses, could not be rendered conveniently by the same word: Archbishop Newcome has attempted it, but I think without success: "If any man corrupt the temple of God, God will corrupt him."

³ *Be ye.*] This is the translation of Bishop Pearce, who observes that "the word *holy* is to be supplied here as well as *temple*; for the apostle had said before, ver. 16, ye are the temple of God; and if he had here only said, which temple ye are, he would have said the same thing over again. But in my translation he gives them advice; and his advice turns chiefly upon the holiness of the temple."

Ch. III.
Ver. 17.

will visit him with just and proportionable punishment. For the temple of God is a holy temple, and when it ceases to be such, it ceases to be his. Do you therefore, who by the profession of Christianity acknowledge yourselves to be devoted to him, by the purity of your doctrine and the sanctity of your lives, support the credit of that sacred and honourable relation.

5. The apostle repeats his warning to the Corinthians against corrupting the doctrine of Christ with the principles of the heathen philosophy, ver. 18—20.

18. *Let no man deceive himself: if any among you appear to be wise in this world¹, let him become a fool², that he may be truly wise.*

Let no man falsely imagine that mere philosophy is genuine Christianity; nor let him vainly flatter himself that he is an eminent Christian because he may be a subtle disputant. Whatever proficiency he may have made in the philosophy of the Jewish or of the heathen schools, let him know that he must renounce it all before he can be admitted into the school of Christ; and that in order to attain the character of true wisdom, he must submit to be instructed in the first principles of the Christian doctrine, by those men who are treated with scorn by the philosophers of the age.

19. *For the wisdom of this world is foolishness with God: for it is written,*
20. *“He entangles the wise in their own artifice.” And again, “The Lord knoweth the reasonings of the wise, that they are vain³.”*

The wisdom of the Grecian school, upon which the philosophers so much value themselves, is of little worth in the sight of God; because it conduces little either to improve the knowledge or to regulate the practice of its possessors, upon subjects of the greatest moral importance. It fills their minds with pride and vanity, and occupies their time with useless controversy. Agreeably to this is the declaration of Eliphaz, the friend of Job, that God permits those who esteem themselves wise above the rest of their fellow-creatures to perplex and lose themselves in subtle and fruitless discussions.

¹ *Wise in this world.*] “in the wisdom and learning of this world.” Newcome; who observes, that “the factious leaders thought themselves wise: and the question, *Know ye not?* ver. 16, may imply this.”

² *Become a fool.*] “Let him embrace the true wisdom of the gospel: which the world deems foolishness.” Newcome.

³ *It is written.*] Job v. 13: “He taketh the wise in their own craftiness.” Ps. xciv. 11: “The Lord knoweth the thoughts of man, that they are vanity.”—It is plain that these texts are cited merely in the way of accommodation. In the first, Eliphaz asserts the supreme wisdom of God, and his infinite superiority to man; in the second, the Psalmist asserts the controul of God’s providence over the mischievous devices of wicked oppressors.

And to the same purport is the observation of the Psalmist, in which he represents the wise providence of the Supreme Being as controuling and confounding the mischievous devices of oppressors; and, in general, as regarding with contempt the schemes and systems of human wisdom. Ch. III.
Ver. 20.

The propriety of these observations would be more apparent, if, as was probably the case, the apostle's opponent at Corinth were a man who valued himself upon, and was admired by his followers for, his eloquence and philosophical acuteness; who was endeavouring to corrupt the Christian doctrine by the introduction of philosophical principles; and who spoke of the apostle and other faithful and well informed teachers of Christianity with contempt, because of their ignorance of the philosophy of the schools.

6. All boasting in teachers must be excluded; since all are appointed by Christ to minister to their advantage, and Christ himself is the minister of God, ver. 21—23.

Therefore, let no one glory in men, for all things are yours. 21.

Let no one value himself upon being the disciple of this or that eminent teacher of the gospel, and exalt him in their esteem above the rest of his fellow-servants; for the best are nothing more than instruments in the hands of God, to promote your improvement in knowledge and virtue.

Whether Paul, or Apollos, or Cephas⁴; whether the world⁵, or life, or death, or things present or things future; all are yours. 22.

The most eminent ministers of the gospel, even the apostles themselves, yea, the very chief among them, are not your masters, but your servants: they claim no authority over your persons, nor dominion over your faith; they desire nothing but to promote your improvement in wisdom and goodness; and to that end they zealously, in their respective stations, devote their talents and their labours. And not only the teachers of Christianity, but

⁴ Paul, or Apollos, or Cephas.] Christ is here omitted in the enumeration of teachers: probably, therefore, Christ was not introduced by the apostle in the first chapter, as the leader of a party; ch. i. 12.

⁵ The world:] i. e. "every body besides, every person in the world: as we say, All the world knows it. It comprehends angels, as well as men." Bishop Pearce.—"all things which the world affords." Newcome.—"εἴτε κόσμος, reliqui etiam omnes homines, Deo ita dirigente, commodis vestris inservire debent; κόσμος, homines in mundo. Apostolus itaque a speciali ad generale progreditur, et felicitatem Christianorum prædicat." Rosenmuller. This seems to be the interpretation of all the commentators, and is perhaps the true one; but as the apostle in the context has been speaking so much of the world, in connexion with the philosophers and the wisdom of the schools, it does not seem improbable that he might allude to the teachers of philosophy in particular in this place.

Ch. III.
Ver. 22.

every thing else may, by a prudent use, with the blessing of God, be made subservient to your true interest. The world itself, and all things in it, and particularly the wisdom of the world, the doctrine of the philosophic schools, may teach you the value of Christianity, by discovering the weakness of human reason. Life is yours, if you improve it to useful purposes; and the religion of Jesus teaches you to regard even death itself as gain, both as it releases you from a state of labour and suffering, and as it ultimately introduces you into a new, a happy, and an immortal existence. Things that are present are yours: if used with moderation, they contribute to your good: and things to come, the reward of persevering virtue in a future life, will far transcend all your merits and all your expectations.

23.

But ye are Christ's.

The ministers of the gospel, and all things else, are subservient to your ultimate advantage. They are, in a certain sense, your servants, your property: but do not therefore imagine that you are yourselves under no controul. You are, by your profession, the servants and the property of Christ. He has redeemed you from the bondage of your heathen state; and though you are set at liberty from idolatrous rites, from legal ceremonies, and from human authority, you are still the servants of Christ. He is your sole master: his doctrine you must acknowledge, his laws you must obey, his yoke you must bear, and his wages you will receive.

And Christ is God's. As you are his subjects and servants, and acknowledge Jesus as your head, so does he, your Master, acknowledge subjection to God, and profess allegiance to the Great Supreme; from whom he derives existence, from whom he received his high commission, and all the gifts and powers by which it was confirmed; by whose almighty power he was raised from the dead, and invested with the authority which he now exercises over the church; whose servant and subject he avows himself to be, to whose glory all his labours are consecrated, and from whose hand he has received his glorious and transcendent reward.

Ch. IV.

7. The ministers of the gospel, far from being leaders of parties, are nothing more than servants and stewards of Christ, whose chief requisite is faithfulness, ch. iv. 1, 2.

Ver. 1.

Let a man so regard us, as servants of Christ¹, and stewards of the my-

¹ *Servants of Christ.*] "As to me, I pretend not to set up a school among you; and as a master, to have my scholars denominated from me." Locke.

steries of God. And as to the rest, it is required² of stewards, that a man should be faithful.

Ch. IV.
Ver. 2.

Upon the whole, the true light in which the ministers of the gospel ought to be regarded, is that of fellow servants of the same master, Jesus; all of us upon an equal footing, no one having any pre-eminence above another, all being engaged in the same cause, all employed as stewards of the mysteries of God, dispensing those sacred truths which were heretofore concealed from the mass of mankind; being utterly unknown to the Gentile world, and obscurely revealed even to the Jews themselves.

Being thus employed by the same Master, who has furnished us with our respective talents, and assigned to us our several offices, all that is required from us is, the faithful performance of the duties incumbent upon us, the consciousness of which will bear us up under all outward discouragements.

8. The apostle, conscious of integrity, makes light of the calumnies of his adversaries, and appeals to the judgement of God, ver. 3—5.

But to me it is of very small moment to be judged by you, or by any human inquiry³; nor, indeed, do I judge even myself: for though I am not conscious to myself of any fault⁴, yet I am not for that reason justified⁵; but he who judgeth me is the Lord.

3.

4.

Some of you affect to think very meanly of my abilities and of my services, and pass severe censures upon my character, preferring other teachers to me, who first planted the gospel among you, and confirmed it by miracles; but conscious as I am of faithfulness in the discharge of the duties of my office, I think little of such censures as these, nor do I set any high value upon the opinion that any man or class of men may entertain of me; for they

² *It is required.*] Bishop Pearce, upon the authority of some ancient copies and versions, reads *ὡςδε λοιπον* instead of *ὁ δε* "it is here required;" i. e. among men.

³ *Human inquiry.*] So Pearce and Newcome.—"man's judgement." Wakefield. *ανθρωπινης ημερας*. Jerom marks this phrase, among others, as a specimen of the apostle's Cilician idiom, day for judgement; as in Latin, *diem dicere*. See Grotius.—"*αν. ημ. ab humano judicio. Sermone Anglico vocatur a days-man, qui delectus est judex inter fratrem et fratrem, forte a dicendo diem, in quo judicium feret arbiter.*" Knatchbull. See ch. i. 8, iii. 13, v. 5.

⁴ *Any fault.*] "Elliptice, *pro ουδεν κακον μοι συννοια, nihil mali mihi conscius sum.*" Rosenmuller. See Pearce.

⁵ *Justified.*] "*Δεδικαιωμαι. Sed propterea non ab omni culpa sum liber.*" Rosenmuller.—Bishop Pearce observes, that the word *justified* does not come up to the full meaning of *δικαιωσθαι*, which signifies *to be without fault*. Job ix. 2; Ps. li. 4, cxlii. 2. He thus expounds the passage: "For though I am conscious of no sin within myself, yet have I not therefore been clear and free from sin. No: I may have sins unrepented of, which I have forgot; I may have faults which self-love hinders me from seeing; but he who discerns and judges with exactness of me is God, and God only."

Ch. IV.
Ver. 4.

are liable to prejudice and error: nor will my final state be affected by their opinion. Nor yet do I place entire confidence in the judgement I form of my own character; for though I am not conscious of any thing amiss in performing the duties of my office, I do not therefore consider myself as perfectly clear. Prejudice, partiality, self-ignorance, and self-love, may lead me to form too favourable an opinion of myself and of my labours. But there is One who judges of human character with infallible precision, and by his judgement we must all abide: it is GOD who searches the heart. To be finally approved by him is indeed a concern of the highest moment.

5. *Therefore, judge nothing before the time, till the Lord come; who will both bring to light that which is concealed in darkness, and will make manifest the designs of the heart: and then every man will receive due praise¹ from God.*

The conclusion from all that I have said upon the subject of that party spirit which prevails among you is this: Be not hasty in forming your judgements of characters, and do not exalt one minister of the gospel above another, nor give an undue preference to any, in cases in which you are liable to be deceived. The day is coming when every character shall appear in its true light. Wait patiently for the decision of that awful hour, when the great Master shall appear, to call his servants to account; when the most secret motives shall be brought to light, when the most hidden purposes of the heart shall be unveiled; and when every individual shall receive from God that praise, and that reward, to which he is justly entitled. Then will many, who now think highly of themselves, and are highly esteemed by others, be degraded to the lowest rank; while many, who are obscure and despised, little known, and little esteemed, will be crowned with distinguished honour.

IV.

The apostle explains his figurative language, challenges the regard of the believers at Corinth as their first and chief instructor in the Christian doctrine: he sets before them his own example, and assures them that he will

¹ *Every man will receive praise.*] *ἐπαινος γενήσεται ἕκαστῳ.* In the public Version, "then shall every man have praise of God." Bishop Pearce, regarding this translation as obviously incorrect, limits the term *ἕκαστῳ* to the apostle himself and Apollos, who will no doubt both receive praise at the great day. But the expression, though very general, necessarily limits itself, and must be understood by every candid reader in the sense to which Archbishop Newcome restricts it: "every man who deserves praise."

soon make them a visit, and will give them ample proof of his apostolical authority. Ch. iv. ver. 6 to the end. Ch. IV.

1. The apostle explains the allusion he had made to Apollos and himself, ver. 6, 7.

Now these things, brethren, I have transferred² to myself and to Apollos for your sakes; that ye may learn in us, not to esteem any one above what is here written³, that none of you may take pride⁴ in one teacher against another. Ver. 6.

To avoid giving offence, I have abstained from mentioning names; and have supposed Apollos, my eloquent and honoured friend, to be the person set up in opposition to me. That so I might speak with less reserve, and put the strongest possible case, and that you might see by this instance how unbecoming it would have been to have esteemed either of us beyond what I have now described: to have regarded either of us as heads of parties, as masters of the household, instead of stewards and fellow-servants of the same Lord: and to have valued yourselves as disciples, the one of Apollos, the other of Paul. But how much more unbecoming is such a spirit and conduct as this, when the real opponent and competitor is a person so much inferior in rank, in knowledge, in character, and in every qualification of an evangelist or an apostle!

For who has distinguished thee from others, and what hast thou which thou didst not receive? and if thou didst only receive⁵ it, why dost thou boast, as if thou hadst not received it? 7.

Let my opponent and rival possess all the talents and all the superiority over me which he and his party flatter themselves that he possesses; still, let me ask the question, why do you thus vainly exult and triumph? who gave you these honourable distinctions? whence did you acquire your boasted talents? from whom did you receive your knowledge, your eloquence, your opulence, and

² Transferred.] “Μετεσχηματίζω, proprie, transformo; per metaphoram accommodo, transfero; et de eo usurpatur qui de se dicit, quæ de aliis dicenda erant.” Schleusner.—“I have applied to myself and Apollos.” Wakefield: see his note.—“On this occasion I have named Apollos and myself, as the magnified and opposed heads of distinct factions among you: not that we are so, but out of respect to you, that I might offend nobody by naming them.” Locke.—“St. Paul does not name the leaders, from motives of prudence and mildness; and in like manner he does not reflect directly on their craft and secular views, ver. 5, ch. iii. 19.” Newcome.

³ Here written.] “which I have written in this epistle: ch. iii. 6, 21, iv. 1.” Newcome.

⁴ Take pride.] “that none may pride himself in any one teacher above another.” Wakefield: and this seems to be the true and obvious meaning of the apostle, though the construction of the original is a little perplexed.

⁵ If thou didst only.] εἰ δὲ καὶ ἐλάβες. “receive, whether natural faculties, or spiritual gifts.” Newcome.

Ch. IV.
Ver. 7.

dignity? And if, as you cannot but acknowledge, you receive all from God, to be improved in his service, why do you boast in them? as if they were your own acquisition, and as if you were accountable to no one for the use of them.

2. The apostle reproves the self-sufficiency and vainglory of the Corinthians; and obliquely, that of their false teachers, ver. 8.

8. *Are ye now full¹? are ye now rich? have ye reigned while we have been absent? And I wish, indeed, that you were kings, that we also might reign with you.*

Do you value yourselves upon your opulence, your security, your respectability in the eye of the world? While I have been absent from you, have you increased in prosperity? have you attained authority? It is well; and I heartily wish that you were kings, in the noblest sense of the word; that you were absolute in the government of your affections and passions, prosperous in the state of your minds, opulent in the possession of Christian virtue; and honourable in the sight of almighty God, of your Master Christ, and of all the virtuous and the wise. I then should reign with you: I should share in your triumph, and join in your congratulation.

The apostle, though he speaks in the plural number, probably alludes chiefly to his opponent, who seems to have been a man of opulence, power, and consideration, as well as a man of eloquence, and to have valued himself, and to have been esteemed by his party, on this account; while the apostle's poverty and humble condition were held in contempt.

3. He contrasts the fancied prosperity of the Corinthians, and particularly the assumed dignity of the false apostle, with the poverty and sufferings of the true and faithful apostles of Jesus; who approved the genuineness of their commission by the persecutions which they suffered, and by the Christian spirit which they exemplified, ver. 9—13.

9. *For I think² that God hath exhibited us, the apostles, last upon the*

¹ *Are ye now full?*] With Pearce and Wakefield I take these clauses interrogatively; and with Pearce, Macknight, and Rosenmuller, I think the false apostle to be the person principally alluded to, though not directly named. It is sufficiently evident that he was a man of opulence and consequence, and that he was disposed to govern with a pretty strong hand. The allusion is obscure, though it was no doubt very intelligible to those to whom the epistle was addressed. This obscurity is unavoidable in epistolary writing, but abundantly counterbalanced by its numerous advantages.

² *For I think.*] I have placed the whole of this eloquent paragraph together, that the effect

theatre³, as devoted to death; for we are made a spectacle to the world, both to angels and to men⁴. We are fools for Christ's sake, but ye are wise in Christ: we are weak, but ye are strong; ye are honoured, but we are despised. To this very hour, we suffer both hunger and thirst, and nakedness, and are beaten, and have no certain abode; and we labour, working with our own hands. Being reviled, we bless; being persecuted, we endure; being railed at⁵, we entreat. We are made, as it were, the expiatory victims⁶ of the world, the offscouring of all things until now.

Ch. IV.
Ver. 9.
10.

11.

12.

13.

As the apostle, in the 8th verse, though using the plural number, alluded solely or chiefly to an individual opponent; so here, though speaking in the plural number, he seems to refer to himself only, or at least principally. He uses the plural number from modesty, that he may not seem to overrate his own merit; and by this contrast of his own character with that of the false apostle, he furnishes the Corinthians with a clue to direct their judgement, in deciding between his pretensions and those of his unworthy competitor.

God hath exhibited us, the apostles, last upon the theatre, as devoted to death. We are brought out upon the stage, like those miserable wretches who,

9.

might not be lost by being divided into fragments. In the commentary I have taken up and explained the several clauses separately.

³ *Last upon the theatre.*] "Alluding," says Archbishop Newcome, "to those last exposed on the theatre to fight with wild beasts, or with each other, and who were devoted to certain destruction."—Locke supposes, that though the apostle uses the plural number, he alludes to himself only, or at least principally. So likewise Bishop Pearce.

⁴ *To angels and to men.*] "to heaven and earth." Newcome. It is hardly necessary to observe, that the apostle here is not laying down any doctrine concerning angels, as of divine authority; but that he is merely alluding to a popular notion of the Jews, of angels being a permanent order of celestial spirits, who were the medium of divine communications with mankind: which was a branch of oriental philosophy which the Jews had probably taken up during the captivity, and which was then become familiar.

⁵ *Railed at.*] Δυσφημιμενοι, instead of Βλασφημιμενοι. This Griesbach gives, as a probable reading; and it is supported by the Alexandrine manuscript.

⁶ *Expiatory victims—the offscouring:*] περικαθαρματα—περιψημα. "purgations of the world." Macknight.—"offscourings of the world; refuse of all things." Wakefield. "The apostle," says Bishop Pearce, "alludes to the custom among the heathen, of choosing out some unhappy men during a time of public calamity, to be the purgation and expiation for them. They were maintained a year at the public charge, and then led out, adorned with flowers; and all the curses of the country being charged upon their heads, they were whipped seven times, then burned alive, and afterwards their ashes were thrown into the sea, while the people said, 'Περιψημα ἡμῶν γενε.' " The bishop translates the words, "the expiations of the world, the atonement of all men." See also Suidas; who interprets περιψημα by απολυτρωσις, a ransom or redemption. So it is rendered in the Syriac, and by Diodati. See also Whitby, Doddridge, and Macknight.—"Περικαθαρμα proprie idem quod καθαρμα, purgamentum; sordes undique verrendo collectus, quæ solent e domo ejici. Metaphorice transferrebat ad hominem pro patriæ expiatione devotum, atque in lustrale sacrificium destinatum." Schleusner.—"Περιψημα, a περιψαω, omne quod est abrasum et detersum, piaculum, hostia piacularis, omne quo ad expiandum utimur." Schleusner.

Ch. IV.
Ver. 9.

in the Roman theatres, were set forth at the end of the exhibition to be devoured by wild beasts, without any means of defence or any chance of escape. And like them we are devoted to death; and though we may maintain for a short time the desperate struggle, we must eventually fall a prey to our cruel adversaries. And in this hopeless, but glorious combat, we are a spectacle to the universe. Rational beings, from the highest to the lowest orders; all men, good and bad, are spectators of our conflict and of our fortitude; all who are wise and virtuous join in our applause, and even the worst of our enemies and persecutors themselves may learn the truth and value of the principles for which we suffer: while the glorious consideration of the unspeakable advantage which may accrue to our fellow-creatures from the struggle we endure, and the sacrifices that we make, fires our zeal, confirms our resolution, and excites our joy, under the most distressing privations and the acutest sufferings.

10. *We are fools for Christ's sake.* To approve our fidelity to him and his cause, we are willing to be treated as fools by the wise men of the world, for our plain and simple doctrine and address. Such is not your case: *ye are wise in Christ.* You forsooth are Christian philosophers; you seek to blend the simple doctrine of Christianity with the sublime and mysterious tenets of the Pagan schools, and expect to be looked up to as men of science and education.

We are weak, helpless and unprotected, liable to injury and insult; *but ye are strong.* You are men of power and consequence, who can easily keep your enemies at a distance, or can repel their attacks.

Ye are honoured for your eloquence, your opulence, and rank in society; *but we are despised* for our poverty, for our obscurity, for our mean appearance, for our supposed ignorance and barbarism.

11. *To this very hour do we suffer both hunger and thirst, and nakedness.* We are almost destitute of the necessities, while you abound in all the comforts and elegancies of life. *We are buffeted:* barbarously beaten, sometimes by the mob, sometimes by order of the magistrates, without being allowed a hearing in our defence.

And we have no certain abode. While you live in a large and opulent city, and some of you in stately and magnificent houses, we, the true apostles of Christ, like our Master, have not where to lay our heads; and wander from place to place like fugitives and vagabonds upon the earth.

12. *And we labour, working with our own hands*¹. While the day is employed

¹ *Working with our own hands.*] "This," says Archbishop Newcome, "shows that Paul speaks of himself," ver. 10, 11. See 1 Thess. ii. 9; 2 Thess. iii. 8.

in teaching the important truths of the gospel, the evening is spent in manual labour to gain a scanty subsistence, that we may not be burdensome to the church, and that none may pretend that we preach the gospel from interested motives.

Ch. IV.
Ver. 12.

Being reviled, we bless. When our adversaries load us with unmerited reproaches, we return their curses with blessings, imploring the blessing of God upon them, and endeavouring to communicate the most important blessings to them.

Being persecuted, we endure. If we suffer bonds, imprisonment, or corporeal severities, we bear them with patience; and rejoice that we are accounted worthy to suffer in so honourable a cause. We meditate no revenge.

*When railed at, we entreat*². We render not railing for railing, but we meekly entreat our enemies and calumniators to forbear their reproaches, and to listen to the important truths which we have to impart, and in which they are so deeply interested.

13.

*We are made, as it were, the expiatory victims of the world*³; *the off-scouring of all things until now.* We are in the situation of those miserable wretches, who in times of public calamity are devoted to the infernal Gods; and who, after having been led about the city, loaded with execrations and exposed to severe tortures, are at last put to a tormenting death, as an expiation of the crimes of the community. So we, the true apostles of Christ, are objects of universal hatred and contempt, loaded with ignominy and scorn; and, after enduring the most grievous hardships and cruel sufferings, are dragged to a violent and unpitied death.

If, then, my opponent and competitor is really what he professes himself to be, an apostle of Christ, and superior to myself in all the necessary qualifications of this honourable office, let him make good his claim, by exhibiting a better spirit under similar sufferings. Thus let him approve his fidelity

² *We entreat.*] Or, *we exhort* "to consideration and benevolence; not speaking evil in return." Newcome.

³ *Expiatory victims of the world, &c.*] "As the vilest of the world: the original denotes such wretches as were sacrificed to remove a calamity. As the off-scouring of all things. What was rubbed off, or wiped away and trodden under foot; and metaphorically a vile and abject person, fit to become a καθαρισμα. See Bos." Newcome. "These words," says Dr. Whitby, "probably relate to the sacrifices which the heathen used for the lustration of a city. 'The Athenians,' says Phavorinus, 'nourished some very base and refuse people, and when any calamity or plague befell them, they sacrificed them for the purgation of the city; and these they called καθαριματα.' Hence Origen says, (Comm. in Joh. p. 363,) that our Lord, giving up himself for the propitiation of our sins, was made, much more than his apostles, περικαθαρισμα τε κοσμου, παντων περιψημα."

Ch. IV.
Ver. 13.

to Christ, and his title to pre-eminence; and let him not imagine that superior wealth, superior eloquence, superior science, or superior rank in life, will entitle him to this honourable distinction; while he shrinks from those services, and those sufferings, by which alone in the present state of things the Christian cause can be effectually promoted, and to which the faithful and approved teachers of Christianity will ever be the most exposed.

4. The apostle assures them that his admonitions are dictated, not by angry feelings, but paternal affection, ver. 14, 15.

14. *I do not write these things to shame you; but, as my beloved children, to admonish¹ you.*

In giving this detail of the humiliating situation in which the apostles are placed, and of the sufferings to which I in particular am exposed, I do not mean to insinuate any reproach against you, as not being sincere in your profession, because you are not in the same persecuted state; or as not sympathizing with me in my sufferings, or as being backward to assist me under my difficulties: but as my beloved children I earnestly and affectionately admonish you, to be upon your guard against those who, keeping aloof from danger and persecution, would alienate your minds from those teachers who, by their zeal and fortitude and patient suffering, approve themselves the genuine and faithful apostles of Jesus.

15. *For though ye may have ten thousand instructors² in Christ, yet ye have not many fathers; for I am your father in Christ Jesus, through the gospel.*

I speak with freedom and affection, and I also speak with authority, as a father to his children: for such I am to you. There have been many who, coming after me, have professed to guide and teach you, to enlarge your

¹ *To admonish:*] *ναθετῶν*. This is the reading of the Alexandrine and Ephrem manuscripts. It is noted as of good authority by Griesbach: it is approved by Grotius, and adopted by Pearce.

² *Ten thousand instructors.*] “*Παιδαγωγούς*, guides.” Newcome; who observes, that “the original word properly denotes an attendant on youth.”—“*Pædagogus dicitur is qui puero aut adolescenti adest, ad mores ejus formandos, et hoc loco opponitur patri cui puer post Deum debet vitam. Pædagogi titulo simul inest notio severitatis, in oppositione ad lenitatem qua patres in liberos uti solent.*” Rosenmuller.—*I am your father.* Gr. “I begat you.”

Ten thousand, *μυριάς*, an indefinitely large number: *q. d.* ever so many. See Acts xxi. 20, “How many myriads of Jews believe!” The expression of the apostle James is not to be understood literally; but *q. d.* What great numbers! and in the public version is not improperly rendered, “Thou seest how many thousands.”—“*Si enim vel sexcentos pædagogos haberetis.*” Rosenmuller; who adds, “*μυριάς, multos quamplurimos: nam Græci hac voce utuntur ad notandum numerum majorem: certum pro incerto: ut Latini dicunt sexcenti pro multis.*”

Christian knowledge, and to enforce Christian discipline; and of these some may be well disposed, and others not; some may be faithful ministers of the gospel, and others deceivers and hypocrites; but whatever they may have been, they cannot possess that claim to your regard which I may justly challenge. They are but your tutors, your guardians, your schoolmasters: I am your father in Christ, and you are my children in the gospel. From Christ I received a commission to preach the gospel to you; he commanded my continued residence among you, when I was afraid and about to depart; and he blessed my ministry to your conversion and salvation, Acts xviii. 9, 10.

Ch. VI.
Ver. 15.

5. He exhorts them to follow his own example, of which Timothy would give them a faithful account, ver. 16, 17.

I beseech you, therefore, be imitators of me³. For this purpose I have sent unto you Timothy, who is my beloved son, and faithful in the Lord; who will bring to your remembrance my ways in Christ⁴, as I teach every where in every church.

16.
17.

As I am your father in the gospel, regard me as your example: as exhibiting a useful pattern for your imitation. Receive my doctrine, imbibe my spirit, submit to my directions, and in your respective situations manifest

³ *Imitators of me.*] Mr. Locke observes, that "the apostle presses this again, ch. xi. 1; and it is not likely he would have proposed himself over and over again to be followed by them, had the question and contest among them been only whose name they should have borne, his or their new teacher's. His proposing himself, therefore, thus to be followed, must be understood, in direct opposition to the false apostle; who misled them, and was not suffered to have any credit, or any followers among them."

⁴ *My ways in Christ:*] ὁδους. "my doctrines." Wakefield; who refers to Acts xxii. 4, xxiv. 22.—"He shall inform you how I behave myself every where, in the ministry of the gospel." Locke; who observes in his note, "this he does, to show that what he taught them and pressed them to, was not in a pique against his opposer, but to convince them that all he did at Corinth was the very same, and no other than what he did every where as a faithful steward and minister of the gospel."

It is plain from this passage, that the apostle sent Timothy to Corinth, after he had received the letter from the Corinthians. But if the first epistle to Timothy was written from Macedonia when the apostle had left Ephesus on his way to Corinth, it is certain that Timothy had returned to Ephesus before Paul left it, 1 Tim. i. 2. But it is evident that the apostle was impatient to receive intelligence from Corinth, and that he expected it, not from Timothy, but from Titus, 2 Cor. ii. 13; while he never gives the least hint in his letter to Timothy, that he had derived any intelligence from him of the state of things at Corinth. This, together with other circumstances, particularly his making no allusion to the danger to which he had so lately been exposed at Ephesus, which appears, notwithstanding, to have pressed so much upon his mind at the time when he wrote his second epistle to the Corinthians, twelve months afterwards, makes it probable that the Epistle to Timothy was not written at the time usually assigned, but that it was either written from Crete, when the apostle went with Titus to preach the gospel there; or, as Pearson, Whitby, Basnage, Mill, and many other learned men have supposed, on his way to Rome from Ephesus, after a visit which he made to that city at the end of his first imprisonment.

Ch. IV.
Ver. 17.

the same disinterested zeal for the Christian cause. It is now some time since I was with you, and you may possibly have forgotten much, both of my doctrine and my character. You may be ready to suspect, that out of resentment to my opponent, I may be disposed to lay burdens upon you, which are not imposed upon others; but Timothy, who is now in Greece, and who will probably visit you soon, will correct any misconception you may entertain in this respect. He will tell you what is my doctrine, what my practice, and what the regulations I establish in every church. I beseech you therefore to listen to him with attention, and in these respects to imitate your first teacher, and to conform to the model that I exhibit. You will eventually find your account in it, by your improvement in knowledge, and in virtue.

6. He declares his intention of visiting them soon, and warns them not to compel him, by their misconduct, to visit them with the apostolic rod, ver. 18—21.

18. *Now some¹ are puffed up, as if I would not come among you.*

There are some among you, who, knowing that I am at a great distance, that I am full of engagements, and exposed to a variety of persecutions and obstructions, imagine that I shall never visit Corinth again, and who, upon this presumption, place themselves at the head of a party in opposition to me, endeavouring to alienate your affections from me, and to lessen my authority with you.

19. *But I will come to you soon, if the Lord permit, and I will learn, not the speech of those who are puffed up, but their power².*

Such vainglorious fools shall find themselves egregiously mistaken; for, if my master give me leave, to whose disposal I at all times submit, I will visit you very soon, in the course of a few months. And when I come, I will inquire not into the eloquence of my competitor, upon which he values himself so much, by which he has acquired that ascendancy over you, and the prize of which I am ready to concede to him; but into the power by which he confirms the doctrine, which he presumes to teach in opposition to mine.

20. *For the kingdom of God is established not by word, but by power³.*

¹ Some.] "Your factious teachers and their adherents." Newcome.

² Not the speech,] "however eloquent: but their power. By which of us God exhibits his power." Newcome.

³ By power.] "The power of working miracles, of knowing the heart, and of inflicting venge-

The philosophy of the schools is supported by the eloquence of its advocates, and the best orator is presumed to be the profoundest philosopher. But the case is very different with regard to the gospel dispensation; that kingdom, which God has introduced, and which he is determined to establish in the world. The interests of this community are supported, not by the eloquence of its advocates, but by the miraculous powers with which its ministers are endued, and by which they rouse the attention of mankind, and plainly demonstrate their divine authority.

Ch. IV.
Ver. 20.

Which do ye choose⁴? that I should come to you with a rod⁵, or with love, and with the spirit of meekness?

21.

I shall soon visit you, either with the rod of an incensed, or with the affection of a kind and indulgent parent. Take your choice. If you persist in your opposition to my authority and doctrine, prepare to suffer the consequences of your folly. If you follow my advice, if you imitate my example, if you return to your duty, to your original faith and purity, and good order, our approaching interview will be mutually pleasing. My conduct must be governed by yours. But to approve and commend, will afford far more satisfaction, than to censure and punish.

The apostle here evidently alludes to his rash and ill-advised opponent, whom he wishes to reform, rather than to chastise; but the threat which he delivers, is a plain indication of his consciousness of possessing that apostolic power, by which he could occasionally punish his contumelious adversaries; and the claim to which, if he did not actually possess it, would be so far from recovering the lost affection and respect of the Corinthians,

ance." Newcome.—"The doctrine and prevalency of the gospel, the propagation and support of Christ's kingdom, by the conversion and establishment of believers, does not consist in talking, nor in the fluency of a glib tongue, and a fine discourse; but in the miraculous operations of the holy ghost." Locke.

⁴ *Which do ye choose?*] Mr. Locke observes, that "he that shall carefully read 2 Cor. i. 20, ii. 11, will easily perceive that this verse is an introduction to the severe act of discipline which St. Paul was going to exercise among them; and therefore this verse ought not to have been separated from the following chapter." Archbishop Newcome also joins this verse to the succeeding chapter, and remarks, that "after St. Paul's intimation, ver. 18, 19, he says nothing directly of punishing his opponents; but in the case of the incestuous person, he leaves them to collect what authority God had armed him with, if they further contended with him." Without pretending to be very confident on the subject, I have followed the arrangement of the received text, and of the great majority of commentators. "To the false teacher and to his adherents I say," &c. Macknight.

⁵ *A rod.*] "He refers to what he had insinuated of his power, ver. 19. See ch. v. 5." Newcome. "Perhaps the apostle had in his eye, the rod which Moses used when he brought the plagues on Egypt." Macknight.—The rod was a common instrument of punishment. See 2 Cor. xi. 25.

Ch. IV.
Ver. 21.

that it would only expose him to their indignation and contempt. This is one instance out of many, which will occur to an attentive reader of Paul's epistles, of those oblique but forcible arguments of the divine authority, under the consciousness of which the apostles acted, and of the truth of the Christian doctrine, which cannot fail to make a powerful impression upon a serious and reflecting mind¹.

SECTION II.

Ch. V.

The apostle animadverts upon the case of the incestuous offender, ch. v. throughout,

1. The apostle states the case as it had been represented to him, and severely reproveth the Corinthians for the indecency of their behaviour upon the disgraceful occasion, ver. 1, 2.

Ver. 1.

It is commonly reported², that there is lewdness³ among you, and such lewdness as does not exist⁴ even among the heathen; that a certain person hath his father's wife.

It is a fact of public notoriety, and reported every where to your disgrace, that a person of considerable note among you has married his step-mother, while his father was living. A species of lewdness, that is held in abhorrence by the heathen themselves.

The fact appears to have been this, that the woman being a heathen, had, as the laws of the country indeed allowed, divorced the father, and married the son, who professed himself a Christian; a case, which, though not absolutely illegal in the heathen courts, was nevertheless regarded as highly disgraceful.

¹ Vide Doddridge's note.

² *It is commonly reported.*] “ὅλως ἀκούεται. Omnino auditur. Fama fert.” Rosenmuller. q. d. It is reported every where.

³ *Lewdness.*] “πορνεία, non sola scortatio significatur, sed omnis Venus contra fas, jura, bonosque mores.” Rosenmuller. The word fornication is used in the scriptures in a very extensive sense, for every kind of impurity. See Locke and Pearce.

⁴ *Does not exist.*] The received text reads ονομαζεται, is not named; but this word is wanting in the best authorities, and is left out of the text by Griesbach. The crime probably was, that the son had married the woman who had repudiated the father. This was an act not absolutely prohibited by the laws, but regarded as very disgraceful. “Cicero pro Cluentio, 5, 6. Nubit genero socrus, nullis autoribus, funestis ominibus omnium: O mulieris scelus incredibile, et præter hanc unam in omni vita inauditum.” See Locke and Rosenmuller.—That it was in the power of the woman to divorce the husband, appears from ch. xi. 10, 11, 13. It also appears from 2 Cor. vii. 12, that the father was living.

And are ye puffed up? and should ye not rather have mourned⁵ that he who hath committed this act, might be taken away from among you? Ch. V. Ver. 2.

Now, instead of being ashamed of this transaction, which you ought to have been, have you not boasted of it, as a mark of your Christian liberty, and of your being released, as you have probably been taught by your Pharisæic instructors, from all the ties of nature, by your new birth⁶ into the Christian religion? But ought you not rather to have mourned⁷ as though the offending party were dead to the Christian community, and to have expelled him instantly from your society?

2. He solemnly requires, that the church at Corinth should publicly pronounce upon the offender a sentence of excommunication, such as he had already passed upon him in his own mind, ver. 3—5.

For I truly,⁸ absent indeed⁹ in body, but present in spirit, have already judged, as if I were present, to deliver over him who hath committed this offence¹⁰, in the name of our Lord Jesus Christ, (when ye are assembled, and my spirit with you¹¹), with the power of our Lord Jesus Christ, to deliver, I 3. 4. 5.

⁵ *And are ye, &c.*] Griesbach, Pearce, Wakefield, and others, read these clauses interrogatively.

⁶ *Released by your new birth.*] Vid. Whitby. The Rabbis taught, that proselytes, when baptized, were released from all natural relations and civil obligations. Maimonides says, “*Ducere potest proselytus uxorem fratris sui paterni, vel uxorem patru, quin et uxorem patris et uxorem filii, etiamsi ducta sit patri, patruo aut fatri, modo ad Judaicam religionem transierint.*” Rosenmuller adds, “*Sed Maimonidi in hac re fidem adhibendam esse Zieglerus negat.*”

⁷ *To have mourned.*] “It was the custom of the Jews and Christians to put on mourning, where members were expelled, as though they were dead.” Whitby.

⁸ *For I truly.*] The apostle’s construction is intricate, but his meaning is clear. *q. d.* I am indeed absent from you in person, but in mind I am with you: and as though I were personally present, at a public meeting with you, I have judicially determined, by the authority of Christ, and with the power of Christ, to deliver this offender over to Satan, &c.

⁹ *Absent indeed.*] The received text reads *ὡς απων*, *as absent*; but *ὡς* is wanting in some of the best copies, and is omitted by Pearce and Wakefield.

¹⁰ *This offence.*] “*τον ἑτῷ τῷτο κατεργασαμενον*, who hath so done this.” Newcome. Bishop Pearce drops the word *ἑτῷ*, and some copies omit *τῷτο*. One or other is certainly superfluous.

¹¹ *My spirit with you.*] Dr. Benson says, that “some have supposed this apostle to have had a gift peculiar to himself, namely, a power of seeing what was done at a distance, or of knowing in some cases what passed in his absence, as clearly and exactly as if he had been present. See 1 Cor. v. 3, 4; Col. ii. 5. Some few, both of the ancients and moderns, have so understood these texts; and therefore I mention this interpretation. But I do it with diffidence, because, the generality are not of this opinion.” The Doctor, however, observes, that “Elisha possessed this gift, 2 Kings v. 25, 26. And it will be hard to assign a reason why an apostle might not in some cases have this gift as well as an old Testament prophet.” See Benson’s Prop. of Christ. Rel. vol. ii. p. 15, 16. No reason indeed can be assigned, why Paul should not, if necessary, be endued with such a gift as well as Elisha: the only difference is, that the history relates, that Elisha upon one occasion possessed it for the punishment of a fraudulent servant; and we have no evidence to prove that Paul ever possessed it, or had occasion for it.

Ch. V.
Ver. 5.

say, *this man over to Satan for the destruction of the flesh*¹, *that the spirit may be saved in the day of the Lord Jesus.*

Though I am absent from you, I am as much interested in your affairs as if I were actually among you; and as in that case I should summon the Christian society together to expel this unworthy member; so I now direct, that when you meet for Christian worship, armed with the power with which

The texts which are brought to prove that he actually possessed this power, easily admit of a different interpretation.

¹ *To deliver over to Satan for the destruction of the flesh.*] “Deliver the offender up to Satan; that being put thus into the hands and power of the devil, his body may be afflicted and brought down, that his soul may be saved.” Locke.—“Ye should publicly deliver him over to Satan, that by suffering bodily diseases in the flesh, his soul may be saved.” Bishop Pearce.—“Deliver such an one to Satan, to be by him, as the terrible executioner of the divine justice, chastised and tormented, in order to the destruction of the flesh, that for this shameful indulgence it may be emaciated and enfeebled, and the offender, alarmed by sufferings of so extraordinary and formidable a nature, may be brought if possible to true repentance.” Doddridge.—Dr. Macknight, after illustrating the hypothesis of those who think that nothing more is meant than public excommunication from the Christian community, declares his own judgement to be in favour of the supposition, that the case of this offender was an example of the exertion of this power which the apostles possessed of punishing notorious offenders. And he agrees with Chrysostom, Theophylact, and Œcumenius, who conjectured, that in consequence of being delivered over to Satan, the offender’s body was weakened and wasted by some painful disease. He acknowledges, however, that the Latin fathers and Beza thought that no such effect followed the sentence; nothing of that kind being mentioned 2 Cor. ii. 7: so that by the destruction of the flesh they understood the destruction of the offender’s pride, lust, and fleshly passions. And surely this is a most rational interpretation, especially as no notice is taken by the apostle of any bodily sufferings inflicted upon the offender, who seems indeed to have been overwhelmed with distress at the disgrace which he had incurred. See 2 Cor. ii. Archbishop Newcome supposes some miraculous punishment to have been inflicted; and refers to Luke xiii. 16; 2 Cor. xii. 7; 1 Tim. i. 20. But he does not intimate that it was through the agency of Satan. And it is observable, that Bishop Pearce gives no opinion upon that subject. Probably the learned prelates considered Satan as nothing more than a figurative expression for the cause of evil, whether natural or moral. It is surprising that Mr. Locke could so readily accede to the opinion, that the devil was employed to torment men with diseases, to induce them to repentance. It cannot, I think, admit of any reasonable doubt, that all which the apostle means, both here and in 1 Tim. i. 20, is excommunication from the church, expelling them from the community of believers, which is called the kingdom of light, the kingdom of God and of Christ, and sending them to the community of heathens and unbelievers, who are described as the kingdom of darkness and the kingdom of Satan. For into these two great communities is the whole world divided by the writers of the New Testament. See Col. i. 13; 2 Pet. i. 11; Acts i. 3; Col. iv. 11; 1 Thess. ii. 12; 1 Tim. v. 15.—“By delivering to Satan,” says Dr. Priestley, “is to be understood, rejection from the Christian church; the world being supposed to be divided between the subjects of Christ, and those of Satan, as two powers opposite to one another; the one a kingdom of righteousness, and leading to happiness, and the other of vice, leading to destruction.”—It has been thought by Whitby and others, that delivering over to Satan was an allusion to the Jewish form of excommunication. But Lightfoot in his *Horæ Hebraicæ*, upon this text, has distinctly proved the contrary. “The excommunicate,” says Beza, “is delivered to the power of Satan, in that he is cast out of the house of God. What it is to be delivered to Satan, the Lord himself declareth, when he sayeth, Let him be unto thee as a heathen and publican, Matt. xviii. 17, that is to say, to be disfranchised and put out of the right and liberty of the city of Christ, which is the church, without which, Satan is lord and master. The end of excommunication, is not to cast away the excommunicate, that he should utterly perish, but that he may be saved, to wit, that by this means his flesh may be tamed, that he may learn to live to the spirit.” Beza’s N. T. with notes translated by Tomson, and published in black letter, by C. Barker, 1583.

Christ has invested you, to preserve the order and purity of the society, and with my entire concurrence, that you proceed to send back this great offender to his heathen associates, and to renounce all Christian fellowship with him, that he may be brought to a due sense of the heinousness of his crime, and that by timely penitence, and correction of his vicious affections, he may be saved at last.

Ch. V.
Ver. 5.

Some suppose, that the apostle, when he speaks of being *present in spirit*, alludes to a miraculous power which he is thought occasionally to have possessed, of knowing what was passing in the church when he was absent. But this supposition is needless upon the present occasion. It does not appear that the apostle knew any thing of what had happened at Corinth, but from their letter, from general rumour, or, from the information of persons connected with the society. *Assembling in the name of Christ* seems to signify, assembling together for Christian worship, and particularly for the celebration of the Lord's supper. *With the power of the Lord Jesus*, means that power which Christ had given them, for exercising a proper discipline over the society, and rejecting unworthy members. *Delivering them to Satan*, is, dismissing them from the Christian community, of which Jesus was the head, and turning them over to the heathen and unevangelized world, of which Satan is represented as the chief. *For the destruction of the flesh* signifies, the correction of vicious habits and affections. Some have thought, that this might be effected by the miraculous infliction of bodily distempers; but there seems no occasion for this supposition. The disgrace might be, and in the present case actually was sufficient, without any supernatural malady. The notion that Satan is a fallen angel, whose office it is to chastise those who are excommunicated from the Christian church, and so to bring them back to their duty, is so puerile, and so heathenish, that it would have been needless to have mentioned it, had it not been adopted by some grave writers, to whose authority much deference is paid. In the present advanced state of Christian knowledge, it is high time to lay aside these unscriptural and fabulous interpretations.

3. The profession of Christianity must be as clear from vice as the pass-over is pure from leaven, ver. 6—8.

*Your boasting is not right*².

² *Your boasting, &c.*] It is thought that the leader of the opposition, being a man of influ-

Ch. V.
Ver. 6.

It does you little credit, to make your boast of leaders who countenance such disgraceful practices.

Know ye not¹ that a little leaven, leaveneth the whole mass?

You, who know so much, are you not sensible, that if you once tolerate such criminal and disgraceful practices among you, you will soon be as corrupt as your heathen neighbours?

7. *Clear out, therefore, the old leaven, that ye may be a new mass, inasmuch as ye are unleavened bread².*

Purify yourselves from all the vicious habits and practices of your heathen state, with as much anxiety as the Jews remove all leaven from their houses at the passover feast; let not an atom remain to disgrace your society; and be as clear from all vice, as the passover bread is from leaven.

8. *For Christ, our passover, hath been slain³, therefore let us celebrate the feast, not with the old leaven, nor with the leaven of wickedness, and fraudulent mischief⁴, but with the unleavened bread of sincerity and truth.*

The Christian institute may be compared to the passover feast. Christ was the victim, by whose death it was introduced, and by whose blood the covenant was ratified. Our Christian profession is the celebration of the paschal festival⁵; and as the Jews at that season with great care cleared all the leaven out of their houses, so let us clear out of our hearts the leaven of heathenism, the vices of our unconverted and idolatrous state, whether they be lewdness, malignity, or fraud; and let us ever conduct ourselves by

ence, by whose patronage they thought themselves honoured, supported this offender in his crime. See Locke and Pearce. Archbishop Newcome observes, "there is great mildness in his manner of expressing himself." Locke remarks, that "if their leader had not been guilty of this miscarriage, it had been out of St. Paul's way here to have reprov'd them for glorying in him. But St. Paul is a close writer, and uses not to mention things when they are impertinent to his subject."

¹ *Know ye not.*] "With all your pretensions to knowledge." Newcome, who observes that "this question is put ch. iii. 16, and in several other places of this epistle." See the note on ch. iii. 16.

² *Unleavened bread.*] "In the same metaphor, whereby Christ, in the next clause, is called the *passover* or *paschal lamb*, the Corinthians may here be called, the *unleavened bread*." Bishop Pearce.

³ *Slain.*] The words *ὑπερ ἡμῶν*, for us, are wanting in the Alexandrine, Ephrem, Clermont; and other MSS. "From the allusion which the apostle makes to the passover, it has been thought not improbable, that the letter was written about the time of that festival, ch. xvi. 8." Macknight.

⁴ *Wickedness, &c.*] "*κακίας καὶ πονηρίας*. Theophylact says, he is *κακός*, evil, who doth evil things; but he is *πονηρός*, who doth them with profound subtlety, and deceitful counsel." Whitby.

⁵ *Paschal festival.*] The apostle does not pay much regard to consistency in his metaphors. In the preceding verse, believers were themselves the unleavened bread. In this, Christ is the paschal lamb. Christianity is a feast upon a victim, and believers are to celebrate the feast with pure unleavened bread.

the purest principles of truth and integrity, without any mixture of falsehood and deceit.

Ch. V.
Ver. 8.

4. The apostle explains and limits a direction which he had already given, with respect to the character of the persons with whom they should associate in Christian fellowship, ver. 9—11.

I wrote to you in the former epistle⁶, that ye should abstain from the society of lewd persons⁷. Not indeed that ye should withdraw entirely from the lewd persons of this world, nor from the covetous⁸, nor from the rapacious, nor from idolaters, otherwise ye would be obliged to go out of the world. But I now⁹ write to you, to abstain from the company of any one, who is called a brother¹⁰, if he be a lewd person, or covetous, or idolater, or reviler, or drunken, or rapacious; with such an one not even to eat¹¹.

9.

10.

11.

It is uncertain whether the apostle here alludes to what he had written in another epistle which is now lost, or to some advice which he had set down in this letter, and which, upon consideration, he erased, or to a general hint of the impropriety of Christians associating with dissolute persons and idolaters, which he had before dropped, and which he here resumes, comments upon and explains.

He had forbid their associating with men of lewd and dissolute characters.

⁶ *The former epistle,*] perhaps sent by Timothy. So Calvin, Beza, Grotius, Le Clerc, L'Enfant, Lightfoot, Pearce, Doddridge, Harwood, and Wakefield. "This same epistle:" so all the ancients; and Jeremiah Jones, Canon, V. 1. p. 167. "I had written in this epistle, but from better information I have altered it." Whitby. It must indeed be allowed, that if the apostle had written a former letter to a body of Christians so celebrated as the church at Corinth, it is surprising that not a single hint of it should be found in any ancient writer.—"I write unto you in this epistle." *q. d.* I here write to you. Newcome. See his note.

⁷ *Lewd persons,*] So Dr. Doddridge, who well remarks, "that it is very plain that the apostle intended that the word should be taken in that extent."—Of this world, *i. e.* "heathen fornicators." Bishop Pearce.

⁸ *Covetous,*] *πλεονεκταις*, "unnaturally lewd persons." Bishop Pearce, who refers to Mr. Locke's note upon Ephes. iv. 19.—*rapacious*, *ἀρπαξιν*, perhaps some species of lewdness practised among idolaters. Vid. Harwood's note on Philip. ii. 5, and the quotation from Plutarch.

⁹ *Now,*] *νυν.* But on the contrary I wrote." Bishop Pearce; who observes, "that *νυν* does not always signify *now*, but may be rendered *at vero*, on the contrary. See 1 Cor. vii. 14, xiii. 13, xiv. 6."

¹⁰ *Called a brother,*] Bishop Pearce, with some of the ancient versions, and many of the fathers, understands *η* as a verb, and not a disjunctive particle: viz. I wrote to you, to abstain from the company of one who is a brother, if he be reported to be a fornicator, &c. Beza and Castalio understand the text in the same manner.

¹¹ *Not even to eat,*] "You should not sit down any where at table with him." Bishop Pearce. "The Corinthians were not to use a common table with such, much less the Lord's table." Archbishop Newcome.—"Si quis Christianus, hujusmodi flagitiis sit infamis, adeo non oportet cum eo commercium habere, ut ne mensam quidem communem esse velim." Erasmus apud Newcome.—"In excommunicationis locum, ubi aut presbyterium non est, aut ecclesia est lacerata, succedit privata familiaris commercii fuga." Grotius apud Newcome.

Ch. V.
Ver. 11.

But such was the state of the heathen world at that time, and so intimately were impure and lascivious rites blended with the ceremonies of idolatrous worship, that the Christians at Corinth could not follow this advice in its strictest sense, without secluding themselves wholly from the world, and withdrawing from all the intercourses of civil and social life. In this paragraph he explains his meaning, and limits the rule. *q. d.* In the general intercourse of society, you will occasionally be constrained to mix with persons of dissolute and profligate characters; but let not such be your chosen companions. And if any one who professes the Christian religion, and is a member of the Christian community, should be notoriously guilty of the vices of a heathen and idolatrous state, let him immediately be dismissed from the society, let him, as a heathen, be treated with the civil respect which may be his due, but acknowledge him not as a Christian brother, and admit him not to a participation of your sacred rites, nor even into the familiar intercourse of private society.

5. As the jurisdiction of the Christian society did not extend beyond the pale of the church, the guilty heathen must be left to the judgement of God, but the offending Christian must be expelled, ver. 12, 13.

12. *What right have I to judge¹ those who are without? None at all. Do*
13. *ye judge those who are within: but those that are without, God will judge. Remove, therefore², from among yourselves that wicked person.*

I say nothing concerning the adulteress, because she is a heathen, and therefore not accountable to me as an apostle, nor amenable to the tribunal of the church. But your jurisdiction unquestionably extends to those who are members of your society. Leave, therefore, the offending woman to the judgement of God, and expel from your community her guilty paramour.

¹ *What right, &c.]* και τας εξω. Pearce omits και on good authorities. He is also inclined on the authority of the Syriac and Coptic (Griesbach mentions only the Ethiopic) Versions to reject εχι. The best MSS. read εξαγαγε in the imperative. Pearce translates the passage thus: "For what have I to do to judge those who are without? do ye judge those who are within, (and those who are without, God will judge,) and take away from among yourselves the wicked person." Archbishop Newcome, in his inner margin, gives this translation: How doth it concern me to judge those that are without? No: but judge ye those that are within, (and those that are without, God will judge,) and put away, &c. Mr. Wakefield's translation is similar to that of Newcome. He says, that "he adopts a construction which seems most suitable to the passage." "ουχι, fortius negat in locis sequentibus, Luc. i. 60, xii. 51, xiii. 3, 5, xvi. 30; Rom. iii. 27." Hesychius. "ουχι ουδαμως ουδητα." Schleusner. The construction adopted by Newcome, which is also the reading of Theophylact and Wakefield, appears to me the most eligible. It is generally understood, that the apostle is apologizing for not taking notice of the woman, who was probably a heathen, though he animadverts with so much severity upon the conduct of the man. See Whitby, Doddridge, Macknight.

² *Therefore.]* και is wanting in many copies, but, if retained, says Archbishop Newcome, it is equivalent to ουν, therefore.

SECTION III.

*The apostle rebukes the litigious spirit of the Corinthian converts; forbids them to carry their controversies into heathen courts of judicature, and earnestly recommends that they should settle their disputes by arbitration among themselves*³. Ch. vi. 1—11. Ch. VI.

1. Appealing to their sense of dignity as the future judges of the world, the apostle expostulates with the Corinthians upon the inconsistency and disgrace of carrying their controversies into heathen courts, ver. 1, 2.

*Does any of you, having a matter of complaint against another, presume*⁴ *to implead him before the unjust*⁵, *rather than before the saints*⁶? *What*⁷? *know ye not*⁸ *that the saints shall judge the world*⁹? *and if the world is*

³ Mr. Locke thinks that the case of the incestuous person is continued through the whole of the sixth chapter; and this supposition is countenanced by the apostle's recurring to the subject of fornication in the latter part of the chapter, and arguing against it upon Christian principles only. Mr. Locke suspects that the opposite party, to stop the church censure, pretended, that this was a matter to be judged by the civil magistrate, and had brought it before a heathen judge.

⁴ *Presume.*] *τολμα.* Bishop Pearce renders it *does*: he says that in this connexion it signifies *sustinere*, and he can think of no equivalent word.—“dareth any.” Newcome; who observes that it expresses strong animadversion.

⁵ *Unjust.*] “*αδίκων*, those who are in an unjustified state, without reference to character.” Pearce, Locke, Doddridge.—“Heathen magistrates; called unbelievers, ver. 6.” Newcome.

⁶ *Saints.*] “*αγιοι*, believers, by profession holy and separate from the world; opposed to *αδικοι*, without reference to moral character.” Locke.

⁷ *What!*] “*η ουκ.*” Griesbach prefixes *η* upon the authority of the Alexandrine, Ephrem, and other copies.—“*Num ignoratis.*” Rosenmuller.

⁸ *Know ye not.*] Mr. Locke observes, that “this question is repeated six times in this one chapter, which may seem to carry with it a just reproach to the Corinthians, who had got a new and better instructor than himself, in whom they so much gloried, and may not unfitly be thought to set on his irony, ch. iv. 10, where he tells them they are wise.” This remark of Mr. Locke appears to me very judicious; and it favours the supposition, that the doctrines which he introduces with the preface, “*Know ye not,*” are not, at least universally, to be understood as doctrines which the apostle had himself taught them, but what they had learned from their new teacher of whom they were so proud. He had, probably, taught them some fantastic opinion concerning their own qualification and authority to judge men, and even angels: with this the apostle taunts them without meaning to concede the doctrine, and argues with them upon their professed principles. *q. d.* You who are so very wise, and who conceit yourselves to be possessed as Christians of the authority of kings, do you forget that you are qualified to judge both men and angels, and shall such wise and great men as you send your petty causes to be tried in heathen courts? The argument is similar to that which our Lord uses in the case of the slothful servant, in the parable of the talents, Luke xix. 22: Out of thine own mouth will I judge thee, thou wicked servant; *thou knewest* that I was an austere man, taking up that I laid not down, and reaping that I did not sow.

⁹ *The saints shall judge the world?*] *τον κοσμον κρινεσι.* This passage is so very obscure, that the reader will excuse me if I set before him the various interpretations which have been given of it by learned men in their own words.

Erasmus. *Judicatur, est præsentis temporis, κρινεται, non κρινεῖται, ut palam intelligas eum lo-*

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to be judged by you, are you unworthy of judging the most inconsiderable matters 1 ?

qui de vita Christianorum.—Nihil autem vetat quo minus hic locus ad utrumque tempus pertineat: si quidem et nunc judicatur, h. e. condemnatur mundus impius ex innocenti vita piorum; et olim condemnabitur, cum piorum et impiorum opera omnia proferentur in apertum."

Castalio. "Nam apostolos secum judices sessuros docuit Christus."

Grotius. "Ipsi primum a Christo judicati, erunt deinde Christi adsessores judicantis alios; quod de apostolis dicitur Matt. xix. 28, Luc. xxii. 30."

Crellius. "Judicabunt mundum in illo glorioso Domini nostri Jesu Christi adventu, quia Christo judici aderunt, et illi veluti assidebunt, ejus decretum et sententiam approbabunt, et Domini quodammodo autoritate sententiam in hujus mundi homines dicent."

Slichtingius. "Damnabunt assensu et facto suo, quod ipsi crediderint in Christum, mundus credere noluerit, eosque etiam hoc nomine persecutus sit. Nam sancti cum judice Christo in summa gloria erunt, et unum cum ipso reputabuntur."

Przipcovius. "Propagato evangelio ita ut maximam mundi partem occupaverit, videmus publicorum judiciorum potestatem ad fideles et Christianos delatam."

Dr. Whitby. "We often read that even the best of saints shall stand before the judgement seat of Christ, that they shall be assessors with Christ then we read not: the words of Christ, Matt. xix. 28, in whatsoever sense taken, do not prove it; they being spoken of the twelve apostles only. These words must therefore admit one of these two senses, viz. that there shall be Christian magistrates who shall be governors, and so judges of the world, Isa. xlix. 23, Dan. vii. 18; or, that they shall judge and condemn the world by the faith preached for a testimony to them, as Noah did, Heb. xi. 7, and by the spirit given to convince the world of sin, of righteousness, and of judgement, John xvi. 8, xii. 31."

Mr. Locke takes not the slightest notice of the difficulty: only in his exposition of the third verse, he interprets, "Know ye not that we Christians have power over evil spirits?"

Bishop Pearce. "Know ye not that saints shall come with Christ at the last day to judge the world?—Know ye not that we shall at that day judge and try fallen angels?"

Doddridge. "That they shall be assessors with Christ in that solemn judgement, when he shall condemn all the ungodly."

Macknight. "The inspired teachers among you judge the world by the laws of the gospel, which they promulgate.—He adds, that Bengelius says, that the apostle had in his eye, the state of the world under Constantine, when the Christians got possession of civil power.—Dr. Macknight further observes, with respect to the idea that many entertain of the saints being Christ's assessors, when he judges the world, "I observe, that it is repugnant to all the accounts given of the general judgement. Besides, for what purpose are the saints to be Christ's assessors?—To found a doctrine of this magnitude merely on two obscure passages of scripture, which can easily admit of a different and better interpretation, seems not a little rash."

Archbishop Newcome. "The saints will attend Christ when he appears to judge the world. 1 Thess. iii. 13; Dan. vii. 22; Rev. xx. 4."

Dr. Priestley. "It is taken for granted by the apostle, that whereas, in the prophecy of Daniel, it is said, that the people of the saints of the Most High shall possess the kingdom, that they shall act the part of judges. Our Saviour also said, that when he should enter on his kingdom, his twelve apostles should sit upon twelve thrones, judging the twelve tribes of Israel. This, however, is figurative language; as is the representation of Christ sitting and judging all nations; and placing some on his right hand, and others on his left. What it is, that is really to be understood by this, we cannot at present know. It will no doubt be sufficiently verified, though perhaps in a manner of which we cannot at this time have any proper conception."

Rosenmuller, from Noesseltus, q. d. "Christiani profanos judicare possunt. Vid. ch. ii. 15, 16. Est argumentum a majori ad minus. Quod si agnoscere potestis errores profanorum in rebus ad religionem pertinentibus, quidni igitur terrenas etiam causas judicetis quæ et levioris sunt momenti, et facilius ad æquitatis leges definiendæ. Ver. 3, angelos, i. e. homines qui pro prudentissimis ab aliis haberi solent."

It is obvious to observe, from this induction of authorities, that five hypotheses are here advanced to explain in what sense saints are said to judge the world, 1. "By teaching the neces-

The Corinthians appear to have been a litigious, quarrelsome people, and their new profession of Christianity had not altogether corrected the vices and follies of their heathen state. It was a great disgrace to them as Christians, to have any disputes at all, and still more that they should carry their controversies to the tribunals of the heathen magistrates, and expose themselves and their profession to the scorn of unbelievers. The apostle in this section animadverts with great severity upon this litigious spirit, and urges them by all means to make up their differences among themselves, and not to expose their folly before the heathen.

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The apostle's design is excellent, but some of his arguments are problematical; and it is not easy, without knowing more of the circumstances of the case, either to understand his meaning, or to see the validity of his conclusions.

He begins the subject with a warm expostulation. Is any of you so inconsiderate, so regardless of the credit of his Christian profession, and of the reputation and prosperity of the church, as to implead a fellow-Christian at a heathen tribunal, in preference to referring the dispute to the arbitration of the church? The apostle's expression literally translated is, to implead him before the unjust, an epithet familiarly applied by the Jews to the heathen as expressive, not of a moral character, but an external state. Not having been admitted into covenant with God, the heathen are represented as sinners and enemies, and in an unjustified, unpardoned state.

Know you not that the saints shall judge the world? The Corinthians were a vain, conceited people. They had written a letter to the apostle, in

sity of virtuous practice." Whitby, Macknight. 2. "By exhibiting virtuous examples." Erasmus. 3. "Being judges of errors in religion, they are, *a fortiori*, competent to judge in civil controversies." Rosenmuller. Noesseltus. 4. "When Christianity prevails, Christians will become magistrates." Przypcovius, Whitby, Bengel. 5. "When Christ appears to judgment, saints will be assessors with him, after having been acquitted themselves." Castalio, Erasmus, Grotius, Crellius, Slichtingius, Pearce, Doddridge, Newcome, Priestley.

A far more important and more probable sense than any one of these, in my opinion, is that given in the exposition, that saints, *i. e.* believers, judge the world, because they bear their solemn and unanimous testimony, that the world will be judged. But even this sense, true and important as it is, will not bear out the apostle's conclusion, that they are, therefore, fit to be arbitrators in temporal concerns. I feel myself compelled, therefore, to have recourse to the hypothesis in the preceding note, that the false apostle had taught them some fanciful notion concerning their capacity and authority to judge men and angels, with which the apostle taunts them in the questions which he here puts to them.

¹ *Inconsiderable matters.*] ἀναξιοὶ εἶστε κριτηριῶν ἐλαχίστων. "These mean tribunals become you not." Wakefield; who remarks in his notes, that "the Arabic and Æthiopic translators alone perceived the true meaning of the original in this passage." "Nonne causas etiam minores judicare possitis? ἀναξιοί, sunt inidonei. Κριτηρία, autem sunt causæ de quibus contenditur, ver. 4. Ἐλαχίστα, res et causæ parvæ." Rosenmuller.

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which they seem to have used the expression, "*we know this,*" or "*that,*" oftener than became them. And the apostle appears to have intended to rebuke their conceit, by retorting the phrase upon them, which he often does in the course of this epistle. *q. d.* You that are so very knowing, know you not this? &c. "Know you not that the saints shall judge the world?" that is, as some understand it, that the civil power will in due time come into the hands of Christians, or, according to others, that the saints shall be assessors with Christ in judging the world; or, which appears indeed to me to be a more probable sense, Know ye not that the great design of the Christian faith being to impress the solemn truth, that God will hereafter judge the world in righteousness, and reward every man according to his works, every professor of this holy doctrine may be considered as bearing his testimony to this solemn truth, and in that sense may be regarded as an assessor with God and Christ in the future judgement of the world, as the prophets of God are said to perform what they are only commissioned to predict? Rev. xi. 6.

Saints are here said to *judge the world*; and in other passages of the scriptures, it is said to be the office of Christ to judge the world, and the judgement of the saints is usually understood in a figurative sense, but that of Christ literally. The scriptures, however, do not make this distinction. It may not unjustly be alleged, that both phrases are literal, or both figurative. And hence it may be concluded, that no argument can be drawn from the office of Christ as judge of the world, whatever that phrase may mean, to prove that he possesses a nature superior to that of a human being; because, the same office is attributed to the saints, and, for any thing that appears, in the same sense. And it is possible that nothing more may be meant by the assertion that Christ shall judge the world, than that Christ was authorized to declare in the most solemn and explicit manner, the unchangeable purpose of God to deal with his reasonable creatures in exact correspondence with their moral characters. The event will explain the prophecy. For that awful issue may we stand prepared!

The apostle argues, *If the world is to be judged by you, are you unworthy of judging the most inconsiderable matters?*

Now in every light in which I can regard this argument, it appears to me irrelevant and inconclusive. Suppose that the Christian community, three centuries after this epistle was written, were to become possessed of the imperial and judicial power; how does this prove, that the Christians at Corinth were

at that time competent to settle civil differences between the members of their society? or, suppose that the apostle means, that saints are to be assessors with Christ in the final judgement, whatever that office may be, they will no doubt in due time be properly qualified for it. But would this circumstance prove, that private Christians are now competent to arbitrate in civil disputes? Ch. VI.
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If the apostle is understood to say, that Christians by the sanctity of their lives condemn the wickedness of the world, or finally, if he means that the saints judge the world by bearing their solemn uniform testimony to a future final judgement of mankind, still it does not follow, that they are now qualified to judge in civil causes. Nor can I believe that the apostle intended to argue in a manner so obviously inconclusive. The most probable supposition therefore seems to be, that he argues with the Corinthians upon certain absurd fantastical opinions, which they had borrowed from their false teachers, and which led them to entertain very extravagant notions of their own dignity and wisdom.

If this solution be not satisfactory, and I do not advance it with confidence, we must leave the argument where we find it; and I freely own, that I neither fully understand the premises, nor see the force of the conclusion; though I am perfectly satisfied of the justice and wisdom of the apostle's advice, independent of the argument by which it is enforced.

2. The apostle presses his conclusion still more strongly from the consideration that Christians are to be judges of angels, ver. 3—5.

Know ye not that we shall judge angels¹? How much more² the affairs

3.

¹ *Judge angels.*] The judgement of angels is attended with the same difficulties, and from expositors receives a similar solution to the case of the saints judging the world; viz. that saints will be assessors with Christ in the judgement passed upon evil angels. "Even the fallen angels themselves," says Dr. Doddridge, "notwithstanding all their malignity and pride, shall be brought to that tribunal, at which you, having gloriously passed your own trial, shall be seated with Christ, your victorious Lord, when by his righteous sentence he shall send these rebellious spirits to that flaming prison which divine justice has prepared for them." The pious author thinks, "there is a peculiar dignity and propriety, that when the devils shall be condemned, the saints being raised to the seats of glory which these wicked spirits have forfeited and lost, should assist in that sentence which shall display the victory of Christ over them, in these his servants, once their captives, and will no doubt render the sentence itself yet more intolerable."

All this takes a great deal for granted, which it would not be easy to prove; and the learned expositor does not give himself the trouble to show in what way this interpretation becomes relevant to the apostle's argument. I can regard it in no other light than as a sarcastic appeal to some wild opinion of their authority over bad men and evil angels, which they had learned from the false apostle, and to which the apostle Paul by no means intends to attach any credit, though an address to their own principles might operate to their own conviction.

² *How much more.*] So Bishop Pearce, Newcome, and Wakefield. *ποσω μαλλον*. This is the

- Ch. VI. *of this life? If then ye have controversies relating to the affairs of this*
 Ver. 4. *life, do ye set those to judge them, who are of no esteem in the church¹?*
 5. *I speak thus to your shame².*

Have you not been taught by your philosophical instructors, that we who profess faith in Christ, not only have dominion over the world, but that we even exercise authority over evil angels themselves of every kind and degree, and that when we require them to quit the bodies of those whom they possess, they are compelled to submit³? What then? shall not we, who thus judge and punish evil angels when they do amiss, be allowed to sit in judgement upon our erring or culpable brethren in the trivial matters of the present life?

Do you, who estimate your own authority so highly, notwithstanding your good opinion of yourselves, when you have causes depending, and those of the most trivial description, appeal for judgement to the heathen magistrates, to those very persons of whom you generally speak in the most contemptuous language? Are these, after all, to be the arbiters of differences between such high personages as yourselves? How disgraceful! Be consistent at least even in your errors, and do not expose yourselves to universal scorn.

3. The apostle demands whether there be not an individual among them, competent to decide a controversy, ver. 5, 6.

- 5. *Is there not among you an intelligent person⁴, not even one, who is able*

reading of some good manuscripts. The received text is *μητι γε*, *are ye not worthy to judge?* See Griesbach, Doddridge. Note, verses 3, 4, 5, 6, are wanting in the Alexandrine MS. See Griesbach. *Μητι γε*, How much more. *ποσω γε μαλλον*. Hesychius, Phavorinus, Photius. Vid. Whitby.

¹ *Of no esteem.*] *εξεθενημενους*, *judices non authenticos*, i. e. referees chosen by the parties, not judges authorized by law." Locke.—"Set such as are despised by the heathen, i. e. set Christians to judge in the church." Bishop Pearce.—"Constitute even those judges, who are of the least estimation in the church of Christ, rather than heathens." Newcome, L'Enfant, and Wetstein.—"Heathen magistrates." Whitby; who reads the words with an interrogation; and observes, "the apostle does not here command them to do this, but sharply doth rebuke them for it, saying, I speak this to your shame." Rosenmuller gives the same sense and construction. Griesbach reads the clause interrogatively.

² *I speak thus to your shame.*] *προς εντροπην υμιν λεγω ετως*. I adopt this punctuation from Bishop Pearce.

³ *Compelled to submit.*] "Judge angels, evil angels say all the Greek scholiasts; and this the Christians gloriously did by expelling them from their seats and their dominions, and forcing them to confess before their votaries, that they were only devils. John xii. 31, xvi. 11." Whitby.

⁴ *An intelligent person.*] *σοφος*, a wise man. "If St. Paul uses this word in the sense of the synagogue, it signifies one ordained, or a Rabbi, and so capacitated to be a judge, for such were called wise men. If in the sense of the Greek schools, then it signifies a man of learning, study, and parts: if it be taken in the latter sense, it may seem to be with some reflection on their pretending to wisdom." Locke. It is observed by most of the expositors upon this section, that the Jews were allowed by the Romans to decide their own controversies among them-

to decide between one brother and another⁵? but brother impleads brother, and that before unbelievers? Ch. VI.
Ver. 6.

Do you value yourselves so much upon your wisdom, and is there not one man among you of approved sagacity and integrity, who may be an arbitrator in your disputes, but you are still under a necessity of carrying all your differences to be settled in the heathen courts?

4. If they had no umpire among themselves, it were better to put up with injuries, than to seek for redress from heathen tribunals, ver. 7.

Now, therefore, it is altogether a fault⁶ in you, that ye bring actions one against another. Why do ye not rather endure wrong? why do ye not rather submit to be defrauded?⁷ 7.

It is a disgrace to your profession, that you should implead each other at all in the heathen courts. Why do you not endure injury, and put up with imposition, rather than expose Christianity to contempt by your disgraceful litigations?

5. Instead of bearing injury, the apostle charges them with being themselves guilty of injustice, and solemnly reminds them, that vice, however tolerated in the heathen world, will infallibly exclude those who allow themselves in the practice of it from all the privileges and all the hopes of the gospel, ver. 8—10.

But ye do wrong, and defraud, and that even your brethren. 8.

So far from bearing patiently the injuries of others, you are yourselves the aggressors; you injure and defraud your brethren.

Do ye not know, then, that the unjust shall have no inheritance in the kingdom of God? 9.

selves; and that the Christians generally passing for a sect of Jews, might avail themselves of the same privilege. But probably a majority of the Corinthian church were converts from heathenism; and the apostle seems only to allude to the settlement of differences by arbitration.

⁵ One brother and another.] *ἀλλήλους τε ἀδελφούς.* The sense requires the addition of *καὶ τὰ ἀδελφὰ*, which appears to have been the reading of the Syriac. See Grotius and Bishop Pearce.

⁶ Altogether a fault.] “*Jam hoc omnino vobis vertendum est vitio.*” Rosenmuller.—“Now, therefore, it is certainly a defect among you: i. e. a less degree of excellence. *Minus aliquid summo.* Grotius.” Newcome.—“Certainly, however, there is some defect among you, that ye go to law with each other at all.” Wakefield.

⁷ Submit to be defrauded.] Bishop Pearce translates, “Why are ye not rather the persons injured? Why are ye not rather the persons defrauded?” *q. d.* Why are ye not the defendants rather than the plaintiffs? St. Paul only forbids them to do injuries to others, he does not command them to bear all injuries from others. But perhaps the apostle means that, under the existing circumstances, it would be better to endure almost any wrong, than to carry a cause into the heathen courts.

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Ver. 9.

Do you know so much, and are you so vain of your understanding, and yet are you not duly apprized of this important truth, that injustice will certainly exclude those who practise it from the blessings promised to the righteous; and that men who defraud and injure their neighbours, however lofty their profession may be, will never be acknowledged by God as the genuine subjects of that kingdom of righteousness, and truth, and peace, which he has established in the world, nor as the legitimate heirs of the privileges of the gospel?

10. *Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor sodomites, nor thieves, nor lewd persons, nor drunkards, nor revilers, nor rapacious persons, shall inherit the kingdom of God.*

All the vices in this dreadful catalogue are tolerated in the heathen world, and the notorious practice of them does not exclude men from society; they are by many hardly regarded as criminal. But, my brethren, do not imagine that Christianity will tolerate these odious offences. Do not deceive yourselves. The religion of Jesus peremptorily forbids them all. Lewdness and injustice in every form, and in every degree, exclude the guilty culprit from that community of which Christ is the head, and from all title to a participation in its privileges and blessings, either here or hereafter.

6. This had been the character of some of the Corinthian Christians; but the apostle expresses his confidence, that by embracing the principles and spirit of Christianity, they were now thoroughly reformed, ver. 11.

11. *And such were some of you. But ye are washed¹, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.*

Some of you have been gross idolaters, not only chargeable with the most extravagant absurdities with regard to the object of worship, but guilty of those enormous crimes to which the idolatry of the heathen naturally leads,

¹ *Ye are washed, &c.*] "Your past sins are washed away and forgiven you, upon your receiving of the gospel by baptism; ye are sanctified, *i. e.* ye are members of Christ's church, which consists of saints, and have made some advances in the reformation of your lives, by the doctrine of Christ, confirmed to you by the extraordinary operations of the Holy Ghost." Locke. "*Baptismo suscepto purificati, et sanctorum justorumque cœtui aggregati.*" Griesbach *apud* Rosenmuller, who observes, that according to this the words express no moral change, but merely the separation of believers by baptism from unbelieving Jews and Gentiles, their admission into the church of Christ, and their participation of all its privileges and blessings, the consideration of which is the most ingenuous and the most powerful motive to the practice of virtue. To which I would add, that the apostle plainly indicates, that by the energy of these principles the believers at Corinth had in the main, and generally speaking, been purified from the vices of their heathen state.

and which it often authorizes, and even requires. But I trust that you are now of a different spirit. You have assumed the name of Christ; you have been baptized into his religion, and have been admitted into the holy community of his disciples; you have been reconciled to God, you have received the gifts of the spirit, and you are now, I trust, washed from the pollution of your crimes; and, by the powerful influence of the principles of Christianity, your hearts are renewed, your lives are reformed, and you now reflect with horror upon those excesses and enormities, to which you formerly abandoned yourselves without hesitation or remorse.

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Ver. 11.

SECTION IV.

The apostle strongly remonstrates against fornication, and every kind of impurity; which, however tolerated by the law, or authorized by the idolatry of heathenism, was utterly inconsistent with the doctrine, the discipline, and spirit of Christianity. Ch. vi. 12 to the end.

1. The apostle urges, that the gratifications of sense, however innocent in themselves, are not to be carried to excess; and reminds the Corinthians, that the gross appetites will cease with the present state, ver. 12, 13².

"All things are lawful for me³."—But all things are not expedient. 12.

"All things are lawful for me."—But I will not be brought under the power of any thing. "Food for the stomach, and the stomach for food."—But God will destroy both it and them. 13.

² Mr. Locke thinks that the apostle continues to treat of the case of the fornicator, or incestuous person, through the whole of the sixth chapter. He supposes that the incestuous person had appealed to the heathen court of justice, and had vindicated himself by the plea that fornication, and even that species of which he had been guilty, was no offence in the eye of the law. The apostle argues with them upon this principle; and shows that, however innocent lewdness in its various and odious modes might be regarded by the idolatrous heathen, it is a great offence under the Christian dispensation. And he argues this doctrine from a variety of considerations, which are all peculiar to Christianity, viz. "that our bodies are made for the Lord, ver. 13.—That our bodies are members of Christ, ver. 15.—That our bodies are the temples of the Holy Ghost, ver. 19.—That we are not our own, but bought with a price, ver. 20. All which arguments concern Christians only, and there is not in all this discourse against fornication, one word to declare it to be unlawful by the law of nature to mankind in general. That was altogether needless, where the apostle was teaching Christians what they were to do within their own society by the law of Christ, which was to be their rule."

³ *All things are lawful.*] Bishop Pearce, Rosenmuller, Macknight and others, consider these proverbial phrases as objections suggested by the Corinthians, to which the apostle makes replies. But I have met with no expositor, not even Mr. Locke, who appears to me to enter fully into the apostle's reasoning. I have, agreeably to Bishop Pearce's supposition, pointed these clauses as objections and replies: which gives spirit to the text, and the hypothesis is plausible.

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Ver. 13.

Some of you are disposed to plead for the innocence of fornication. You say it is not condemned by the law of the country. You assume the principle, "all things are lawful which the law does not forbid." But for a moment granting your principle, that fornication is forbidden by no law, positive or natural, allow me to advance another maxim in reply: All things are not expedient. If fornication were allowed to be, legally speaking, ever so innocent, there may be very good reasons for abstaining from it. You repeat your maxim, "All things are lawful." I will meet it with another equally important maxim: "I will not be brought under the power of any thing." I will not yield to inclinations be they ever so innocent, so as to be brought into bondage by them, and to be unable to practise self-denial when duty requires it. And what passion so soon gains an uncontrollable dominion over the mind, as unchaste desire?

But you ply me with another maxim: "Meat is for the stomach, and the stomach for meat;" and so you argue that the sexes are made for each other. Softly, my enlightened brother; the cases are not parallel. It is true that the stomach is made for food, and food for the stomach; and all kinds of wholesome food may be indiscriminately used, provided they are used with temperance. For when life is finished, there is an end both of the stomach, and of the meat which is digested by it. But this is not the case with the two sexes. They will not perish in the grave: and though it is an undeniable truth that they are made to contribute to each other's happiness, this end is to be attained by chaste and lawful wedlock, not by promiscuous concubinage.

2. The body is consecrated to Christ, and is intended for immortality; and therefore ought not to be applied to a dishonourable use, ver. 13, 14.

—13. *Now the body¹ is not made for fornication, but for the Lord, and the*

14. *Lord for the body. And as God has raised up the Lord, so will he also raise up us² by the same power³.*

¹ *The body:] i. e. the living person: all mankind of both sexes; especially the body of believers, to whom, as Mr. Locke observes, the apostle's argument is restricted. They are made for Christ, and Christ for them. They are to form one body of which Christ is the head, they are the members; and this body is not to be destroyed like the stomach and its food, but is to be raised to life by the power of God: so that the analogy does not hold.*

² *Us:] ὑμᾶς. Vid. Griesbach. ὑμᾶς, you, is the reading of the received text.*

³ *By the same power.] δια τῆς δυνάμεως αὐτοῦ. Mr. Locke would render the phrase "to his power; to the partaking in the nature of his glorious body, and the power he is vested with in it." This he thinks is the only way in which the observation can be made relevant to the ar-*

Whatever might be said in defence of the promiscuous intercourse of the sexes, if men and women were as perishable as the stomach and its food, that argument cannot now be employed. Human beings are not made to live in a state of illicit intercourse, but to be united to Christ; and Christ is appointed to be united to them: so that Christ and his church form one mystical person of which he is the head; the church, the body; and individuals, are members. See Rom. xii. 4, 5.

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Ver. 14.

Now, so far is it from being true that the human being will perish like the stomach and its food, nothing can be more certain, than that mankind will be raised to life. For Christ, the head, is raised already; and the same Almighty power which brought the head to life, will in due time raise the members also, and will unite the living body to the living head.

3. Fornication is absolutely inconsistent with their spiritual union to Christ, as members of his mystical body, ver. 15—17.

Know ye not that your bodies are the members of Christ? Shall I then take these, and bestow them upon a harlot⁴? By no means. Know ye not⁵, that he who is united to a harlot, is one body with her, for these two, saith the scripture⁶, shall be one flesh? But he that is united to the Lord, is one spirit with him.

15.

16.

17.

My knowing friends, know ye not this fact, that all believers are members and vital portions of Christ's mystical body? Is it reasonable, is it decent, that I, whatever the common law or the common practice of heathenism may authorize,—is it, I say, tolerable, that I, a vital part of the body of Christ, should make myself one with an impure harlot? Know you not, my intelligent friends, have you not read in the books of Moses (Gen. ii. 24) that a

gument. *q. d.* If the body is to be raised with this honour and dignity, how disgraceful to prostitute it to a harlot! But I conceive that the interpretation in the commentary comes nearer to the sense of the original, and fully explains the relevancy of the observation in the usual construction of the words. Observe, how explicitly the resurrection of Christ is attributed by the apostle to the power of God, and not to any power inherent in himself.

⁴ *Shall I take these, &c.*] More literally rendered, Shall I then take the members of Christ, and make them the members of a harlot? *q. d.* The man and woman make one person. Christ and believers also make one spiritual person. If a believer commits fornication, he tears himself off from the person of Christ, and becomes a part of another person, made up of himself and a harlot. In the 16th and 17th verses, the apostle shows in what sense these unions are to be understood; and upon what authority he builds his allegory.

⁵ *Know ye not.*] By the repetition of these words, the apostle appears to taunt them with pretences to knowledge which were not well founded; but to what particulars he alludes, we have no means of ascertaining.

⁶ *Saith the scripture.*] “*φύσιν. Dicit quis, id est dictum est.* See 2 Cor. vi. 2, x. 10; Eph. v. 14; Heb. viii. 5.” Newcome.

Ch. VI.
Ver. 17.

man shall leave his father and his mother, and shall cleave unto his wife, and that they shall be one flesh : so that he who commits fornication may be regarded as forming one person with his guilty paramour? And can you possibly be ignorant, my enlightened brethren, that he who joins himself to the community of believers, becomes thereby spiritually one with Christ ; a vital part of his mystical body? And knowing all this, can you plead the laws and customs of heathenism in defence of impurity? Or can you endure the thought of debasing and degrading yourselves from an union with Christ to an union with a lewd and filthy prostitute?

4. They who commit fornication injure themselves, profane the temple of God, insult his holy spirit, and destroy his property, ver. 18—20.

18. *Flee from fornication. Every other offence¹ which a man committeth is without his body, but he who committeth fornication sinneth against himself.*

Other vices may be injurious to others, yet they are not immediately injurious to the offender himself ; but this is peculiarly and directly hurtful to his own person, by entailing debility, disease, and infamy.

19. *What then? Know ye not, that your bodies² are the temple of the holy spirit, which ye have received from God?*

You that know so much, and who entertain such high notions of your own dignity, do ye not know that by taking upon yourselves the Christian profession you have entered into covenant with God ; that you are consecrated to him ; that you are his living temple ; and that the holy spirit which you have received is a symbol of his presence with you, like the cloud of glory which rested upon the mercy seat? But the solemn rites of this temple are not to be conducted like the lewd orgies of heathen worship : for the Deity to whom you are consecrated is a God of spotless rectitude, who will resent

¹ *Every other offence.*] “ παν ἁμαρτημα, most sins which a man committeth.” Newcome ; who in his note says, “ Sins in general (so πας, ver. 12 ; John ii. 10 ; Phil. ii. 29,) leave their defilement on the mind, but the fornicator humbles and debases his body.” So Locke and Pearce, and most of the other expositors : but I do not see how this consideration could be urged as a peculiar aggravation of guilt, or dissuasive from impurity. The apostle’s argument appears to me to be this : Most vices are injurious to others, but fornication or lewdness is injurious to a man’s own person. So Rosenmuller : “ Pleraque peccata magis aliis, quam ei qui peccat nocent : sed scortator in suum corpus injurius est, sibi ipsi nocet.” Raphelius shows, from Xen. Mem., that Socrates argues that intemperate men hurt themselves far more than others : whereas other sinners secure some profit to themselves, though they are injurious to others. See Doddridge.

² *Your bodies.*] Τα σωματα is the reading of the Alexandrine and of other manuscripts and versions. The plural number best suits the connexion. Not each believer, but all collectively, form the temple of God. The received text reads, “ your body.” See Bishop Pearce.

every instance of impurity as an insult upon his character and a profanation of his sanctuary. Ch. VI.

And ye are not your own, but ye are bought with a price³. Therefore glorify God with your body⁴. Ver. 20.

The last consideration which I shall offer, to convince you of the folly and guilt of those odious vices which are tolerated by heathen laws and authorized by heathen customs, is this: You are in fact no longer your own masters. You have no right to live without controul, and to lay the reins on the neck of your passions. You are by profession the bond-servants of another, who is your rightful Lord; who has paid a great price to redeem you from your former servitude to idolatry and vice; who has sent his Son to instruct you in truth and duty, to exemplify the obedience which he requires, to die for you, and to rise again; and who has imparted to you the gifts of his spirit. This Master is God himself; whose service is freedom, whose yoke is easy, and in keeping whose commandments there is great reward. But he has no pleasure in wickedness and impurity. Acknowledge him as your Master: consecrate yourselves wholly to his service. Let it be your primary concern to love him with all the heart; to obey and honour him, and to devote all you have and are to his glory. This is your indispensable duty, and it will be your truest interest: for you are his by every tie which can bind a servant to his master, a child to his father, or a creature to his God.

³ *Bought with a price.*] “*ἡγορασθητε, redempti, liberati estis, nempe a superstitione, ignorantia, vitiositate et omni peccatorum miseria. Hoc magnum pretium quo Deus nos redemit est filius ejus dilectissimus Jesus Christus. Rom. viii. 32. Eum nempe misit in mundum eo consilio ut humani generis salutem procuraret.*” Rosenmuller.—“All Christians may be said to belong to God, because he has purchased them with the life of his son. But this can only be said in a figurative and by no means in a literal sense; for then there must have been some person of whom he bought them, and who could this be? It was at first imagined, that God redeemed us from the devil, by abandoning to him the life of his son: and strange as this idea now appears, it prevailed for many centuries, and it was not till long afterwards that any person imagined that it was Christ, and not God, that was the purchaser; having given his life to the justice of God in order to redeem us from death. This total change in the system of atonement was not completed till after the Reformation; when Luther, in order to combat with more advantage the popish doctrine of human merit, advanced the merits of Christ in opposition to it. Then, and not before, it was conceived that God could not forgive sin till an adequate satisfaction had been made to his offended justice: and as sin was considered to be an infinite evil, as committed against an infinite being, it was necessary that the person who made satisfaction should himself be infinite, or God. But you find nothing like this in the scriptures: there God is uniformly represented as forgiving sin freely on the repentance and reformation of the sinner; and therefore we are required to forgive, as we hope to be forgiven. And so far are we from being bought from God by the death of Christ, that whenever this figure of speech is used, God, and not Christ, is said to be the purchaser.” Dr. Priestley.

⁴ *With your body.*] That is, with your whole person. See Rom. xii. 1. The received text adds, “and with your spirit, which are God’s:” but these words are wanting in the best manuscripts, and are omitted by Griesbach in his critical edition, and by Bishop Pearce and Archbishop Newcome in their improved versions.

PART THE SECOND.

THE APOSTLE REPLIES IN DETAIL TO THE QUESTIONS PROPOSED BY THE CORINTHIANS IN THEIR LETTER TO HIM; AND INTERMIXES MUCH IMPORTANT INSTRUCTION AND ADVICE, BOTH WITH RESPECT TO DOCTRINE, DISCIPLINE, AND PRACTICE. Ch. vii.—xv.

SECTION I.

Ch. VII. *The apostle replies to various questions proposed by the Corinthians, concerning the expediency of marriage, and the lawfulness of forming, or of continuing, the conjugal connexion with unbelievers; and he offers a variety of suitable advice to persons in every condition of life, under the existing circumstances of the Corinthian church. Ch. vii. throughout.*

1. The apostle, asserting the general expediency of marriage, offers advice to married persons, ver. 1—7.

The Corinthians, notwithstanding their partiality to the false apostle, still retained so much regard for St. Paul, that they wrote a letter to him at Ephesus, to ask his advice upon some important points, concerning which they were in doubt. And the first question seems to have been, whether it was proper to marry at all, and whether a state of celibacy was not more honourable than matrimony: which was the doctrine of some of the philosophic schools. The apostle, while he admits that, in the present precarious state of the church, marriage might be inexpedient, nevertheless decidedly declares in favour of its lawfulness and general expediency; and gives not the least pretence for the supposition, that under the Christian dispensation celibacy was to be regarded as meritorious: that it was by no means incumbent upon married persons to separate from each other; though in times of persecution it might sometimes be expedient, either to remain unmarried, or to agree to a temporary separation, with a view to moral improvement; or, as in his own case, to promote the diffusion of the gospel.

Now, concerning the things about which ye have written to me, "it is better for a man not to take a wife¹." Ch. VII.
Ver. 1.

Having finished the admonitions which I thought it my duty to give concerning the schismatical spirit and other gross irregularities which have been introduced among you, I now proceed to answer those questions which you have proposed in your letter; and to give you my faithful and best advice upon every subject. And first with respect to the subject of marriage, and the duties of married and of single persons. And I observe, that some of you at least assume a principle to which, in its unqualified state, I can by no means accede. You presume, that the Christian religion, like some of the austere sects of heathen philosophy, approves of celibacy: you say, "it is better for a man not to marry."

Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. 2.

Though it may be expedient in some circumstances to decline marriage, yet upon the whole I have no hesitation in laying it down as a general rule, that virtue and happiness are best promoted in both sexes by entering into, and living harmoniously in, the married state.

Let the husband render to the wife her due², and in like manner the wife also to the husband. The wife hath not power over her own person, but the husband³; and in like manner the husband also hath not power over his own person, but the wife. Deprive not each other, except as it were by mutual 3.
4.
5.

¹ *It is better, &c.]* This has very much the appearance of a maxim quoted by the apostle from the letter of the Corinthians to him, like that in chap. vi. 12. Some of the Corinthians probably, like some of the sects of philosophers, disapproved of marriage altogether. The apostle, whose opinion it appears to have been, that in the present precarious circumstances of the times it would be advisable for unmarried persons to remain single, does not directly contradict the principle advanced; but he shows how dangerous it would be to morals if it were generally acted upon. "*Frequens erat apud philosophos quæstio, 'An sapienti ducenda uxor?' Qui omnia ad se referebant abstinendum a nuptiis censebant. Est in eam sententiam Antiphanis philosophi locus apud Stobæum, et dicta Lycurgi, Thaletis, Socratis, et aliorum.*" Grotius. "It was an old philosophical question," says Whitby, "whether a man should marry; in which many held the negative, as Bion and Antisthenes. See Laert. in *Bion*. p. 108; in *Antisthen*. p. 138. Menander says, 'ο γαμεις εαν γε νουν εχεις.' Pythagoras considered marriage as an impediment to philosophy; and Porphyry says, that a philosopher must not marry: 'τα αφροδισια μιναινει.'" *De Abst.* l. iv. § 20.

² *Her due.]* οφειλην, "the debt of marriage." Newcome. This is the reading of Griesbach from the best copies, and is adopted by Bishop Pearce and Archbishop Newcome. The received text reads, "οφειλομενην ευνοϊαν, due benevolence."

³ *The wife hath not power.]* "not the wife only hath the power, but the husband also." Bishop Pearce; who refers to his note on ch. i. 17, where he notices it as "a Hebrew idiom to express a preference of one thing above another, by an affirmation of that which is preferred, and a negation of that which is contrary to it." Whitby and Macknight remark, that the apostle's doctrine in this verse strongly proves the unlawfulness of polygamy.

Ch. VII.
Ver. 5.

consent for a season, that ye may have leisure for prayer¹ and may come together again²; that Satan tempt you not³ because of your incontinence.

That you may not expose yourselves to temptation to apostatize from the faith, and to return to heathenism, under the erroneous impression that Christianity lays you under too severe a restraint.

6. *But I say this by way of permission, not by way of commandment.*

If you choose thus to separate yourselves for a season, you may do it; but observe, I do not recommend it, much less do I impose it upon you as a Christian duty.

7. *But⁴ I wish all persons to be as I would be myself⁵: but every man has his proper gift from God, one according to this manner, and another according to that.*

I wish that others could exercise the same command over themselves as I would, and do. But all are not gifted with the same self-controul; and I do not mean to set myself up in this case as an example that every one is bound to follow.

2. The apostle advises widowers and widows to follow his example, and to remain unmarried, ver. 8, 9.

8. *Now I say to widowers⁶ and to widows, that it is commendable for them*
9. *if they continue as I also do⁷. But if they possess not this self-command, let them marry; for it is better to marry than to be miserable⁸.*

¹ *Have leisure for prayer.*] The received text reads, “τη νηστεια, for fasting;” which Griesbach omits, upon the authority of the Alexandrine, Ephrem, and other manuscripts and versions. Bishop Pearce says, “against which word I have no other objection than that it is left out by these manuscripts and versions.”

² *May come together.*] Read ητε, not συνερχεσθε, which is the received text. Acts ii. 1, 44. See Griesbach, Pearce, and Newcome.

³ *That Satan tempt you not.*] Satan is the god of the unbelieving world, which is his kingdom; in opposition to the community of believers, which is the kingdom of God and Christ. The apostle's meaning therefore is, lest their idolatrous neighbours or their own evil passions should seduce them back to heathenism, under the pretence that Christianity was a discipline too austere in its nature; and which imposed restraints that were unreasonable and intolerable.

⁴ *But.*] This is the reading of many copies of good authority. The received text reads γαρ. See Griesbach.

⁵ *As I would be myself.*] ως και εμαυτον. “I would that all men were even as I would have myself continue.” Bishop Pearce; who insists that the construction requires δελω ειναι to be understood after εμαυτον. He adds, that he “supplies the word continue; because all allow that St. Paul was an unmarried man.” This assumption of the learned prelate is not, however, universally true.

⁶ *To widowers.*] τοις αγαμοις. Literally, “to the unmarried;” but here, says Bishop Pearce, the word signifies, not one who was never married, but one who is without a wife. In this sense it is properly joined with η χηρα, a widow.

⁷ *As I also do.*] Hence it is generally concluded that the apostle Paul was a widower when

In my judgement it would be a prudent and laudable thing, considering the circumstances of the times, if those who, having been married, have had the misfortune to lose their partners, would decline marrying again, and would live as I do without encumbering themselves with the cares of a family. But if any possess not dominion over their affections, (and it is painful to those who have lived happily in the married state to lead a single solitary life,) let them by all means marry again: it is a step perfectly consistent with Christian purity, and it is much better to marry than to pine away in a life of solitude and desolation.

Ch. VII.
Ver. 9.

3. The apostle, appealing to the authority of Christ, peremptorily prohibits in married persons separation and divorce, ver. 10, 11.

But the married I charge, yet not I only, but the Lord⁹, Let not the wife separate herself from her husband; but if she separate herself, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife.

10.

11.

To married persons I have one direction to give: indeed, it is no judgement of my own, it is the express command of our Lord and Master Jesus Christ, which he solemnly uttered in the course of his personal ministry, Matt. v. 32, xix. 9; Mark x. 11, 12: Let no separation take place between married persons; let there be no divorce but in case of adultery. It may indeed happen, that the overbearing tyranny and cruelty of the husband may make it necessary for the wife to withdraw from his house and from his society. But let her not imagine herself at liberty in this case to marry again while her husband

he wrote this epistle. There are, however, some who argue from Philip. iv. 3, that he had a wife living, whom he had left under the care of his friends at Philippi while he was engaged in his missionary and apostolic labours. It is objected to this, that συζυγε γυναικας are of the masculine gender: but it is alleged, that in the Attic construction they may be taken as feminines; and that as the person addressed is desired to succour the females, it makes it more probable that this person was a female. Clemens Alexandrinus, in a passage cited by Eusebius, appeals to this text as a proof that Paul had a wife living. See Erasmus, Castalio, Clarius, and Zegerus, *in loc.*

⁸ *Be miserable.*] Πυρσθαι, burn. "be made uneasy." Pearce; who observes, that "this word in a metaphorical sense signifies, to be troubled, vexed, or made uneasy, 2 Cor. xi. 29. 'Uro hominem,' I vex him. Terence."

⁹ *But the Lord.*] "It is not only I who command, but the Lord." Bishop Pearce; who remarks in his note, "These words seem to allude to what our Saviour himself had delivered when upon earth, as it is recorded in Saint Mark x. 11, 12: where you will find the same rule given to married people by Christ as is given here."—"But the Lord, who condemned divorce, except in case of adultery." Matt. v. 32, xix. 9. Archbishop Newcome. This interpretation makes the apostle's language easy to be understood, without supposing, as some have done, that he claims inspiration while he addresses married people, but not when he gives advice to widowers and widows.

Ch. VII.
Ver. 11.

is living. On the contrary, let her endeavour if possible to be reconciled to her husband, and to return to his house again, if she can live in peace.

4. The apostle, in the case of a believer being connected in marriage with a heathen, forbids the believer to put away the unbeliever; but if the unbeliever voluntarily withdraws, the believing party is at liberty to marry again, ver. 12—16.

12. *But to others I speak¹, and not the Lord.*

The cases which follow did not occur to our Lord's notice during his personal ministry; no express decision of his, therefore, is left upon record. But you will do well to attend to my advice, as I am acting under his commission in dispensing the gospel.

13. *If any brother hath an unbelieving wife, and she consenteth to dwell with him, let him not put her away. And if any woman hath an unbelieving husband, and he consenteth to dwell with her, let not her put him away².*

Let no one persuade you that the profession of Christianity dissolves the bands of civil society. But if an unbelieving husband, or wife, is contented to live with a believing partner, let not the believer dissolve the marriage tie; but on the contrary, by meekness, kindness, and a sedulous discharge of every duty, let them show how excellent a thing the spirit of the gospel is, and how much the heart is improved by the religion of Jesus.

14. *For the unbelieving husband is sanctified³ by the wife⁴, and the unbelieving wife is sanctified by the husband: otherwise, your children would be unclean, but now they are holy⁵.*

¹ *I speak.*] “*I speak*, by the spirit of God: not Christ, who has left us no precept upon this subject.” Newcome. But upon what ground does the learned prelate here attribute inspiration to the apostle, who does not himself claim it? On the contrary, he supports his advice by sound argument, ver. 16, of which there would have been no need had he written by inspiration; nor does he appeal to it in the preceding case, which he enforces by the authority of Christ. Why should we hesitate to rest the validity of the apostle's advice upon the same ground where he himself has placed it, and which is well able to support it—the ground of its own merit?

² *Let not her put him away.*] “That Jewish and Roman women were allowed to divorce their husbands, see Doddridge on Mark x. 12.” Newcome. See Lardner's Works, vol. i. p. 392, Kippis's edition; Joseph. *Antiq. lib. xx. c. 6, § 3*; Vit. § 75; Juvenal. *Sat. 6, v. 222—230*.

³ *Is sanctified.*] “The sanctity of the believing party is in some measure imputed to the unbeliever, at least so far as to affect their children, because they two are one flesh.” Bishop Pearce.—“*is sanctified*, comes under the denomination of holy in the sight of God, so far that the offspring is entitled to Christian privileges.” Newcome.

⁴ *By the wife.*] Bishop Pearce adopts the reading of many valuable manuscripts, *τη πιστη*, “the believing wife;” which he thinks preferable, as it preserves the antithesis. And for the same reason, upon similar authority, he prefers *αδελφω* to *ανδρι* in the next clause: “the unbelieving wife is sanctified by the believing brother.”

⁵ *Otherwise, your children, &c.*] “*immundi: quia educarentur in cultum idolorum Deo displicentem. Mundi, Deo grati: quia Deus ad educationem liberam opitulatur parti meliori.*” Gro-

If one of the parties is a believer in Christ, it is the same with regard to their children as if both were believers. The children are born in a holy state; they are to be regarded as members of the visible church, and have a right to be initiated into the Christian community. Ch. VII.
Ver. 14.

But if the unbeliever depart, let such depart; a brother or a sister is not enslaved in such cases: however, God hath called us to peace. 15.

If the unbelieving party absolutely refuses to live with the believer, and obstinately deserts the believing partner, it is the unbeliever who dissolves the conjugal connexion: it would be most unreasonable in this case to consider the believer as bound, while the unbeliever is at liberty. The marriage tie is loosed, and the parties are released. All that the gospel requires is, that the believing party should not be the first to begin the separation; but that every means of conciliation should be used to preserve family concord.

For how knowest thou⁶, O wife, whether or no⁷ thou shalt save thy hus- 16.

tius.—“Else they were heathen children, not to be owned as a holy seed; and therefore not to be admitted into covenant with God as belonging to his holy people. See Isa. xxxv. 8, lii. 1; Acts x. 28. The argument for infant baptism runs thus: If the holy seed among the Jews was therefore to be circumcised and be made federally holy by receiving the sign of the covenant, because they were born in sanctity, then by like reason the holy seed of Christians ought to be admitted to baptism, and receive the sign of the Christian covenant, the laver of regeneration; and so be entered into the society of the Christian church. The substance of this argument is in Tertullian *de Anima*, cap. 39.” Whitby.—The words *sanctified, holy, unclean*, says Mr. Locke, “are used here in the Jewish sense. The Jews called all that were Jews holy, and all others they called unclean. Thus, ‘*proles genita extra sanctitatem*’ was the child of heathen parents: ‘*genita intra sanctitatem*’ was the child of parents after they were proselytes. This way of speaking St. Paul transfers from the Jewish into the Christian church, calling all that are of the Christian church *saints*, or *holy*; by which reason all that were out of it were *unclean*.”—“*Unclean*, as the Jews say, and out of covenant with God; but by being born of one Christian parent they are holy, and qualified for baptism.” Bishop Pearce.—“*Unclean*, unfit to be dedicated to God by baptism. That this is an ancient interpretation, see Wall’s Notes.” Archbishop Newcome.—“*Holy*, being of holy parents, they are accounted as already baptized in their parents’ baptism.” Emlyn’s Works, vol. i. p. 404.

“On the maturest and most impartial consideration of this text,” says Dr. Doddridge, “I must judge it to refer to infant baptism. Nothing can be more apparent than that the word *holy* signifies persons who might be admitted to partake of the distinguishing rites of God’s people. See Exod. xix. 6; Deut. vii. 6, xiv. 2, xxvi. 19, xxxiii. 3; Ezra ix. 2: compared with Isa. xxxv. 8, lii. 1; Acts x. 28. And as to the interpretation which so many of our brethren the Baptists have contended for, that *holy* signifies *legitimate*, and *unclean*, *illegitimate*, not to urge that this seems an unscriptural sense of the word, nothing can be more evident than that the argument will by no means bear it; for it would be arguing *idem per idem*.”

⁶*How knowest thou, &c.*] Mr. Wakefield for the sake of perspicuity transposes the fifteenth and sixteenth verses.

Whether or no.] For *εἰ μὴ*, *if not*, at the beginning of the succeeding verse in the received text, some copies, but of no great note, read *ἢ μὴ*, *or no*; and some of the ancient writers join these words to the preceding verse: *q. d.* How knowest thou, O husband, whether thou shalt save thy wife or no? I have, though with some hesitation, adopted this reading. See Bishop Pearce; who adds the words *or no* in Italics, but in his notes declares his preference of the received text. It may be proper to observe here, that as the apostle appeals to reason in favour of the advice he gives, he seems to wave any claim to inspiration.

Ch. VII.
Ver. 16.

band? Or how knowest thou, O husband, whether or no thou shalt save thy wife?

It is far from impossible that a prudent, kind, conciliatory conduct on the part of the believer may produce a happy effect upon the mind of the unbeliever; and lead them first to think well of, and ultimately to embrace, the Christian faith: and this surely must be a powerful motive to the believer to continue to associate in the kindest manner and as long as possible with the unbelieving partner, and upon no consideration to be the first to dissolve the connexion.

5. The apostle advises the converted Jew to adhere to the law; but the converted Gentile to retain his liberty, ver. 17—19.

17. *As God hath assigned¹ to every one, as the Lord hath called every one, so let him walk. And thus I appoint in all the churches.*

The doctrine of Christ does not breathe a sectarian spirit, it is simply a rule of life; and its hopes and fears have respect to another state of existence. It adapts itself to the various circumstances and conditions of mankind, whether Jew or Gentile. In things indifferent, therefore, in rites and ceremonies, let each follow his own discretion with respect to his own innocent customs previously to his conversion to the gospel. This is a universal rule, which I require to be observed, not only in the church at Corinth, but in all the churches of the Gentiles, by virtue of that apostolical authority with which I am invested by Christ.

18. *Is any one called, being circumcised, let him not become uncircumcised². Is*
19. *any one called in uncircumcision, let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but keeping the commandments of God is every thing³.*

Let not the believing Jew imagine that there is any merit in abandoning the rites of the law. On the contrary, it better becomes him to adhere to the ritual in which he has been educated, provided that he does not impose it upon others. And let not the believing Gentile be induced to imagine that

¹ *As God hath assigned.*] If agreeably to the received text, and the generality of expositors, the words *εἰ μὴ* are prefixed, it is *q. d.* *If not*, if the believer cannot save the unbeliever, still it must be remembered that Christianity makes no difference in civil relations. For *εἰ μὴ*, see Rom. xiv. 14; Gal. i. 7. See Newcome.—In this passage, though expressed in general terms, it is clear that the apostle alludes particularly to the distinction of Jew and Gentile.

² *Become uncircumcised.*] *μὴ ἐπισπασθῶ.* An allusion is here made to the attempts of some apostates to obliterate the mark of circumcision. See Doddridge.

³ *Is every thing.*] So Newcome and Wakefield; and it is evidently the apostle's meaning.

the observation of the Mosaic ritual is obligatory upon him, either as being essential to salvation, or even as a meritorious act. In truth, neither the observation nor the neglect of ceremonial institutions is of the least account in the sight of God. All that he requires is cheerful, uniform obedience to his moral law; and a heart right in his sight.

Ch. VII.
Ver. 19.

It appears from this advice, that the apostle made no objection to a converted Jew's adhering as strictly as he pleased to the law of Moses. He continued to comply with that ritual himself; and it was right to do so, at least while the temple service continued. But he utterly condemns the imposition of this yoke upon the converted heathen; and greatly disapproves of the Gentile Christians voluntarily subjecting themselves to the burdens of the law: as if a compliance with ritual precepts could be any recommendation to God, or in the least degree necessary to the perfection of the Christian character. When regarded in this light, he pronounces the observance of the Jewish ritual to be of no use, and totally destitute of all moral value; and that if it be relied upon as a ground of justification, it is even a virtual renunciation of the gospel of Christ. This is the tenor of his argument in the epistle to the Galatians; and he uniformly teaches, that Christianity requires nothing as essential but the love of God and our neighbour.

6. The apostle reminds freemen and slaves, that the profession of Christianity makes no change in their civil relations or in their social duties, ver. 20—24.

Let every one continue in the condition in which he was called. Wast thou called being a slave? Regard it not: but if thou canst obtain thy freedom, prefer it⁴. 20, 21.

Be it remembered, that the profession of Christianity makes no change whatever in men's civil circumstances or social duties. Let every one, therefore, continue to occupy his proper station, and to perform the duties of it with increased activity, till providence offers a beneficial change. Let not the converted slave imagine that Christianity releases him from his state of bon-

⁴ *Prefer it.*] *μαλλον χρησαι*, use it rather. Mr. Wakefield translates it, "Yea even thou canst be free, continue as thou art:" but this seems to be strange counsel, and quite inconsistent with the advice in ver. 23. The construction in the original seems defective. Most expositors supply *ελευθερια* after *χρησαι*, "if thou canst be free, rather use, or prefer, liberty." But the Arabic and some others supply *δουλεια*, servitude. The Syriac, as translated by Schaaf, is, "*Elige tibi potius quam ut servias.*" See Bishop Pearce. Mr. Wakefield supposes that "the apostle intends generally to discourage a restless disquietude to alter a condition which is not peculiarly grievous:" but would Mr. W. have admitted that slavery is such a condition?

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Ver. 21.

dage. No: he is a slave still; and the duties of a slave, however burdensome, he must faithfully perform, and to the hardships of his condition he must cheerfully submit. But let him not be discouraged: though a slave, he is entitled to all the privileges of the gospel. Yet, if an opportunity of becoming free should present itself, let him avail himself of it; for a state of freedom is more honourable and happy. It affords less obstruction to Christian duty, and better opportunities of usefulness.

From the necessity which the apostle appears to have been under of repeating his injunctions to the believers at Corinth to continue in the stations which they occupied at the time of their conversion to Christianity, it seems not improbable that the false apostle had taught that all natural and civil relations were dissolved by the new birth, by their conversion to the faith of Christ; and in particular, that slaves were entitled to immediate emancipation. This foolish and dangerous doctrine the apostle warmly opposes; and strongly urges the Christian slave to adhere to his master, and faithfully to perform the duties of his station.

22. *For he that is called by the Lord, being a slave, is the Lord's freedman; and in like manner he who is called, being free, is the slave of Christ.*

The profession of Christianity does not, indeed, entitle you to civil liberty; but in the truest and noblest sense it sets you free. The Christian slave is the freedman of Christ; redeemed by him from idolatry and sin, and death; rescued from slavery to the worst of tyrants; endued with moral liberty, and made free of the community of which Jesus is the head.

And on the other hand, the man who is legally free, and who perhaps boasts of hundreds of slaves under his controul, when he becomes a Christian, binds himself to be a slave: a slave to Christ. He has no longer any will of his own; but he is bound to live to him who died for him and rose again. And, far from regarding this state of servitude as a burden and disgrace, he boasts in it as his pride and glory.

23. *Ye have been bought with a price¹: become not the slaves of men.*

¹ *Ye have been bought with a price.*] "Had you bought your freedom? become not slaves to men." Wakefield; who says that "the translation here given is pertinent to the connexion, which the former is not." Whitby and Knatchbull understand the words in the same sense. But surely there was very little occasion to advise slaves who had purchased their liberty, not to part with it, and to become slaves again. Whereas nothing could be more natural, or more suitable to the connexion, than after having declared one party to be the freedmen, and the other the slaves of Christ, that the apostle should remind them, that having been purchased by him, it ill became them to yield themselves up as slaves to other masters.—"Ye were bought with a price, even that of Christ's blood: therefore do not make yourselves out of choice slaves

You have been redeemed from moral slavery, from your bondage to ignorance, idolatry, vice, and misery, at a great price: by the mission of Christ; by all that he has taught, and done, and suffered; by his resurrection and ascension; by the gifts of his spirit, and the labours of his apostles: in the noblest sense you are free. Be lovers of liberty in every form. If you are slaves, and can obtain your freedom, avail yourselves of the opportunity. If you are free, do not by indiscretion, and much less by immorality, expose yourselves to the danger of losing your liberty.

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Ver. 23.

Brethren, let every one abide with God, in the condition in which he was called.

24.

My Christian friends, my parting advice to you, whether Jew or Gentile, whether slaves or freemen, is this: In your respective stations, in the civil rank in which Christianity found you, abide with God; look up to God as the arbiter of your destiny; be satisfied with your lot, as his wise appointment; fulfill the duties of your condition as under his inspection, and as accountable at his tribunal. Apply to him under all your difficulties; and study above all things to approve yourselves to him, and to secure his favour.

7. The apostle, resuming the question concerning marriage, advises, but does not require, unmarried persons to remain for the present in a single state, ver. 25—28.

Now concerning persons who have not been married, I have no commandment of the Lord; but I give my judgement as one who hath obtained mercy of the Lord to be faithful.

25.

With respect to the course to be pursued by unmarried persons, Christ has neither decided this case himself, as he has that concerning adultery and divorce, nor has he expressly commissioned me to settle it authoritatively: but I offer my opinion, as a faithful friend, and by the mercy of God your fellow Christian likewise, and I leave you to judge of the propriety and expedience of the advice I propose.

I think, then, that it would be commendable, on account of the exigency²

26.

to men, ye being already in the more honourable service of Christ." Pearce, and with him the generality of expositors. It is not necessary to limit the price of redemption to the death of Christ alone: all the means which have been employed by God, and by Jesus as his messenger and servant, to recover mankind from idolatry and vice, may be regarded figuratively as the ransom, or price, of redemption.

² *The exigency which is approaching.*] It is asked what this exigency was? Some suppose the destruction of Jerusalem; but this was nothing to the Corinthians. The apostle probably foresaw a storm approaching, which might be limited to Corinth and its neighbourhood. It is plain

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Ver. 26.

which is approaching, it would be commendable, I say, for such persons¹ to continue as they are.

It would be better, in my judgement, considering the difficulties of the times, and on account of the season of persecution which is at hand; it would, I say, be most expedient for such persons to remain as they are, and not to encumber themselves with the cares of a family.

Observe, the apostle is far from advising celibacy as a general practice, but confines his recommendation of it to the Corinthian church in the peculiar crisis of danger which then existed; and he mentions it merely as his own private advice, without any authoritative injunction.

27. *Art thou bound to a wife? seek not to be loosed; art thou unmarried²?*

28. *seek not a wife. But if thou marry, thou hast not done amiss³; nor if a virgin marry, has she done amiss: nevertheless, such will have trouble in life⁴; but I spare you.*

There is nothing criminal in entering upon the marriage state; but in the season of persecution you will feel many inconveniences from which I wish to save you by the advice I offer. Nevertheless, if you are determined upon marrying, I would not alarm you by expatiating upon the difficulties you will have to encounter: you will meet with them soon enough, and I wish they may prove less grievous than I forebode.

8. As the season of persecution would soon overtake them, it would be their wisdom to disengage themselves as much as possible from temporal connexions and concerns, ver. 29—31.

29. *However, this I say, brethren, (because the time that remaineth is short⁵),*

30. *that they who have wives may be as those who have none; and they that weep,*

that he had no intention to encourage celibacy in general. Pearce renders the words, “the approaching necessity:” i. e. calamity. Luke xxi. 23; 2 Thess. ii. 2.

¹ For such persons.] Gr. *ανθρωπω*, for a man, or rather a person, as the word includes both sexes. “It is commendable for a man or a woman so to be.” Bishop Pearce.

² Art thou unmarried.] *αελυσσαι γυναικος*; “art thou loosed from a wife?” But, as Bishop Pearce observes, this does not fully express the apostle’s meaning, who is speaking not of one who was a widower, but of one who never was married. The Bishop’s translation is “art thou without a wife?”

³ Hast not done amiss.] So Wakefield. *ουχ ημαρτες*, “hast not sinned.” The public version and most of the translators, Pearce, Newcome, &c.

⁴ Trouble in life.] *σαρκι*, “in the flesh:” that is, in external things.

⁵ The time that remaineth is short.] So Pearce. “*συνεσλαμβενος*, contracted.” Doddridge; who observes, after many others, that there is an allusion to the furling of a sail. The words *το λοιπον* are joined by some to the latter clause of the verse: *q. d.* It remains therefore. See Doddridge and Newcome: Griesbach, Pearce, and Wakefield, connect it with the former clause.

as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use the world as not using it to excess⁵: for the fashion of this world is passing away.

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Ver. 31.

After a very short interval the season of trouble will come, and will break up, and go near to overset, all your domestic comfort. And this event I announce to you, not to give you uneasiness, and to fill your minds with painful anticipations, but as a faithful and friendly warning to prepare for the event; and that you may acquire a proper command over your affections. That those of you who are married may bear in mind that this tender tie must soon be dissolved, and may fortify their minds with the best principles, to prepare them for the painful separation: that those who are now suffering under the visitations of divine providence may not be too much depressed, as though their lot were peculiarly grievous and their sufferings would never end: that those who are prosperous in the world may not be too much elated, but may be mindful of the precarious tenure of earthly good: that those who purchase houses or estates may recollect the uncertainty of the tenure upon which they are held, and may be prepared to resign the possession: and finally, that those who engage in worldly business of any kind may pursue their object with a chastised ardour, as all sublunary things are transitory like a pageant, and evanescent as a dream.

9. The apostle recommends a single life, that believers may be at liberty to devote themselves entirely to Christian duties, ver. 32—35.

Now I wish you to be without distracting care. The unmarried man is solicitous for the things of the Lord, how he may please the Lord: but he that is married, is solicitous about the things of the world, how he may please his wife⁶. There is a distinction likewise between the married and the unmarried woman: the unmarried woman is solicitous about the things of the Lord, that she may be holy both in body and spirit; but the married woman is solicitous about the things of the world, how she shall please her

⁵ Using it to excess:] καταχρημενοι. So Wakefield: Grotius says it is the same as χρωμενοι, "nisi quod videtur plenius quiddam significare."—"as if they made no great use of it." Bishop Pearce, who objects to the word abuse, "for not to abuse is equally a duty, whether the time be long or short."—"Use it not." Newcome; who thinks the antithesis is best preserved by this sense of the word, which is common in Greek writers. See 1 Cor. ix. 18.

⁶ In this text there are many various readings, but the sense in all is nearly the same. Griesbach adheres to the received text, though he thinks it not improbable that ἡ παρθενος in ver. 34 is an interpolation; q. d. "There is a distinction also in the case of the woman: the unmarried woman," &c. As it now stands, the literal translation is, "There is a distinction between the woman and the virgin:" i. e. between the married woman and the virgin.

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Ver. 35.

*husband. Now this I advise, as expedient for you, not that I may cast a snare upon you, but out of regard to what is becoming and for right attendance on the Lord without distraction*¹.

My reason for recommending a single life in present circumstances is, to preserve you from distracting care. The unmarried believer has but one main object in life, and that is, to serve his Master, Christ; and to this his whole time and all his powers are devoted. The married believer has a double object in view. He wishes to serve Christ: but he has also another duty to perform; to provide for his wife and family, that they may live in comfort. Now it is evident, that while he is attending to one of these duties, he cannot be equally attentive to the other.

In the same manner the unmarried woman consecrates her whole self to Christ, and devotes all her time to his service. But the married woman is bound to her husband, must consult his inclination and comfort, and must contribute to provide for her family. She cannot, like the unmarried woman, give herself wholly to Christ.

However, after all, I by no means press a resolution to live unmarried as an indispensable duty. You are at perfect liberty to judge for yourselves: I would by no means persuade you to a course of which you would afterwards repent; only, if you could remain single, you would be at liberty to serve Christ with more undivided attention, and consequently with more consummate propriety and exactness.

10. The apostle advises unmarried persons not to enter at present into the married state; but leaves them at full liberty to exercise their discretion with respect to the propriety of following his counsel, ver. 36—38.

36. *But if any one think it unbecoming to remain unmarried*², *beyond the*

¹ For right attendance without distraction:] *ευπαρεδρον απερισπασως*. So Newcome. This is the sense given by Locke, Pearce, and Wakefield. Dr. Doddridge, after Sir Norton Knatchbull, translates *απερισπασως*, "without any violent constraint:" *q. d.* by which I might seem to drag you into a state of life which should make you continually uneasy.

Though the apostle gives no hint of the kind, and the idea does not appear to have occurred to any expositor, I cannot but think that the advice in this paragraph is intended to be limited chiefly, if not wholly, to those who sustained offices in the church, whether prophets, deacons, almoners, &c.: otherwise surely a Christian is as much in the way of his duty, and serving the Lord in as acceptable a manner, who is prudently looking after and providing for his family, as one who passes all his time in reading, meditation, and prayer. But with regard to the officers of the church, whether male or female, it might in a season of danger and persecution be to them peculiarly inconvenient to encumber themselves with the cares of a family, when their whole time and attention might be required for the discharge of their arduous and perilous duties. The apostle's meaning would be perfectly understood by the Corinthians, though, from the unavoidable obscurity of the epistolary style, it may not be so intelligible to modern readers.

² Unbecoming to remain unmarried.] *ασχημονειν επι την παρθενον αυτη* literally, to behave

*flower of his age, and that it is his duty so to do³, let him do what he will; Ch. VII.
he doth not act amiss, let him marry⁴. Nevertheless, he who is steadfast in Ver. 37.
his resolution⁵, being under no necessity, and hath power concerning his
own will, and hath determined this in his own heart to remain unmarried⁶,
acteth commendably. So that even he who marrieth⁷ doth well, but he who
marrieth not doth better.* 38.

unbecomingly towards his virgin. Critics are much divided in opinion with respect to the apostle's meaning in this difficult text. I believe that all expositors without exception before Dr. Whitby, and most even at the present day, understand the apostle's advice as relating to the disposal of a young virgin in marriage by her parent or guardian. The following is Archbishop Newcome's translation of the passage, upon this supposition :

"But if any man think that he behaveth unbecomingly towards his virgin, if she pass the flower of her age, and it ought so to be, let him do what he pleaseth, he sinneth not : let such virgins marry. But he who standeth firm in his own heart, having no necessity, but hath power over his own will, and determineth thus in his heart that he will keep his virgin, doeth well. So that he who giveth her in marriage doeth well : but he who giveth her not in marriage doeth better."

Hence, as Dr. Whitby observes, "the usual inference is, that children are to be disposed of in marriage by their parents : which may be very true, but cannot be proved by this text, which has a very different meaning, and which contains the apostle's advice to a young person deliberating with himself whether he should marry or not." This interpretation seems first to have occurred to Dr. Whitby, and afterwards to Mr. Locke ; and has been adopted by Dr. Harwood and Mr. Wakefield. Dr. Doddridge ingenuously acknowledges that he once preferred it, but afterwards gave it up. The following is Mr. Wakefield's translation, and one cannot but regret that this learned critic has not supported his version by notes.

"But if any one apprehend a dishonour from his virginity continued beyond the time, it ought so to be, let him do what he pleaseth : he doeth not amiss, let such marry. But he who continueth steadfast in his heart, having no necessity, but hath power over his own will, and is determined in his heart to keep his virginity, doeth well. So then, even he who giveth it in marriage doeth well, but he who giveth it not in marriage doeth better."

Mr. Locke assigns the following reasons for the interpretation which he gives to these verses :

"Παρθενον," says he, "seems here used for the virgin state, and not the person of the virgin. Whether there be examples of the like use of it, I know not ; and therefore propose it as my conjecture, 1. Because the resolution of mind here spoken of must be in the person to be married. 2. The necessity of marriage can only be judged of by the persons themselves. 3. 'Hath power περι τῆ ἰδίας θεληματος' should be translated *hath a power concerning his own will; i. e. concerning what he willeth, is at his own disposal.* 4. If 'keep his virgin' had signified keeping his children from marrying, it would have been more natural to have used τέκνα, which signifies both sexes, than παρθενος, which only belongs to the female."

To which I think may be added, that according to this interpretation the whole passage is clear and intelligible ; but upon the common hypothesis it is, to say the least, very obscure.

³ *It is his duty.*] ὅτως οφείλει "that it is his incumbent duty to form the conjugal union." Harwood.—"if he finds it necessary to marry." Locke.

⁴ *Let him marry.*] Many good copies read γαμειτω in the singular. See Griesbach.

⁵ *In his resolution.*] ἐν τῇ καρδίᾳ "in his heart."—"whosoever is settled in a firm resolution of mind." Locke.

⁶ *To remain unmarried.*] τηρεῖν τὴν ἑαυτοῦ παρθενον "to keep his own virgin : " i. e. "to keep his virginity." Locke, Wakefield.

⁷ *Who marrieth :*] γαμιζων. This is the reading of the Alexandrine and other manuscripts, and marked by Griesbach as of equal authority with the text ; which is ἐκγαμιζων, "giveth in marriage." And Griesbach himself adopts γαμιζων in the second clause, which is a presumption that it is the true reading in the first. "It is necessary," says Mr. Locke, "to follow the copies which read γαμιζων, marrying, for ἐκγαμιζων, giving in marriage." So Whitby.

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Ver. 38.

However, notwithstanding all that I have advanced in favour of celibacy, if a case should occur in which a man advancing to the middle age of life should think it disgraceful to remain unmarried, and should regard it as a duty to change his condition, let him do as he pleases, he is guilty of no offence to God or man: let him marry. Nevertheless, if he has a neighbour of a different persuasion, one who feels himself under no obligation to marry; who possesses a greater degree of self-controul, who is under no external restraint, and who firmly resolves to remain for the present in a single state, I cannot but highly commend his prudent and virtuous resolution. So that upon the whole, both parties act right, according to their respective views of the case. He that marries, because he is so inclined and thinks it to be his duty, deserves commendation: but he who for the present defers marriage, acts more prudently in present circumstances, and therefore deserves greater praise.

11. The apostle concludes by admitting the lawfulness of a widow marrying a second husband; but giving his judgement against the expedience of a second marriage, under existing circumstances, ver. 39, 40.

39. *The wife is bound as long as her husband liveth; but if the husband be dead, she is at liberty to be married to whom she pleaseth, only in the Lord.*
40. *But in my judgement she is happier if she continue as she is, and I also think that I have the spirit of God¹.*

To recur again to the case of the widow. By the law of Christ a woman is bound to her husband as long as he liveth: and as I have stated at large, in treating of the odious offence which has disgraced your society, she can upon no account, excepting adultery, divorce her husband and marry another. But after her husband is dead, she is at full liberty to marry another; only she must marry a believer, and not a heathen: for connecting herself with an unbeliever would be inconvenient, and dangerous in the extreme. And in-

¹ *I think I have the spirit of God.*] *δοκῶ—ἐχέiv.* “I also seem to have the spirit of God.” Newcome; who remarks in his note, that “this is a very usual way in Greek writers of expressing what really is so. See ch. xi. 16; Gal. ii. 6, 9; Heb. iv. 1, xii. 11; and Bishop Pearce *in loc.* and on ch. xi. 16.” But though it is very true, as all expositors observe, that *δοκῶ* is often an expletive, and does not imply doubt, yet it is not denied that it does sometimes express hesitation, and here I think clearly so. But it is not a doubt concerning his inspiration: the apostle means only to express a belief, an opinion, a hope, but not amounting to absolute confidence, that the advice he had given was agreeable to the will of God. Had he been conscious of his own inspiration, he would not have left an option to his readers whether to follow his advice or not. The spirit of God is God himself, see ch. iii. 11; and the apostle believed that the advice he had offered was such as God would approve.

deed, in my own judgement, it would for the present be very imprudent to marry at all; and she would be much happier and more respectable if she were to continue in her widowhood. And without pretending to any express revelation upon the subject, and leaving the question, after all, to your own determination; yet, upon the whole, I think, that the advice which I have so plainly and faithfully given you, though to some it may not be altogether palatable, is nevertheless agreeable to the will of God, and pointed out by the dispensations of his providence.

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Ver. 40.

I cannot but observe, how very erroneous the conclusion is that many draw from the distinction which the apostle makes in this chapter between what he advises and what the Lord directs; viz. that, wherever he does not expressly deny his inspiration, he is to be regarded as inspired: whereas in truth, the contrary conclusion would be most agreeable to reason; viz. that, wherever he does not expressly assert his inspiration, he is not to be regarded as inspired. For inspiration is a miracle, which is never to be admitted but upon the clearest evidence. And the apostle no where claims unlimited inspiration. In the present case he evidently means to distinguish between the doctrine which our Lord had laid down during his public ministry concerning adultery and divorce, and that which he himself here advances, by way of faithful and friendly advice, adapted to the peculiar exigency of the circumstances of the Corinthian church; and to this advice he claims no further regard than what was due to his experience, his faithfulness, and his tender concern for their welfare: and though he thinks the counsel which he offers is acceptable to God, and indicated by the course of providence, he does not enforce it by apostolic authority, nor pretend to any particular revelation upon the question.

SECTION II.

The apostle discusses at large the question which had been proposed to him concerning the lawfulness of eating the flesh of animals which had been offered in sacrifice to idols. Ch. viii. 1—xi. 1.

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Upon this question the Corinthians appear to have been divided in opinion²: the converts from Judaism seem to have maintained, that to parti-

² *Divided in opinion.*] Bishop Pearce supposes, “that the Corinthian believers, while heathen, had been accustomed to partake of feasts in an idol’s temple upon meat which had a little be-

CH. VIII. cipate in an idol sacrifice, or to eat the flesh of animals which had been offered at the altar of a heathen deity, were universally unlawful, and prohibited by the Christian law, whenever or wherever such flesh was offered to them. On the other hand, the converts from heathenism, professing to be convinced of the absolute nullity of heathen idols, thought it lawful to eat any kind of food, in any place, and at any time; and did not scruple to participate of the flesh of a victim, even in the temple of the idol to which it had been offered. The apostle steers a middle course, and makes a proper distinction between the circumstances in which it was lawful, and those in which it was unlawful, to eat the flesh of a victim which had been offered in sacrifice to an idol.

The question admits of three cases. 1. Whether it be lawful to feast upon a victim in the temple of the idol itself. 2. Whether it be allowed to purchase the flesh of such a sacrifice in the public market, and to eat it at home. 3. Whether it were permitted to a Christian to partake of it at the table of a heathen friend, by whom he might happen to be invited.

The first and the most important case the apostle discusses very much at large, ch. viii. 1—x. 22. The other two he dispatches in a few words: the second, ch. x. 23—26; and the last, ver. 27—xi. 1.

The apostle treats upon the first question, viz. Whether it be lawful to eat of an idol sacrifice in the idol's temple, under three general heads. 1. He argues, that if the practice could be proved innocent in persons well instructed in the Christian doctrine, it would nevertheless be inexpedient, as having a tendency to ensnare the consciences of less informed and weaker Christians, ch. viii. *throughout*. 2. That this practice is inconsistent with that spirit of self-denial which the gospel requires: and he here appeals to his own exam-

fore been offered in sacrifice to an idol: that perhaps the poor Christians had lived chiefly by this means, and that the rich ones were willing not to lose the pleasure of feasting and mirth. It does not appear from these chapters that any body among them *thought it unlawful*; but that some ate the meat as common meat, and without thinking there was any real divinity in the idol; while others, not yet sound Christians, still retained some sense of a kind of divinity in the idol, and ate the meat as religiously offered up to the idol. St. Paul, therefore, being to answer this question of theirs about idol meats, answers No." But if the Corinthians had no difference of opinion with regard to the lawfulness of eating meat offered to idols, why did they write to the apostle at all about it? In fact, there appears to have existed a very serious diversity of opinion upon the subject in the Corinthian church: for, ch. x. 28, the apostle supposes, that in a case in which the eating of such meat is by himself declared to be lawful, that is, at the table of a heathen friend, a scrupulous guest might be present who would object to it as unlawful: under which circumstances the apostle advises the sounder and stronger Christian, for charity's sake, to abstain from eating it. So that it is very plain that there were certain persons, in the Corinthian church, who felt very strong objections against eating meat which had been offered to idols in any circumstances whatever: and these were probably converts from the Jewish religion.

ple, in sacrificing his own convenience and gratification to general utility, Ch. VIII. ch. ix. 3. That, whatever they might think, the participation of idol sacrifices in an idol's temple was an act of virtual idolatry; and as such was absolutely unlawful, and highly criminal, ch. x. 1—22.

CASE I.

Whether it were consistent with the principles and the spirit of the Christian doctrine, to feast upon the flesh of a victim in the temple of the idol to which that victim had been offered, ch. viii.—x. 22.

The inexpedience and unlawfulness of this practice the apostle argues from various considerations.

ARGUMENT I.

The eating of idol sacrifices in an idol's temple, even if it could be proved innocent in itself, was *inexpedient* and *uncharitable*; as it had a tendency to *ensnare the consciences of weaker Christians*, ch. viii. throughout.

This Chapter consists of extracts from the letter of the Corinthians¹ to the apostle, with the apostle's remarks upon them, and objections to them. This is evident from the change of persons in the 1st, the 4th, and the 8th verses, which are quotations from the Corinthian epistle; and likewise from the express contradiction which the apostle makes to some of their assertions: compare ver. 1 and 7. And indeed this distinction is so obvious, it renders the sense so clear, and is so essential to any intelligible and consistent construction of the passage, that it is surprising that any attentive reader should ever have entertained a doubt about it, after it had been once suggested.

1. The apostle, having introduced the subject, quotes a passage from the Corinthian letter, in which they express their entire satisfaction in the knowledge they possess of the general principles of Christianity, ver. 1.

Now as to the things offered to idols, you say "*We are satisfied² that we all have knowledge.*" Ver. 1.

¹ Extracts, &c.] Vide Saurin's Disc., vol. ii. p. 476—81; and Pearce's Commentary, *in loc.*

² *We are satisfied.*] "These words," says Bishop Pearce, "and likewise those in ver. 4, 5, 6, 8, seem plainly enough to be the words of the Corinthians in their epistle to St. Paul; to which he answers in this and the two following chapters. In this view of them, this chapter will appear much more intelligible than it is in our English version."

This distinction between the language of the Corinthians and that of the apostle is so obvious, it is so clearly pointed out by the change of person, and so essential to the consistency of the apostle's declarations, it also makes the whole discourse so very plain and intelligible, that it is wonderful that it should have been so long overlooked; and still more surprising, that after it had been once suggested, it should fail to be universally adopted. Not only did it not occur

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Ver. 1.

You have written to ask my sentiments concerning the lawfulness of eating the flesh of victims which have been offered in sacrifice; and you begin with telling me that you are well satisfied with your own knowledge, and that you are all so well instructed that not one of you is ignorant of the Christian doctrine concerning the Almighty Maker of the universe, and the infinite difference between the true God and senseless idols.

2. The apostle interrupts the sentence with animadverting upon their vanity and self-conceit; and represents the true knowledge of God as consisting in suitable regards towards him, ver. 1—3.

- 1. *Knowledge puffeth up, but love edifies. But if any one be conceited of*
 2. *his knowledge*¹, *he knoweth not yet*² *as he ought to know. But if any man*
 3. *love God, by him God is known*³.

If you have the knowledge you pretend to, it is very well: but let me remind you, that though true knowledge never fails to produce humility, superficial knowledge generates self-conceit; and self-conceit is an unfavourable symptom where great pretensions are made to superior wisdom. Indeed, the only and true valuable knowledge of God consists in love to him, in just apprehensions of his excellencies, in admiration of his greatness and good-

to the earlier commentators, Erasmus, Grotius, Beza, Crellius, &c., but it does not appear to have been known to Locke or Whitby; and though it is so clearly illustrated by Bishop Pearce, it seems to have been neglected by all contemporary and subsequent translators and expositors, such as Doddridge, Harwood, Newcome, Wakefield, and Macknight. Rosenmüller adopts it, but as the suggestion of another German commentator: his words are—“*Assentior Noesselto, Opusc. fasc. ii. p. 150, qui hæc verba non Pauli esse arbitratur, sed Corinthiorum, quorum sententiam recitet, atque tum contradicat. Paulus enim, qui infra, com. 7, scribit ἐκ ἐν πᾶσιν ἡ γνῶσις, aperte sibi contradixisset, si hoc loco affirmasset, ὅτι πάντες γινώσκοντες ἐχόμεν.*”

We are satisfied, οἶδαμεν “we know that we all have knowledge.” Taking these as the words of the Corinthians, which undoubtedly they are, it shows in what a spirit of vanity and self-conceit their epistle was written. This accounts for the apostle’s appearing to taunt them occasionally with their pretensions to knowledge. Perhaps they might have made some peculiarly improper boast of their knowledge, in the case of the incestuous person, and on the subject of appeals to heathen courts of judicature; which might provoke the repeated sarcasms of the apostle in the sixth chapter.

¹ *Conceited of his knowledge.*] *δοκεῖ εἰδέναι τι* “pretendeth to know any thing.” Pearce.—“have the credit of knowing any thing.” Wakefield.

² *He knoweth not yet.*] The received text reads “he knoweth nothing, &c.,” but the Alexandrine manuscript reads *ἐπω* for *εἰδπω* and both that and many other ancient copies drop *εἰδεν*. See Pearce and Griesbach.

³ *By him God is known.*] *ἐτος γνωσται ὑπ’ αὐτοῦ*. “The apostle’s design,” says Bishop Pearce, “is to prove who it is that has knowledge, not who it is that is known; and accordingly *ἐτος* should be relative with the nearest substantive, which is here *Θεοῦ*.” See also Doddridge *in loc.* The common translation is, “the same is known of him,” *i. e.* of God; who regards him with complacency. “God will acknowledge him here and hereafter.” Newcome. Locke gives the verb a hiphil sense, *q. d.* he is made to know by him: that is, he is taught by God, and refers to Gal. iv. 9. Wakefield, upon the authority of the Æthiopic, reads *οὕτως* for *ἐτος*, and renders the words, “But if any one love God, he knoweth *this matter truly*.”

ness, gratitude for his mercies, and that devotion of spirit towards him which is productive of cheerful and uniform obedience. Thus to love God is to know him in the truest sense, and to the best and most important purpose.

Ch. VIII.
Ver. 3.

3. The apostle proceeds with the quotation which he had begun, in which the Corinthians state their firm and unanimous conviction of the nullity of the heathen gods, and their fixed belief in the unity of God, and in the authority of Christ as their only Master, ver. 4—6.

'As to the eating, therefore, of things sacrificed to idols, we know⁴ that an idol hath no existence in the world⁵, and that there is no God but one⁶. For though there be some which are called Gods, whether in heaven or on earth⁷, as there are many gods and many lords⁸; yet to us there is but one God, even the Father, of whom are all things, and we for him; and one Lord, even Jesus Christ, through whom are all things, and we through him.'

4.

5.

6.

You go on to say, We are all convinced that a heathen idol is a mere nullity, and that there is only one God. Upon this head we need no instruction; for though in the heathen world there are many superior and inferior, celestial and terrestrial Gods and Lords, some of whom are supposed to be originally divine, and others of earthly extraction, who, for their virtues or their exploits, have been advanced to the rank of heroes and demi-gods; nevertheless, we, who have embraced the Christian faith, have learned a dif-

⁴ *We know.*] This change of persons plainly indicates that the apostle is again making a quotation from the letter of the Corinthians.

⁵ *An idol hath no existence.*] "an idol in the world is nothing." Pearce.—"a worldly idol is nothing." Wakefield. Pearce reads *οθεν εστιν ειδωλον*, and appeals to MSS. from Wetstein; but no various reading occurs in Griesbach.

⁶ *No God but one.*] The received text reads, "there is no other God;" but the word *ετερος* is wanting in the Alexandrine and many other copies, and though retained by Griesbach is dropped by Pearce.

⁷ *In heaven or on earth.*] "In heaven, as the *Dii majores* of the heathen world. See J. Mede's works fol. p. 242, 627.—On earth. As nymphs, fauns, and other inferior deified powers, supposed to be messengers and mediators between the celestial gods and mankind." Newcome.

⁸ *Many gods and many lords.*] "In the estimation of the heathen." Newcome: which no doubt is the true interpretation; and not that which the learned prelate proposes as the better sense, viz. angels in heaven, and kings or magistrates on earth, who in the Old Testament are sometimes called Elohim or Gods; which would have been nothing to the apostle's purpose, and of which, possibly, the Corinthians had never heard.—Mr. Locke explains the text, "To us Christians there is but one sovereign, God the Father, of whom are all things, and to whom, as supreme, we are to direct all our services; and but one Lord-Agent Jesus Christ, by whom are all things that come from the Father to us, and through whom alone we find access to him."

Ch. VIII. ferent doctrine. To us there is but one God, even the father of the whole
Ver. 6. human race, the creator of all things, whose creatures, whose servants, and whose children we are, and to whom alone all worship and homage is due; and one master, even Jesus Christ, by whom all the glorious discoveries of the gospel were revealed to the human race, and through whom we have been introduced into the family of God, and are made heirs of immortality.

Let us observe here the simplicity of this truly primitive and apostolic symbol¹ of Christian faith. How clear, how important, how comprehensive the principles which are here avowed, and how widely different from those mysterious symbols and formularies which were devised in after ages by synods, and councils of fallible, passionate, and ambitious men; the formation of which was an insult upon the human understanding, and the compulsory imposition of which has proved the bitter source of the most disgraceful animosities, and bloody persecutions!

4. The apostle, in reply, denies that all the believers at Corinth were so well instructed in the Christian doctrine as their letter pretends, and affirms that there were some ill-informed members of the Corinthian church, who still entertained a superstitious regard for the heathen gods, ver. 7.

7. *Nevertheless², all of you have not this knowledge; for some being accustomed³ to the idol to this day, eat it as a thing sacrificed to an idol; and their conscience being weak⁴ is polluted.*

¹ *Apostolic symbol.*] "There cannot be (says Dr. Priestley, who understands the text as the language of the apostle,) a more decisive evidence of any thing than that which this passage affords, that in the opinion of the apostle Paul no being was to be considered as God, but the Father only; and that Christ was by no means entitled to that appellation. If Christ had been justly entitled to the appellation of God, and had been a proper object of worship, he could never have said, that there is but one God, the Father; especially as, immediately after, he mentions Christ not as God, but only as Lord, or master. This would necessarily have led his reader into a mistake, if Christ had really been God."

² *Nevertheless.*] "*αλλά* is here put for *αλλ' όμως*, nevertheless. See ch. ix. 12; Phil. ii. 7; Rom. v. 14." Pearce; who very justly observes, that "unless the words, ver. 1, 'We know that we all have knowledge,' are supposed to be the words of the Corinthians, what St. Paul here says will be scarcely consistent with what he says there, and in ver. 4."

³ *Being accustomed to the idol.*] *συνηθεια* is the reading of the Alexandrine and some other manuscripts, and of the Coptic and Ethiopic Versions; it is adopted by Pearce and Wakefield. The received text reads *συνειδησει*, "*with consciousness*;" which though Griesbach retains, he nevertheless marks the other reading as of nearly equal authority.

⁴ *Being weak.*] "being unenlightened and scrupulous, is defiled by guilt; they eating contrary to conviction, and to avoid the contempt of those Christians who were better informed." Newcome.—Bishop Pearce gives a different sense. "By the weak, the apostle always means those who thought an idol had some divinity in it, and therefore ate idol meats with a religious reverence." The bishop supposes they had no scruples upon the subject; but that by this act they joined idolatry with Christianity.

But allow me to remark, the principles you profess are indeed just, and excellent, and it were much to be wished that all who embraced the Christian faith, possessed these correct and truly Christian views of the unity and character of the supreme being, and of the divine authority of Jesus, their sole master, as well as of the absolute nullity of all the heathen gods. But when you say, that all of you possess this knowledge, you mis-state the fact : for some who have been early habituated to idol worship, though much enlightened by Christian truth, cannot at once change the current of their moral feelings ; and if they eat of an idol sacrifice in an idol temple, they will regard it as an act of worship ; and in them it is indisputably an act of idolatry, whether the act be innocent or not in those who are more enlightened.

Ch. VIII.
Ver. 7.

5. The Corinthians further state it as their persuasion, that under the Christian dispensation food is an article of perfect indifference, and that they are at liberty to eat any kind of wholesome meat at any time and in any place, ver. 8.

'But meat will not bring us into judgement before God⁵, for neither if we forbear to eat, are we the better ; nor if we eat, are we the worse.'

8.

Christianity, you say, is a sublime and spiritual doctrine. It lays no stress upon ceremonial distinctions and matters of indifference ; but solely upon duties of moral obligation. In the day of final account, no inquiry will be made, what was the kind or the quality of the food which we ate, nor when, or where, or in what circumstances we partook of these animal refreshments. We are therefore convinced, that there is no merit in forbearing to eat any kind of meat in any place ; nor, any sin in eating it. To partake therefore of an idol sacrifice, even in an idol temple, is, upon the principles of our spiritual institute, a circumstance of absolute indifference, and perfectly innocent.

6. The apostle, for argument's sake, allowing the principle, cautions them

⁵ *Bring us into judgement.*] Pearce and Wakefield, with the Alexandrine MS. read παραστησεις, and μη is placed before the first φαγωμεν, and omitted before the last : viz. Ουτε γαρ εαν μη φαγωμεν περισσευομεν, οτε εαν φαγωμεν υστερημεθα. The received text reads παριστησι, *recommendeth* : and in the first clause εαν φαγωμεν, "if we eat, are we the better." "But none of the Corinthians could possibly suppose that they would be the better for eating, or the worse for not eating. All that they imagined was, that there was no harm in eating, and no merit in abstaining." Bishop Pearce. The bishop also observes, from Ulpian, "that παρισταναι is a law term, used in the sense of bringing a man before a tribunal." The change of persons again indicates that this passage is a quotation from the letter of the Corinthians ; and with this the citations end.

Ch. VIII. against making such a use of their liberty as would ensnare their weaker brethren, ver. 9—11.

Ver. 9. *But see that this liberty of yours be not a stumbling block to the weak.*

Granting your principle to its utmost extent, I nevertheless solemnly warn you, that you use not this your liberty, whatever it be, however extensive you may deem it, in such a manner as to ensnare others not so well informed as yourselves, and tempt them to do what would in them be a serious offence.

10. *For if any one see thee, who hast knowledge, sitting at meat¹ in an idol's temple, will not the conscience of him who is weak, be encouraged to eat*
 11. *things sacrificed to idols? And will not the weak brother, for whom Christ died, perish² through thy knowledge?*

Suppose it to be, as you state, an innocent thing for you who are convinced of the perfect nullity of the idol, to feast in an idol's temple upon an idol's sacrifice, will not the weaker believer, who has not overcome his religious reverence for the idol, be induced by your example to eat of the idol

¹ *Sitting at meat.*] κατακειμενον, *lying down*: the ancients took their food in a recumbent posture. "The gentiles, says Josephus, offer hecatombs to their gods, and use their temples for their banqueting house. Cont. Apion. l. ii. So we read Jud. x. 27, Amos ii. 27, and in profane authors very frequently. When, therefore, says the apostle, the weak Jews who abhorred idols, or the gentiles newly converted from the worship of them, shall see thee doing the same thing which heathens do in honour of their idols, and that in places appropriated to their worship, will they not be tempted by the example of such a strong and knowing Christian to conclude, that either idolatry is by Christians accounted no sin, or, that the idol deserves some honour; and so comply with them, from their erroneous principles, in eating things offered to idols?" Whitby.

² *For whom Christ died, perish.*] "From this," says Dr. Whitby, "and from Rom. xiv. 15, it is strongly argued, that Christ intentionally died for those who may for ever perish. For here the apostle dissuades the Corinthians from scandalizing their weak brethren, by an argument taken from the eternal ruin they may bring upon them by this scandal. Whereas, if it be, as some assert, that all things, even the sins of the elect, shall work together for their good, and that they can never perish; if the apostle knew and taught this doctrine to them, why does he go about to fright them from this scandal which he before had told them was impossible?"

In this way Dr. Whitby argues against the Calvinistic doctrines of election, and particular redemption. And yet it would not have been easy for the learned Theologian to prove, that any of those whom God from his foreknowledge has chosen to salvation, will eventually fall away. But I believe that the apostle had no such doctrines as general or particular redemption, election, or perseverance in his view, when he wrote this or any other epistle. The true meaning appears to me to be this. All who believe in Christ, and who are members of the Christian community, are said to be redeemed, and sometimes, to be redeemed by the blood of Christ. Because his death was the last public act of his ministry: it sealed his mission; it ratified that new covenant by which Jews and Gentiles believing in Christ formed one holy community. For all the members of this community, while they continue such, Christ is said to have died, because they participate in the benefits of that covenant of which his death was the seal. When by an act of idolatry they violate and cast themselves out of covenant, they are in danger of perishing by relapsing into the errors and vices of their heathen state. All this is perfectly plain and intelligible, and the apostle probably meant no more.

sacrifice likewise, which in him will be an act of idolatry, that will separate him from the Christian community, and reduce him to his heathen state? Ch. VIII.
Ver. 11.

And will he not hereby forfeit the privileges of that covenant, which was ratified with the blood of Christ, and of which he enjoys the benefit while he abstains from idolatry? And will not thy weak brother, in consequence of this improper use of thy liberty, be brought into danger of returning to the superstitions and vices of his heathen state, and thus of being finally lost? Can this, think you, be a matter of indifference? Can that conduct be innocent, which leads to consequences so pernicious?

7. Such behaviour as this is inconsistent with the principles and spirit of the gospel, and a gross violation of the law of Christ, ver. 12.

*Now when ye thus sin against your brethren, and wound their weak consciences, ye sin against Christ*³. 12.

Whatever you may think concerning the indifference of meats, or whatever may be the fact with regard to the intrinsic lawfulness or unlawfulness of partaking of an idol's sacrifice in an idol temple, one thing is most certain, that when you thus by your conduct lay a snare for weaker Christians, entangle their consciences, and draw them into idolatry and perdition, you are guilty of a palpable violation of the first principles of the law of Christ, which requires you to love your neighbour as yourself.

8. The apostle finally declares, that for his own part he would sooner give up the use of all animal food entirely, than be thus guilty of laying a snare in the way of weaker Christians, ver. 13.

*Therefore, if meat lay a snare in the way of my brother, I would never eat flesh as long as I live*⁴, rather than lay a snare in my brother's way. 13.

If actions the most innocent, if gratifications the most lawful, are the accidental means of ensnaring others to their destruction, I would rather for-

³ *Ye sin against Christ.*] You sin against Christ's mystical body, the church, by the injury you do to its weaker members. Or, you offend Christ himself, who takes the injury done to the least of his brethren as done to his own person. See Matt. xxv. 45; Acts ix. 4.

⁴ *As long as I live.*] εἰς τὸν αἰῶνα, for ever, as long as I live. See John xiv. 16, and Simpson on the language of Scripture. "during the whole course of my life." Newcome. "I will never, as long as I live, eat any such," i. e. meat offered to idols. Pearce. "I will eat no flesh while the world standeth" is the singular phraseology of the public version. It is natural to remark here, to how short a period the word αἰῶν is limited; and how little reason there is to understand it as uniformly expressing eternal duration, when in the present connexion it can mean no longer than the life of an individual.

Ch. VIII. bear those actions, and for ever deny myself those gratifications, than lay a
Ver. 13. snare in the way of others, by tempting them to do what in their circumstances would be criminal, though perfectly innocent in my own. For the Christian doctrine teaches us the generous maxim, that we are not to live to ourselves, but to others, especially to Christ; and that the governing principle of our conduct should be the general good.

ARGUMENT II.

Ch. IX. THE APOSTLE having introduced the mention of himself, proceeds to the *Second Head of his Argument*¹, and from his own example of self-denial for the general good, from his declining to insist upon those privileges to which he had an equitable claim, and from his voluntary subjection of himself to the caprice and humours of others, in order to promote the success of the gospel, he strongly insinuates the propriety of declining the participation of idol sacrifices in an idol temple, even though it could be proved that such conduct were in itself innocent. This argument extends through the whole of the Ninth Chapter.

1. The apostle declares that being a free man, an apostle, and more especially *their* apostle, he with his colleagues and family had an equal right with other free men and other apostles, to be maintained by those to whose instruction he gave up his time, ver. 1—6.

Ver. 1. *Am I not a free man?*²

¹ *The second head of argument.*] This passage is a remarkable illustration of that judicious observation of Mr. Locke, that "they who accuse St. Paul as a loose writer, prove themselves to be loose readers." A superficial reader would naturally conclude, that the apostle having entered upon a discourse concerning the lawfulness of eating meat which had been offered to idols, suddenly digresses to expatiate upon his own and his colleagues right to a maintenance which they had declined; after which, he abruptly introduces the case of the idolatry of the Israelites in the wilderness; and then suddenly and without any apology returns to the case of eating idol sacrifices, from which he had so unnecessarily digressed; thus attributing to the apostle the character of a rambling writer, and a man of obscure and ill-sorted ideas. Whereas, in fact, and in a manner sufficiently obvious to an attentive reader, while he introduces obliquely a complete justification of himself from the charge insinuated by his opponents that he was a selfish interested man, he at the same time keeps his main argument constantly in view, which was to urge them, from his own example, to sacrifice not only their own inclinations, but even their acknowledged rights, to the advancement of the gospel, and to warn them, after the example of the Israelites, to guard against idolatrous practices which would be offensive to God, and dangerous to themselves. And in the conclusion of the tenth chapter he brings the argument home.

² *Am I not a free man?*] This clause is placed first in order in the Alexandrine and many other manuscripts: and in the Syriac, Coptic, Vulgate, and Æthiopic Versions. Griesbach adopts it in his second edition. *q. d.* "Am I not a free man? and therefore ought I not to expect a re-

And therefore have not I a right to employ my time and talents for my own advantage, and to expect emolument proportionate to my labour and exertions, which, if a slave, I could not pretend to? Ch. IX.
Ver. 1.

Am I not an apostle? have I not seen Jesus Christ our Lord³?

Has not the Lord Jesus himself appeared to me? Has he not invested me with the apostolic office? has he not given me a commission to preach the gospel to the Gentiles, and to bear witness to his resurrection?

Are not ye my workmanship in the Lord?

Have I not been the instrument of your conversion to the Christian faith?

If I be not an apostle to others, yet doubtless I am to you; for ye, in the Lord, are the seal of my apostleship⁴. 2.

Whatever pretence others may make to doubt of my call, or of my qualifications for the apostolic office, you can have none: you have heard my doctrine; you have been witnesses to my spiritual gifts and supernatural powers; you have been converted by my ministry; you have received the holy spirit by the imposition of my hands; your profession of Christianity is an ample testimonial to the genuineness of my commission. I am your apostle at least, if not the apostle of any other church.

My defence to those who examine⁵ me is this. 3.

If any one please to assume the office of a judge, and to demand what my rights and claims as a free man, an apostle, and as your apostle, are, this is my reply.

Have we not a right to a maintenance⁶? 4.

ward of my labour? Slaves indeed have no title to wages, but free men have. And this sense of the word," continues Bishop Pearce, "seems to me more natural and apposite to this place than the common interpretation, viz. Am I not free to do what I please? In my sense, it relates to St. Paul's natural, and not to his Christian liberty: and in the order of the verse, as mentioned above, there is a beautiful gradation from his right as a man, to his right as an apostle, as an apostle favoured with a sight of Christ after his ascension, and lastly, as an apostle who was *their* apostle."

³ *Seen Jesus Christ our Lord.*] "And therefore can bear witness to his resurrection, Acts i. 22." Archbishop Newcome.

⁴ *The seal of my apostleship.*] "Your conversion proves my apostleship, as a seal authenticates a writing." Newcome.

⁵ *Who examine.*] "*ανακρινειν* est forense vocabulum, quod de industria usurpavit apostolus, ut obiter arrogantiam eorum notaret, qui ipsius vocationem in dubium vocabant, quasi iudices sederent de hac causa cognituri." Rosenmuller.—"who set up an inquisition upon me." Locke.

⁶ *A right to a maintenance?*] *εξουσιαν φαγειν και πινειν* "a power to eat and to drink?"—"Have I not a right to meat and drink where I preach?" Locke.—"I render *εξουσια*, a right, not a power. My translation takes off all ambiguity in this and the following verses. See ch. viii. 9; Rom. ix. 21; Matt. vii. 29, viii. 9. *Εξουσια* signifies power in general; sometimes a natural power, sometimes an usurped power; and sometimes a power given by human or divine laws, and then it is best rendered *right*." Bishop Pearce.—"*Inter Judæos res erat satis usitata, ut Doctores victum acciperent a cunctis qui suppeditare et possent, et vellent. Paulus vero ista ve-*

Ch. IX.
Ver. 4.

Have not we, who devote our time to public instruction, a right to be supported by those for whose advantage we labour? If our time and industry were employed in secular affairs, we might maintain ourselves and our families in comfort, perhaps in affluence; have we not then a right to a competence, when that time and that industry are devoted to your improvement?

5. *Have we not a right to lead about with us a believing wife¹, as the other apostles, and the brethren of the Lord², and as Cephas do?*

Are not we entitled to the same privileges as the other apostles? and have not we an equal right with the apostle Peter, or with James, or Jude, the near relations of Jesus, to take our wives or sisters with us, in our apostolic circuits, and to be maintained with them at the public charge?

We cannot from this expression certainly infer, that the apostle had a wife living, though it seems not very improbable that he might have one; and that while the other apostles took their wives with them, to bear them company in the duties of their mission, the apostle Paul, though he here

nia usus non est, sed potius manuum labore victum sibi quæsit, ut abesset ab omni specie alienorum consiliorum." Rosenmuller.

¹ *A believing wife.*] ἀδελφὴν γυναῖκα, a sister, a wife. "A Christian woman," says Mr. Locke, "to provide our conveniences and be serviceable to us." He remarks, that "in those parts, there were not, as among us, inns, where travellers might have their conveniences; and strangers could not be accommodated with necessaries, unless they had somebody with them to take that care and to provide for them. They who would make it their business to preach, and neglect this, must needs suffer great hardships." But surely this would hardly be consistent with decorum, unless the woman were a wife or some near relation.—"Our Bible," says Bishop Pearce, "renders this *to lead about a sister, a wife*; but I choose rather to render it a *Christian wife*. It is well known that St. Paul means always, by ἀδελφός or ἀδελφὴ, a brother or sister in the Christian religion. See ch. i. 1; Rom. xvi. 1. St. Paul means to say, Have I not a right to marry a wife and to carry her along with me in my travels, to be maintained at the charge of those churches which I found and establish by my preaching? It does not, therefore, appear from hence that the apostle was married; he only insists upon having a right to marry, and to have his wife maintained at the expense of his converts, provided she was a Christian wife."—Still, however, it has been thought by some, that the apostle would hardly have made the supposition in the text, if he had not had a wife to lead about with him. They regard this text, therefore, in connexion with Philipp. iv. 3, as affording a presumption that the apostle Paul was a married man, and that his wife was living.—"*A Christian wife*." Archbishop Newcome, so likewise Bishop Pearce: and Mr. Locke "a Christian woman." It cannot be unobserved how cautiously the apostle avoids using the word *Christian*. It never once occurs in all his writings; and yet it is impossible that he should not have known that it was a title given to the disciples at Antioch. Acts xi. 26. A plain proof that this name was not, as some have thought, given by divine appointment: for then it would have been in universal use. The epithet *Christian* was probably first applied by their adversaries as a term of reproach; though it was eagerly adopted, in a very early age, as a title of honour. This however does not appear to have happened while Paul was living. It may therefore be questioned, whether it is quite correct to introduce into a translation of his epistles, a word which the apostle himself cautiously and purposely avoids?

² *The brethren of the Lord.*] The general tradition is, that our Lord had no brethren, and Mary no other child; but this may be doubted.

strongly asserts his equal right to be maintained, with his family, at the public charge, thought it upon the whole expedient to leave his wife at Philippi, while he encountered the labours and dangers attached to his office in foreign countries; that he might not be drawn off from public duties by family cares. It is obvious to remark here, how diametrically opposite the Popish doctrine of the celibacy of the clergy is, both to the sentiments and to the practice of the apostles of Christ.

Ch. IX.
Ver. 5.

Or is it only I and Barnabas, who have no right to abstain from working?

6.

You admit that the apostles at Jerusalem, when they take a missionary circuit, have a right to be maintained at the public charge, together with their families; and why are not I and Barnabas entitled to the same privileges? why are we to be excepted from the general rule, and to be obliged to work for our living, when other teachers, who may not have equal claims, are supported without the necessity of pursuing any secular employment?

2. The common sense and the general practice of mankind warrant the claim of maintenance from those who are benefited by public instruction, ver. 7.

Who ever serveth in an army at his own expense? who planteth a vineyard, and doth not eat of the fruit of it? who tendeth a flock, and doth not feed upon the milk of the flock?

7.

How then can it be expected, that he who takes a leading part in the Christian warfare, and occupies the most laborious and hazardous station, should serve without maintenance, at least, at the public charge? how can it be expected, that he who plants the vineyard of God, who breaks up the fallow ground, and watches, and prunes, and rears the tender plants, and guards them from storms and blights, should be left without a moderate reward for his labours? or, How can it in reason be desired, that they who tend the sheep and feed the lambs of Christ, who lead them into the rich and fertile pastures of the gospel, and who guard them with vigilant care from the attacks of fierce and ravenous beasts which are ready to worry and devour, should devote their whole time and attention to the safety and welfare of the flock, without receiving that suitable compensation for their labours, which their flocks are well able to yield?

Observe here, that the apostle does not require that the ministers of the

Ch. IX.
Ver. 7.

gospel should be maintained in splendour; he only pleads for a decent support proportioned to the circumstances of the church to which their labours are devoted, and to which, upon every principle of reason and justice, they are undoubtedly entitled.

3. The law of Moses establishes this principle of equitable remuneration, ver. 8—10.

8. *Say I these things upon human authority only¹? and doth not the law*
 9. *too say the same? For it is written in the law of Moses, (Deut. xxv. 4.)*
Thou shalt not muzzle the ox while he is treading out the corn². Doth
 10. *God care for oxen? Or doth he say this chiefly³ for our sakes? Yes; for*
it was written for our sakes⁴; that he who ploweth ought to plow in hope,
and he who thresheth ought to thresh in hope of partaking⁵.

The divine directions in the Mosaic law are agreeable to, and confirm the principles of common equity. The law requires that the ox, while he is treading out the corn, should not be muzzled, but be permitted to eat what he pleased. The immediate object of this law is, to teach the exercise of humanity towards the brute creation. But God, who by this beneficent law manifested his kind attention to inferior animals, had in view a still more important object. By this law he meant to inculcate the important duty of justice between man and man, and to teach that the labourer has a right to be

¹ Upon human authority only?] *κατα ανθρωπον*, "according to man." "Say I this on the authority of man?" Wakefield. "Do I say these things and argue thus according to man, and upon human authority only?" Bishop Pearce.

² *Treading out the corn.*] This was the custom in Judea and other nations of the East. See Rosenmuller *in loc.* Bochart, *Hierozyic*, p. i. l. 2. § 32.

³ *Chiefly for our sakes.*] *παντως*, *omnino*, altogether: but it cannot be supposed that the apostle means to say that God has no care for the animal creation. This, therefore, is an illustration of that Jewish idiom, by which preference is expressed by a negation of that which is less preferable. So "labour not for the meat which perisheth," John vi. 27. See Doddridge: and Pearce's note on 1 Cor. i. 17.

⁴ Yes; for it was written for our sakes.] "I have added *yes*," says Bishop Pearce, "(as Diosdadi adds *certè*,) at the end of the question, by way of answer to it, and to make *γαρ* have a proper sense here. This way of asking a question, and dropping the answer, and yet of going on as if the question was answered, is not unusual with St. Paul. See 2 Cor. x. 20, xii. 31; Rom. viii. 37."

⁵ *In hope of partaking.*] This reading is of very good authority. See Griesbach, Pearce, and L'Enfant. The received text reads, "that he that thresheth in hope should be partaker of his hope." Griesbach reads, "he who thresheth ought to partake of his hope." Schulzius renders the passage, "It was altogether for our sake that it was written, that the ox which plows should plow in hope, and that the ox which treadeth out the corn should enjoy expected food." Of this interpretation Rosenmuller is disposed to approve.

maintained sufficiently from the profits of his labour. And by parity of reason, that the ministers of the gospel, who are labouring for the instruction and edification of others, have a right to expect a decent support from those who receive the advantage of their instructions.

Ch. IX.
Ver. 10.

4. He argues the reasonableness of a moderate maintenance, from the superior value of the blessings communicated by the teachers of the gospel, ver. 11.

If we have sown⁶ among you spiritual things, is it a great matter that we should reap your carnal things? 11.

If we have introduced the gospel among you with all its privileges, promises and blessings, and have recovered you from a state of idolatry, of ignorance, of sin and death, to wisdom, virtue, and piety, and to the glorious hope of immortality, can you grudge us that share in your temporal possessions, that is necessary for our convenient support? Is there any comparison in the value of the blessings thus exchanged? can there be any doubt on which side the advantage lies?

5. The apostle and his fellow labourers had a better right to a maintenance than some, who were actually supported by the Corinthians, though, for good reasons, they had waved their claim while they resided at Corinth; ver. 12.

If others⁷ share in this right⁸ over you, ought not we rather? Yet, we have not made use of this right; but we endure⁹ all things, that we may not occasion any hindrance to the gospel of Christ. 12.

There are those among you who claim to be maintained, and who exercise authority over you, who, to say the least, have no better right to it than ourselves, nor yet an equal one; but while we resided with you, we waved our claim of a maintenance, just and equitable as it was; and, to prevent all

⁶ *If we have sown.*] “My first argument for my right of being maintained is, that labour ought to be rewarded. Another argument is, &c.” Bishop Pearce.

⁷ *Others.*] “He glances at his opponents. Hence they must have been teachers agreeably to ch. iv. 15.” Newcome. See 2 Cor. xi. 20.

⁸ *Share in this right.*] Mr. Locke would read *συνας*, substance, instead of right; but Bishop Pearce justly observes, that as there is no authority for the change, so the text does not need any alteration.

⁹ *But we endure.*] Bishop Pearce thinks that *ἀμῶς*, simul, imo, in English, *withal*, *yea*, should be read in this place instead of *ἀλλὰ*, but; *q. d.* we have not used this right, *yea*, we endure all things, &c. See Rom. iii. 12. The same error, as he thinks, occurs Rom. vi. 5, and certainly Isa. xliii. 17. LXX.

Ch. IX. cavit, as though we acted from sinister motives and secular views, we were at
Ver. 12. the trouble and inconvenience of working at our secular employments, in order to provide support for ourselves, that calumny might have no pretence to injure our characters, and obstruct the progress of the gospel.

6. It is the appointment of Christ that Christian teachers shall be supported by those among whom they labour, as the Jewish priests and Levites were maintained by the revenues of the temple and the altar, ver. 13, 14.

13. *Know ye not, that those who perform the services of the temple¹ are maintained from the temple²?* and that *those who attend at the altar³ are partakers with the altar?* So also the Lord hath appointed to those who preach the gospel, that they should live by the gospel.

As Jewish priests and Levites who are continually employed in the temple services, and who devote their time and their labours to it, are, by the law of Moses, maintained by the gifts, the sacrifices, and the established revenues of the temple; so it is the will of Christ, that the teachers of his religion should receive a decent support from those who are instructed by them.

Upon this statement of the apostle's claims, and his prudent forbearance in the exercise of his rights, we may make the following remarks: 1. That as it is the will of Christ, that the teachers of the gospel should be maintained at the charge of those by whom they are instructed, there is nothing criminal or dishonourable in their acceptance of such a maintenance, as a compensation for the time and pains which they devote to the service of others. 2. That it is the duty of those who are instructed in the Christian religion, to make an equitable remuneration to their teachers in proportion to their ability. 3. The apostle does not give the least hint, that the ministers of religion should be supported in affluence and grandeur; least of all, that provision should be made for their maintenance by the civil magistrate,

¹ *Who perform the services of the temple.*] So Wakefield. “οἱ τὰ ἱερά ἐργαζόμενοι, who minister about holy things.” Pearce, Newcome.—“Another argument arises from the custom prevailing among the Jews.” Pearce; who considers this as the third head of argument in favour of the right of ministers to a maintenance.

² *Maintained from the temple?*] ἐκ τῶ ἱεροῦ ἐσθίουσιν; “eat of the things of the temple?” Pearce. “eat of that which is holy?” Newcome.

³ *Who attend at the altar.*] προσεδρεύοντες. “In the original, who sit at the altar; a phrase which denotes continual and persevering service. In the first clause of the verse, the service of the Levites is supposed to be alluded to, but in this clause the service of the priests.” Mac-knight.

independent of the society with which they are connected. The question concerning the public support of the Christian religion is by the first teachers of that religion left wholly at large. Indeed it is reasonable to believe that the idea of it never entered into their thoughts. 4. The apostle prescribes nothing like tithes, nor any other fixed proportion of the hearers' income, as a contribution due to the teacher. He only establishes the fact, that reason and justice, in accordance with both the Jewish and Christian revelations, require that public teachers should have an equitable provision for their support. Lastly, From the apostle's example, it appears that Christian teachers should not pertinaciously insist upon their right of maintenance, but should be willing to wave the claim, however just, and to support themselves and their families by some useful and honourable secular employment, if the pretexts of calumny may be obviated, or the success of their mission promoted, by this disinterested conduct.

CH. IX.
Ver. 14.

7. The right which the apostle had thus indisputably established, he had declined to exercise at Corinth, and he was determined still to wave it, ver. 15.

But I have availed myself of none of these rights, nor have I written thus, that it should be so done unto me; for it were better for me to die, than that any one should deprive me of this boast.

15.

When I resided among you, I did not insist upon being maintained by you, nor do I in writing this mean to claim a pecuniary compensation for my labours among you. It is my glory that I have preached the gospel to you, without putting you to any expense, by which I have obviated the cavils of the enemies of the gospel, and have deprived your false teachers of their expected triumph; and I would sooner die with hunger, than I would now accept a maintenance from you; or deprive myself of the satisfaction I derive from my conduct in these circumstances.

8. In one view, this self-denial was more meritorious than preaching the gospel itself; for to the latter he was obliged by an authority that he could not resist, whereas the former was his own voluntary act, ver. 16—18.

For though I preach the gospel, I have no ground for glorying; for a necessity is laid upon me; yea, woe unto me if I preach not the gospel. If, indeed, I should do this spontaneously, I am entitled to a reward; but if, without my consent, a dispensation is intrusted to me, what is my reward

16.

17.

Ch. IX. *then*¹? *That while I preach the gospel, I should make it*² *unexpensive,*
Ver. 18. *by not using to the utmost*³ *my right through the gospel.*

The apostle here supposes a difference between the merit of an action performed by the authority of a superior, and that which spontaneously flows from a good and generous disposition.

If preaching the gospel had been his own spontaneous act, it would have been highly meritorious; but it was not so. He had been indeed a bitter enemy to the Christian doctrine, and a persecutor of its teachers and professors. And the commission, with which he was now honoured, had been conferred not by any solicitation of his own, but by the authority of one who had a right to command him, and who would severely punish any act of disobedience. All the merit, therefore, which in this instance he claimed, was that of submitting to a power which it would be vain and impossible to resist.

Under these circumstances, what room was there for merit? He had only one way left of spontaneous service. It was, by preaching the gospel, free of expense to his hearers, and by not insisting upon that right to a maintenance which he possessed by the principles of commutative justice, and under the authority of Christ. This was a voluntary act, for which he might humbly expect a proportionate reward. What this reward was, he mentions ver. 23; it was, that those among whom he preached might be disposed to embrace the Christian faith.

This then may be considered as the import of the apostle's language:

This is my boast, which I am so unwilling to resign. It is, indeed, but little of which I can boast at all. I am, it is true, intrusted with a very honourable and important commission; it is that of preaching the gospel to the heathen world. And to the execution of this commission, my life, my powers, and my utmost exertions are wholly devoted. But what of this? I have no merit in these labours, nor any real ground of boasting. And why? Because I act under an overpowering necessity. He that furnished me with this commission, has a right to enforce it. And he will enforce it.

¹ *What is my reward then?*] “Join this clause to the 17th verse.” Knatchbull, Wakefield.

² *Make it unexpensive.*] The received text reads, “the gospel of Christ,” &c.; but these words are wanting in some of the best copies and MSS. Bishop Pearce includes ver. 19—22 in a parenthesis; and makes the 23d verse the answer to the question in ver. 18.

³ *Not using to the utmost.*] So Wakefield. *καταχρησασθαι* the same word occurs ch. vii. 31, where it signifies, not using worldly things to the utmost extent of what is lawful.—“so as not to use my right in the gospel.” Newcome.

So that if I attempt to withdraw from the service, I shall soon discover that I have made an evil choice. If indeed I perform the arduous duties of my apostolic ministry willingly and cheerfully, my gracious master will not suffer my faithful services, whatever they may be, to go unrewarded. But if, independently of my own choice, an office of this kind is committed to me, which I am not at liberty and have no power to decline, in what way can I gain the merit of a free and voluntary service? In this way, and in this alone. I may render the gospel unexpensive; I may decline to insist upon my acknowledged rights; I may wave the privileges of a maintenance; I may exhibit an example of disinterested zeal by working for my support, while I am publishing the gospel of salvation. This is something more than my commission requires; and for this I may take credit, at least with those to whose benefit my labours have been dedicated.

Ch. IX.
Ver. 18.

9. With a view to conciliate the attention of his hearers, the apostle professes to comply as far as he innocently might with their weaknesses and prejudices, ver. 19—23.

*Moreover, being free from all men, I made myself the slave of all, that I might gain all*⁴. 19

Though free-born and independent, possessed of property, and a Roman citizen, there is no labour or drudgery to which I do not voluntarily submit, that I may accomplish the purposes of my mission, and, if possible, convert all who hear me.

*Accordingly, to the Jews I became as a Jew, that I might gain the Jews; to those who were under the law, as under the law, (not being myself under the law*⁵,) *that I might gain those under the law.* 20.

To please my countrymen, and to conciliate their attention to the doctrine of Christ; whenever I was cast into their society, I complied with all their innocent prejudices and customs. And wherever I mixed with those who were strict observers of the law of Moses, though I well knew that the gospel had set me and all true believers in Christ at liberty from the yoke of the law, yet I complied with the whole ceremonial as punctually as the strictest of my Hebrew brethren, in order to show that there was nothing in the profession of Christianity inconsistent with the requisitions of the Mosaic

⁴ *That I might gain all.*] *τες πλεονας*, the more. Bishop Pearce has no doubt, that the apostle here uses this expression to signify *all*, as *οι πολλοι*, the many, is often used.

⁵ *Not being myself under the law.*] Griesbach inserts this clause upon the authority of the Alexandrine, Ephrem, and all the principal MSS. and Versions.

Ch. IX.
Ver. 20.

institute ; and in fact, that the gospel was nothing more than the fulfilling of the law. And this I did to win over those who, having from infancy been educated in attachment to the law, could never be induced to desert it.

21. *To those who are without the law, as without the law, not being without the law of God, but under the law of Christ¹, that I might gain those who are without the law.*

In the society of heathen I relaxed from the rigour of the Jewish law, without, however, abating an iota of that regard to the moral law, which is imperatively enjoined by the supreme lawgiver upon all his reasonable creatures, and which is indispensably required by the gospel of Christ. And I was as strenuous in maintaining the liberty of the Gentile converts from the yoke of the Mosaic institute, as if I had myself been a Gentile, that they might not, by the terrors and the harsh and burdensome requisitions of the law, be deterred from embracing the faith of the gospel.

22. *To the weak, I became as weak, that I might gain the weak ; to all men I became all things², that I might save all³.*

While I asserted the liberty of others, I did not upon all occasions insist upon my own ; but when I was in company with those less instructed Christians, who were not sufficiently established in Christian principles, or, who were strangers to Christian liberty, I abstained from those actions, however innocent in themselves, which might wound their feelings, or ensnare their consciences. And, in short, there was no sacrifice which I was not willing to make, of my own private judgement, feelings, or convenience, that I might win my hearers, and, if possible, all those without exception with whom I

¹ *Law of God—law of Christ.*] Bishop Pearce approves of Θεσ, and Χρισθ, on the authority of many ancient copies and versions. See Griesbach. The received text reads Θεω, Χρισω, “not without law to God, but under law to Christ.”

² *To all men I became all things.*] “It is my custom to become all things lawful.” Newcome ; who adds, “The precept, ch. viii. 9, is illustrated by St. Paul’s example, ver. 19, 21, 22, of this chapter.” “This (says Dr. Priestley) must not be interpreted with too much rigour. For otherwise we shall make the apostle a most inconsistent and hypocritical character, one who had recourse to the most unworthy artifices to gain a good end. He was so far from complying improperly with those who would have imposed the yoke of the law upon Gentile converts on whom it was not obligatory, that he incurred the hatred of his nation, and offended many of his Christian brethren, by his strenuous contending for the liberty of the gospel with respect to them. His meaning, therefore, can only be, that he was willing to oblige all persons as far as he innocently could. It is possible, that he might mean, that in preaching the gospel, he availed himself of principles peculiar to the Jews with Jews, and of principles allowed by Gentiles with Gentiles.”

³ *That I might save all.*] ινα παντας σωω. This reading rests upon the authority of the Cambridge and three other MSS. with the Syriac, Vulgate, and many other versions. See Griesbach. The received text reads ινα παντως τινας σωω, “that I may by all means save some.” “Reading παντας, all,” says Bishop Pearce, “seems more agreeable to St. Paul’s meaning here ; it exactly agrees with ch. x. 33, and makes his design more extensive and noble.”

conversed, to the knowledge and profession of the gospel, and engage them to accept its inestimable blessings. Ch. IX.

*Now this I do for the sake of the gospel, that others may be partakers of it with me*⁴. Ver. 23.

I through mercy am a partaker of the blessings of Christianity, I discern its truth, I feel its power, I rest upon its promises, I triumph in its consolations and hopes, and I wish that others may see and feel and act as I do; and it is for this reason that I spare no pains, and object to no self-denial, that I may, if possible, be the means of bringing all with whom I converse, and to whom I have an opportunity of communicating instruction, into the same holy and happy state.

10. In these instances, he resembled the candidates in the Grecian games, who practised the same self-denial for a fading garland, to which he submitted for an incorruptible crown, ver. 24—27.

*Know ye not that of those who run in a race, all indeed run, but one receiveth the prize? So run as to obtain*⁵. 24.

You live in a city, where you have an opportunity of seeing the public games; and have you not observed the eagerness of the several candidates to obtain the prize? their activity, their resolution, and their self-denial, in preparing themselves for the contest? Let their example stimulate your zeal, and rouse your energies in a far nobler course, and for an infinitely more valuable object. And have you not remarked that in these games, there are many who enter the lists, and who run the race, while it is only one who can win the prize? the fortunate candidate, who first reaches the

⁴ *That others may be partakers with me.*] ἵνα συγκαινωνοὶ αὐτῷ γένηται, *that I may be a joint partaker of it, i. e. that I, who am a partaker, may induce others to become fellow-partakers with me*; a mode of expression not uncommon with the apostle. Vid. Gal. iii. 22; Rom. viii. 29. The apostle does not mean that he practised all this self-denial, and this compliance with the prejudices and humours of others, that he might himself be a partaker of the gospel as well as others; for that he was already; but that he might induce others to participate with him. He became all things to all men, that so he might save all. Few, if any, of the commentators seem to have entered into the spirit of the apostle's language in this passage. Even Mr. Locke himself seems to have missed the apostle's meaning, which he explains, *q. d.* "This I do for the gospel's sake, that I myself may share in the benefits of the gospel," which is almost the reverse of the apostle's real meaning. Dr. Doddridge, with his usual good taste, seems to have given the true sense and spirit of the text. *q. d.* "And this I do for the sake of the gospel, to promote its success to the utmost of my ability, that I also may be a sharer in the generous pleasure arising from the communication of it."

⁵ *So run as to obtain.*] The Isthmian games were held in the neighbourhood of Corinth. In these, only one candidate could gain the prize. Bishop Pearce observes, from Mill, that Cyprian adds *omnes* at the end of the sentence. *q. d.* So run that ye may *all* obtain, which, though unsupported by any manuscript, expresses the true meaning of the apostle.

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Ver. 24.

goal? The rest, the great majority, however meritorious their preparation, however strenuous their exertion, must retire from the field disappointed, if not disgraced. Learn from hence to vie with each other in moral excellence, and the virtues of the Christian character, as though one candidate only were to gain the prize. Recollect, however, for your encouragement, that none shall labour in vain. For such is the privilege of the Christian race, that every diligent and persevering candidate shall obtain a proportionate reward; but let it be your ambition to gain the highest prize.

25. *But every one who entereth the lists is temperate in all things¹; they, indeed, that they may obtain a fading crown², but we, one that will not fade away.*

The candidates in the Grecian games deny themselves all those indulgencies and gratification which are inconsistent with that muscular vigour and agility upon which their success depends; and they endure innumerable hardships with the greatest fortitude and cheerfulness, for the sake of momentary applause and of a garland of fading leaves. Our contest is equally arduous, and requires, at least, equal exertions of fortitude and self-denial; but the prize at which we aim is unspeakably more valuable. To our view is held up a crown of glory that fadeth not away, a reward which merits our highest ambition, which will amply compensate the most arduous struggle, and richly repay the most costly and painful sacrifices.

26. *I therefore so run, not as uncertainly³. I so fight, not as one who*

¹ *Temperate in all things.*] So Horace, Art. Poet. l. 412.

*Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer, sudavit et alsit;
Abstinuit venere et vino.*

“Those who taught the gymnastic art (says Dr. Macknight) prescribed to their disciples the kind of meat that was proper, the quantity they were to eat, and the hours at which they were to eat. They prescribed to them, likewise, the hours of exercise and rest. This whole course, which lasted for many years, was called *Ασκησις*, exercise. Hence the ancient monks, who imitated and even outstripped the *athletæ* in their rules of temperance and in the laboriousness of their exercises, were called *Ασκηται*, ascetics.” See also *Ælian*. Var. Hist. xi. 3.

² *A fading crown.*] *φθαρτον σεφανον*, “*coronam mox perituram, nempe ex oleastro, aut picea, aut lauro.*” Rosenmuller. “It is well known, (says Dr. Doddridge,) that the crown in the Olympic games, sacred to Jupiter, was of wild-olive; in the Pythian, sacred to Apollo, of laurel; in the Isthmian, or Corinthian, solemnized in honour of Palæmon, of pine-tree; and in the Nemean, of smallage or parsley. Now most of these were evergreens, yet they would grow dry, and break to pieces.” See *Elsner's Observ.* vol. ii. p. 103.

³ *Not as uncertainly.*] *ουκ αδηλως* “with respect to the event: but with a certain expectation of the Christian prize. See *Plutarch* in *Wetstein*.” Archbishop Newcome.—“not as to an uncertain goal.” Bishop Pearce; who appeals to the Syriac and the Vulgate.—“as one not doubtful of the prize.” Wakefield.—“*obscurè, incertè.*” *Ex Stadiodromis non nisi unus reportare poterat victoriam, ergo semper dubia erat spes. Sed æternam illam gloriam et felicitatem omnes possunt consequi, et certissimè sperare, qui rectè virtuti student.*” Rosenmuller.—“not to

*strieth the air*⁴. *But I bruise my body*⁵, *and bring it into subjection; lest,* Ch. IX.
*after having served as a herald*⁶ *to others, I myself should be disapproved*⁷. Ver. 27.

What I recommend to you, I practise myself. Regarding the prize as inestimable and certain, I exert myself in proportion to its worth, and to the difficulty of attaining it. And the struggle in which I engage is not an exercise for amusement; it is a serious warfare. The adversaries with which I combat are, the love of ease and pleasure, and other temptations incident to the present state. Against these I maintain a constant warfare; and with repeated strokes I beat them down, and chain them fast, that they may not obstruct my Christian and apostolic career; lest, after having served as a herald, and proclaimed the lists to others, I should myself, when called to the trial, be finally disapproved, and lose the prize.

These observations bring the apostle to the close of the second argument, in which he endeavours to dissuade the Corinthians from eating things offered to idols in the idol's temple, by exhibiting an example in his own person of

leave it to uncertainty." Locke. Dr. Doddridge gives the word another sense: "I run not as one who is to pass undistinguished." Dr. Priestley renders it, "*not obscurely*, but as one who wishes to distinguish himself, and appear among the foremost in the race."

⁴ *Who strieth the air.*] "In order to attain the greater agility and dexterity, it was usual for those who intended to box in the games to exercise their arms with the gauntlet on, when they had no antagonist near them: this was called *σκιομαχία*." Doddridge.—"Bos shows that the boxer was said to strike the air when he wasted his blow." Newcome. *Bos Exercit.* p. 138.

⁵ *I bruise my body.*] *ὑπωπιάζω* "*sugillare, ut sub oculis existant vibices et maculæ luridæ. Per synecdochen, generatim, aliquem vel vulnerare, vel lividum reddere, notat.*" Schleusner.—"*Bruise as the boxer does his antagonist. Bos has shown, that though the Greek word properly signifies, striking under the eye, it deviates into the signification of striking the face and the body.*" Newcome.

⁶ *Served as a herald:*] *κηρυξας*. The apostle retains the agonistic terms: "At the opening of the games, a herald publicly proclaimed the names of the combatants. When the combatants appeared, they were examined whether they were free men and Grecians, and of an unspotted character; then the herald, commanding silence, laid his hand on the head of the combatant, and led him in that manner along the stadium, demanding with a loud voice of all the assembly, Is there any one who can accuse this man of any crime?" Macknight, from West's Pindar.

⁷ *Be disapproved.*] *ἀδοκιμος* "signifies one who is disproved by the judge of the games." Doddridge. "This is a happy turn," says Dr. Priestley, "to represent the enemy he was to contend with to be himself, his own body, his sensual appetites: a lesson peculiarly proper for the Corinthians. This does not imply that the apostle had any serious apprehension of being rejected at last, as one who had not done his duty; but it certainly implies, that without consistency of character and perseverance, he or any person will be rejected at last, how promising soever may be his profession or his conduct for a time: and if it was necessary in case, much more might the Corinthians infer it was so in theirs."

Perhaps the apostle uses a *prosopopœia*, as in Rom. vii.; and though he speaks in the first person, it is as representing Christians in general, with a particular allusion to the Corinthians, who were notorious for voluptuousness.

Ch. IX. Ver. 27. relinquishing advantages to which he had an undoubted right, from a benevolent desire to conciliate attention, and to recommend the doctrine of the gospel; and, for the same generous purpose, of submitting voluntarily and cheerfully to a degree of self-denial, mortification, and acquiescence in the caprices and prejudices of others, which no person living had a right to require or expect. He now proceeds to his last and most decisive argument, which settles the question at once.

ARGUMENT III.

Ch. X. THE APOSTLE cautions the Corinthians against partaking of an idol sacrifice in an idol's temple; which he denounces as a direct, criminal, and dangerous act of idolatry.

I.

The apostle warns the Corinthians by the example of the Israelites, God's ancient professing people, to guard against apostasy into idolatry, after having been instructed in true religion, ch. x. ver. 1—12.

1. The ancestors of the Jewish nation, notwithstanding all their privileges, their public profession of true religion, and the miracles which God had wrought for their deliverance from Egypt, relapsed into idolatry, and were condemned to die in the wilderness, ver. 1—5.

Ver. 1. *Moreover*¹, *brethren, I would not have you ignorant, that all*² *our fathers were under the cloud*³, *and all passed through the sea.*

¹ *Moreover.*] The received text reads *δε, but*: Griesbach adopts *γὰρ, for*; which Bishop Pearce and Archbishop Newcome prefer, as connecting this with the preceding context. *q. d.* Lest I be disapproved; *for* the case of the Israelites shows that men may be highly privileged, and yet finally rejected. This agrees with Mr. Locke's conjecture, that the Corinthians had told the apostle that the inducements they were under to go to their neighbours' feasts upon their sacrifices were irresistible; and therefore they thought they might go without any offence or danger, since they were the people of God, purged from sin by baptism, and fortified against it by partaking of the Lord's Supper. To this the apostle replies, that, notwithstanding this, they, like the Jews of old, might sin, and draw upon themselves destruction; and that eating thus of things offered to idols, was partaking in idolatrous worship.—*I would not have you ignorant.* “I wish you to observe.” Wakefield.

² *All our fathers.*] Mr. Locke observes, that the word *all* occurs five times in these four verses. And, supposing that the Corinthians presumed too much upon *all* of them being baptized and partaking of the Lord's Supper, as if it were enough to keep them right in the sight of God, he reminds them, that though *all* the Israelites were baptized and ate of the same spiritual food, and drank of the same spiritual drink, yet *the greater part* of them perished in their idolatry.

³ *Under the cloud.*] “which miraculously covered and guided them.” Newcome. Bishop Patrick observes, that there were three several uses of the cloud: 1. To guide them in their

I am now about to state a case which may perhaps alarm you, and put you upon your guard against making free with things dubious or unlawful; and especially with idolatrous rites and practices, in dependence upon your Christian profession and your covenant state, as though that would protect you, either from moral impurity or from the divine displeasure. The whole nation of the Israelites, when they left Egypt, were in a state similar to yours: great miracles were wrought, to convince them of the divine authority of their lawgiver. All of them were protected from the assaults of their enemies, defended from the fervor of the burning sun, and guided in their marches by the miraculous cloud, Exod. xiii. 21; and all of them by miracle passed safely through the midst of the Red Sea, Exod. xiv. 21, 22.

Ch. X.
Ver. 1.

And were all baptized into Moses⁴, in the cloud and in the sea.

2.

As though immersed in the baptismal stream, they were enveloped by the cloud, and encompassed by the sea; and were convinced of the divine legation of their illustrious leader. These signal miracles may therefore be regarded as public symbols of their submission to the authority of Moses, as the rite of baptism is the symbol of your subjection to the authority of Christ.

And they all ate the same spiritual food⁵, and all drank of the same spiritual drink. For they drank of the spiritual rock which followed them⁶, but that rock was Christ⁷.

3, 4.

journeys; and this it did as a pillar going before them. 2. To preserve them from the heat of the sun in the wilderness; and then it was spread out as a covering, Ps. cv. 39. 3. To defend them from their enemies, that they might not assault them, Exod. xiv. 20.

⁴ *Baptized into Moses:*] *εις τον Μωσην* “not unto, as our version has it; but into Moses, i. e. into that covenant which Moses delivered to them from God. So, to be baptized *εις Χριστον*, is to be baptized into the profession of Christ's laws and doctrine. Rom. vi. 3; Gal. iii. 27.” Pearce. —“As the phrase ‘being baptized into Moses’ does not imply that Moses was a God, so, being baptized into Christ, or in the name of Christ, does not imply that he is a God. It is a mode of taking upon us the profession of that religion of which he is the founder.” Priestley. *εξα-πισσαντο*, *baptized themselves*: voluntarily submitted to the rite. Perhaps when thousands were baptized in a day, they baptized themselves; they were not baptized by others. Indeed no instance occurs in the Old Testament, of one person being plunged under water by another.

⁵ *Spiritual food.*] Manna: called, bread from heaven, Neh. ix. 15. “*πνευματικός*, in distinction from *φυσικός*, *supernatural*. Comp. Rom. vii. 14.” Pearce; who translates it by the word *heavenly*, as he does not think that the word *spiritual* sufficiently implies that there was a miracle in the case. See Exod. xvi. 14, 15, xvii. 6.

⁶ *The rock which followed them.*] “Here is a metonymy of the rock for the *water* of the rock. See ch. x. 18; Heb. xiii. 10; 1 Cor. ix. 13, 14. We may therefore fairly apply the epithets *πνευματικής* and *ακολουθούσης* to the *water*, understood in the phrase. They can be in no proper sense applied to the *rock*; but the water issuing from that rock was the effect of a miracle, and some of the water might be *carried* by the Israelites along with them, to supply them in some part of the rest of their journey.” Bishop Pearce; who shows that the word *ακολουθεω* is sometimes used in this sense. After all, this appears to be a very uncommon and a very harsh sense of the word; and the more natural interpretation is, that the stream which gushed from the

Ch. X.
Ver. 4.

They were all fed in a supernatural way with manna, which is said to have come down from heaven; and they were all miraculously supplied with water from the rock which was struck with the rod of Moses, the stream flowing from which accompanied them in their progress through the wilderness. And this rock was a type of Christ, who is that spring of living water from which flow those vital truths, and those abundant consolations, which are the support and refreshment of his true disciples in their passage through this probationary world, John iv. 14.

5. *Yet, with the greater part of them, God was not pleased¹, for they were destroyed in the wilderness.*

Though all the Israelites had been supported and protected by miracles the most splendid and illustrious, though all had been distinguished with important privileges, though all had been instructed in truths of the highest importance, though all had made a solemn profession of their allegiance to God, and their submission to the authority of his servant Moses, though all had entered into covenant with Jehovah, and participated in the external symbols of this honourable relation, yet as to the greater part of them, these privileges and professions were of no avail; for by their immorality, idolatry, unbelief, and disobedience, they provoked God to destroy them in the wilderness. And so universal was their apostasy and rebellion, that out of the whole number who left Egypt, and who were at that time upwards of twenty years of age, only two, Joshua and Caleb, were permitted to enter the promised land.

rock continued for a considerable time to accompany the march of the Israelites. Water was twice brought out of the rock by miracle: once at Rephidim, from Mount Horeb, in the first year of their march, Exod. xvii.; the second time at Kadesh, in the fortieth year. Dr. Wall observes, that the Israelites for the first thirty-seven years might have travelled in the direction of this brook, which, watering the country, might produce herbage for the cattle: but after that, turning eastward from Ezion-geber, a port upon the Red Sea, Numb. xxxiii. 36, they were again distressed for water, with which they were again supplied by miracle at Meribah Kadesh. See Macknight and Wall's Critical Notes, vol. i. p. 106.

⁷ *That rock was Christ.*] *i. e.* a type of Christ; who represents his doctrine as living water, John iv. 10. See also John vii. 37, the source of life, health, refreshment, and vigour. The apostle probably means nothing more than that the rock might be compared to Christ, whose doctrine was a source of life and comfort to believers, as the rock had been to the Israelites, by the refreshing streams which issued from it; and so to remind the Corinthians that he intended to apply his observations to their case: probably nothing mystical was intended. Dr. Whitby cites many passages, where a similar phraseology occurs: viz. Gen. xl. 12, the three branches are three days; xlii. 26, the seven kine, the seven ears of corn, are seven years; Dan. vii. 17, the four beasts are four kings. See also Ezek. v. 5; Dan. ii. 38; Matt. xiii. 38, 39; Luke viii. 11.

¹ *The greater part:*] *εν τοις πλειοσιν.* Comp. ch. ix. 19. It here signifies all but two, Caleb and Joshua; who were the only survivors of the generation who were grown up to maturity when they left Egypt. See Bishop Pearce.

2. Their example is an awful warning to the followers of Christ, not to venture upon lewd and idolatrous practices, under a presumption that the external symbols of a Christian profession will screen them from the divine displeasure, ver. 6—10. Ch. X.
Ver. 5.

Now these things happened² by way of example to us, that we should not desire evil things, as they also desired. 6.

Our circumstances as professors of the religion of Christ are similar to those of the Israelites when departing from Egypt. We have seen great miracles wrought to convince us of the divine authority of the Christian religion. We have renounced the state of bondage and idolatry; we have received and acknowledged Jesus as our Master; we have been baptized into his name; we have eaten and drunk at his table; we have been enlightened by his doctrine, and consoled by his promises. Let us take heed that our fate also be not similar to that of our predecessors; nor let us vainly imagine that privileges and professions will protect us from the divine displeasure, if we yield to irregular desires and pursue criminal gratifications.

Neither be ye idolaters, as some of them were: as it is written (Ex. xxxii. 6), The people sat down to eat and to drink, and rose up to play³. 7.

They celebrated a religious festival in honour of the golden calf, which they worshiped as the symbol of the God who had brought them out of Egypt, though image-worship had but lately been distinctly and solemnly prohibited by the voice of God; and they expressed their impious sentiments by feasting upon the sacrifice, and dancing in honour of their idol, calling it a feast to Jehovah; and probably thinking that there was no more harm in it than you apprehend in frequenting an idol's temple. But in this they were greatly mistaken; for God was highly displeased with them, and punished them severely for it.

² *These things happened.*] “ταυτα, referendum est ad pœnas, quibus Deus affecit veteres illos Israelitas. Quod Deus illos tam severe punivit, id factum est ut nos exemplis istis sapiamus.” Rosenmuller. “τυπος h. l. denotat exemplar, ut 1 Thess. i. 7; 1 Tim. iv. 12; Tit. ii. 7.” Id. “It is to be observed,” says Mr. Locke, “that all these instances mentioned by the apostle, of destruction which came upon the Israelites who were in covenant with God, were occasioned by their luxurious appetites about meat and drink, by fornication and by idolatry: sins which the Corinthians were inclined to, and which he here warns them against.”

³ *To play:*] παιζειν. Many expositors suppose that the apostle means, to commit fornication, which was the usual concomitant of idolatrous worship; and with these critics Bishop Pearce agrees. But Dr. Whitby observes, that though the Israelites are charged with idolatry, they are never accused of fornication in the affair of the golden calf: also, that the apostle makes a distinct charge of this offence in the following verse. To which may be added, that the Israelites professed to worship Jehovah under the symbol of the golden calf, Exod. xxxii. 5; and it is not at all probable that they would presume to introduce lascivious orgies into a festival which they pretended to hold in honour of the Supreme Being.

Ch. X.
Ver. 8.

Nor let us commit fornication¹, as some of them committed fornication; and there fell in one day twenty-three thousand².

You have been used to regard fornication as a matter of indifference: but be not deceived: the Christian law, like that of the Jewish legislator, strictly forbids the illicit commerce of the sexes; and those who are guilty of it shall be severely punished, as the Jews were when seduced by the Midianites to worship Baal-peor, an idol whose rites were of the most lascivious nature; and twenty-four thousand fell a sacrifice to their crimes.

9. *Neither let us tempt the Lord³, as some of them also tempted him; and were destroyed by serpents. Numb. xxi. 5, 6.*

The Israelites were dissatisfied with being conducted by a circuitous route through the wilderness, and with living upon manna; and they spake against God, and against Moses, in consequence of which they were bitten by venomous serpents, and many of them perished in the wilderness. Let us not imitate their example, of murmuring either at the difficulties we meet with, or the self-denial which it is necessary to practise in our Christian course, lest we also share their fate.

10. *Neither murmur ye⁴, as some of them murmured; and were destroyed by the destroyer. Numb. xiv. 29.*

By pestilence or sword, or other instruments of death; which, being the means of fulfilling the divine purpose of punishing the rebellion of the Israel-

¹ *Commit fornication.*] This was a vice to which the Corinthians were so notoriously addicted, that κορινθιαζειν was proverbially used as equivalent to *scortari*. "Strabo says, that in one temple of Venus at Corinth there were no less than a thousand priestesses, who made prostitution a part of their devotion to the goddess." Lib. ii. cap. 17. See Doddridge.

² *Twenty-three thousand.*] In the Pentateuch, Numb. xxv. 1—9, the number is twenty-four thousand. If it be not a slip of the apostle's memory, it is usually explained, that twenty-three thousand died by the plague under the immediate hand of God, and one thousand by the sword. One manuscript and the Syriac version read *twenty-four*.

³ *Tempt the Lord.*] Κυριον is the reading of the Vatican and Ephrem manuscripts, and of some ancient versions; Θεον, *God*, is the reading of the Alexandrine: vide Griesbach. If Χριστον, *Christ*, which is the reading of the received text, be retained, it signifies *the anointed prophet*; and applies both to Moses and to Christ: vide Grotius and Crellius *in loc.* Bishop Pearce conjectures that Κυριον might be the original word, and being by some thought to mean Christ, was changed into Χριστον and by others, who thought it meant God, was changed into Θεον. The learned prelate, however, prefers Θεον. Archbishop Newcome reads Κυριον, *Lord*; though Griesbach, whom he commonly professes to follow, does not admit that reading into his text, though he marks it as of high authority. Epiphanius accuses Marcion of introducing the word Χριστον into the text.—*Tempt*, "πειραζειν i. e. πειραν λαμβανειν τινος, explorare aliquem, vires ejus tentare, an hoc vel illud facere possit." Rosenmuller.

⁴ *Murmur.* "γογγυζειν, obmurmurare, ingrati animi et indignationis est indicium, Num. xiv. 2, 3, 4, xvi. 1. ολοθρευτς, Hebr. xi. 28; Exod. xii. 23; denotare videtur pestem, sub persona angeli, mortem subito populo inferentis, representatam." Rosenmuller.

ites, may justly be represented as destroying angels, acting under a commission from God. Ch. X.
Ver. 10.

3. The history of the crimes and punishments of the Israelites in the wilderness was written for the admonition and instruction of succeeding ages, and especially of those who live under the dispensation of the Messiah, ver. 11, 12.

Now all these things happened to them as examples to us⁵, and they were written for the admonition of us, upon whom the last age is come⁶. 11.

One great design of just punishment is, to admonish others in similar circumstances, that they do not fall into the crimes of those unhappy culprits, lest they should also share in their doom. And the crime and consequent punishment of the Israelites is recorded for the admonition of us, who live under a nobler dispensation, the last that God will communicate to mankind; but whose distinguished privileges will be no security against the divine displeasure, and will rather aggravate our condemnation, if, notwithstanding all our knowledge and our profession, we relapse into idolatry and vice.

Let him, therefore, who thinketh that he standeth⁷, take heed lest he fall. 12.

Let not the most intelligent and best established believers imagine that they are perfectly secure, or that they can with safety expose themselves without necessity to strong temptation, or venture with impunity upon forbidden ground: the virtue of the most approved Christian may give way in circumstances of unusual trial, and the skill and vigour that has been most frequently victorious may fail in the struggle with a new and untried adversary. The truest wisdom, therefore, consists in vigilance and caution, and the only safety in fleeing from temptation.

⁵ *As examples.*] Τυπικως, by way of example, is the reading of the Alexandrine, Vatican, Ephrem, and several other manuscripts, and of many versions and fathers. "These sins and punishments of the Jews in the wilderness did not happen for examples to them, but to those who came after them." Bishop Pearce.

⁶ *The last age is come.*] τα τελη των αιωνων, the ends of the ages: not, as translated in our bible, "the ends of the world." "The Jews counted three ages of the world: the first was before the law given to Moses; the second was under the law; and the third was under the Messiah: so that the age of which St. Paul here speaks was the last age, or the end of the former ages. How long this age was to continue, St. Paul undertakes not to teach. Comp. Heb. i. 2, ix. 26." Bishop Pearce.

⁷ *Who thinketh that he standeth.*] ο δοκων εσταναι or, "who seemeth to stand. q. d. wherefore, being taught by these examples, let him, &c." Newcome. — "Let him who standeth. See ch. iii. 18. q. d. He who trusts that he shall persevere, should take heed lest he fall into sin." Bishop Pearce.

II.

Ch. X.

The apostle concludes this branch of his subject, by seriously urging the Corinthians not to yield to the temptation of eating the flesh of a victim in the temple of the idol; for that, whatever might be the nature of the idol, such a practice was undoubtedly an act of idolatry, and highly offensive to God, ver. 13—22.

1. The apostle asserts that their temptations to idolatry hitherto had not been very considerable; nor would they ever be insuperable. He warns the Corinthians, therefore, carefully to abstain from it, ver. 13, 14.

Ver. 13.

No temptation has yet assailed you but what is common to man¹. And God may be relied on², that he will not suffer you to be tempted beyond your ability; but with the temptation will also make a way out of it³, that

14. *ye may be able to bear it. Wherefore, my beloved brethren, flee from idolatry.*

You cannot, in extenuation of an idolatrous act, plead that you have ever been under an irresistible temptation to it. The inducement, probably, has been nothing more than the pressing invitations of your friends, or a foolish banter upon what they may call your precise and unsocial spirit; but these are temptations which require no peculiar degree of fortitude and strength of mind to overcome. I do not deny that you may be exposed to more serious trials. Those who now call themselves your friends may become your enemies and persecutors, because you will not join in their idolatrous revels, and go with them into the same excess of riot. But be not discouraged: God is your friend and protector. If you are true to him and true to yourselves, you will assuredly find that he will be faithful to his promises, and will not desert you in the hour of trial. In the course of his providence, he will either prevent the occurrence of temptations which would overpower your virtue; or,

¹ *Common to man:*] ἀνθρώπινος. “The sense is rather what is *human*; i. e. little, short, or moderate, as Chrysostom explains it. See 2 Sam. vii. 14; Hos. xi. 4; Xenoph. *Cyrop.* lib. iii. p. 189, ed. Hutch.” Pearce.—“*Human*, such as human nature may surmount.” Newcome.—“Hitherto the temptations you have met with have been light and ordinary.” Locke.—“Proportionable to human strength, as well as frequent to human creatures.” Doddridge.

² *God may be relied on.*] So Wakefield. Ἰησοῦς δὲ ὁ Θεός. “*God is faithful*, may be relied on as a faithful friend.” Pearce.

³ *A way out of it:*] τὴν ἐκλάσιν. “This word signifies an *end*, or a *passage out*, as the Syriac and Dr. Hammond render it here. I prefer either of these versions to that in our bible, *a way to escape*. The sense of the whole verse seems to be this: God will not suffer you to be tried by too strong a temptation; but if he does permit a temptation to try you, yet he will put an end to it: so that it will be small in degree and short in duration, so that ye may be the better enabled to bear it.” Pearce.—“But with the trial will also give you power to bear its effects.” Wakefield.

however new, or dangerous, or formidable the temptation may be, he will either enable you to resist, or will instruct you how to evade its force, so that you may escape without injury to your virtue and your peace: and therefore, my beloved brethren, whatever temptation you may be under to idolatrous excess, I conjure you as a friend, and I warn you as an apostle, to keep at the remotest distance from it.

Ch. X.
Ver. 14.

2. He appeals to their understanding, whether the joint participation of bread and wine at the Lord's table be not a joint participation of Christian worship, ver. 15—17.

I address you as men of understanding⁴: do ye yourselves judge of what I am about to say⁵.

15.

You value yourselves upon your superior wisdom: as men of understanding I now appeal to you. Attend to the argument which I am about to propose, and you will be convinced that you cannot feast upon an idol's sacrifice in an idol's temple, without being guilty of an act of idolatry.

The cup of blessing over which we give thanks⁶, is it not the participation of the blood of Christ⁷?

16.

⁴ *I address you as men of understanding:*] ὡς φρονιμοῖς λέγω. So Pearce.—“You are satisfied that you want not knowledge; and therefore, as to knowing men, I appeal to you. See ch. viii. 1.” Locke.

⁵ *Judge of what I am about to say:*] ὁ φημι. “of what I am going to say, in opposition to this your practice of thus eating flesh offered to idols.” Pearce.—“I make you judges of what I am going to say in the case.” Locke.—“*Judge ye what I say.* All Christian teachers should thus address men:”—this is the excellent comment of that truly venerable prelate, Archbishop Newcome.

⁶ *The cup of blessing over which we give thanks:*] τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογεῖται. “The cup of blessing,” says Mr. Locke, “was a name given by the Jews to a cup of wine which they solemnly drank in the passover with thanksgiving.” It seems to be a strange and unwarranted supposition of Bishop Pearce, that the apostle does not in this passage allude to the Eucharist.

⁷ *Participation of the blood of Christ?*] κοινωνία τοῦ αἵματος; “The cup of blessing,” says Archbishop Newcome, “on which we implore God's blessing, is it not a common partaking of that wine which represents the blood of Christ?” But this does not appear to me to be the whole of the apostle's meaning. The idea in his mind was that of Christ's mystical body, of which Christ was the head, and individual believers were the members; and the participation of the eucharistical cup was receiving (*i. e.* symbolically receiving) blood from the head into the several limbs; and partaking of the loaf was (the symbol of) being vital parts of the same body: so that partaking of the Lord's supper was a symbol that all believers were vital parts, were flesh and blood of Christ's mystical body. The consequence was, that they could no more become worshipers of an idol, than a vital part of one body could at the same time become a vital part of another. He uses a similar argument, ch. vi. 15—17. With this idea in view, the apostle's argument is perfectly intelligible. Mr. Locke seems to have had a glimpse of the apostle's meaning: “They who drink of the cup of blessing, do they not thereby partake of the benefits purchased by Christ's blood, which they here symbolically drink?” But this is not exactly the apostle's idea: believers do not drink the blood, but they partake of it as the members

Ch. X.
Ver. 16.

Is not the wine which we receive at the Lord's table, over which we give thanks to God for the gift of his son, for the blessings and promises of the gospel, and for our profession of it; and by which we commemorate the blood of that holy victim by which the new covenant was ratified, and do, as it were, herein feast upon the precious sacrifice; is it not a virtual participation of the blood of Christ, and a symbol of our intimate union with him and with each other as vital parts of his mystical body?

17. *The bread which we break, is it not the participation of the body of Christ? Because the loaf is one, we all are one body¹: for we are all partakers of that one loaf.*

The participation of the eucharistical loaf is an act of Christian social worship, by which we commemorate the death of our Master, by which we symbolize our union with him our common head, as joint members of his mystical body, with which, by this peculiar act of Christian worship, we become as it were so thoroughly incorporated, that it is as impossible for us to be at the same time worshipers of idols, as for the same flesh and the same blood to belong to two human bodies. And the one unleavened loaf which we use upon these occasions, and of which we all partake, is an emblem of that intimate indivisible union which subsists among the professors of the Christian religion, with each other, and with Jesus their common Master; which union would be as completely destroyed by an idolatrous act, as the integrity of the loaf would be destroyed by breaking off a fragment: and it is as impossible that a man should be at the same time an idolater and a Christian, as that the same fragment should be at once a constituent part of two different loaves.

In the apostolic age, one loaf of unleavened bread was divided and distri-

do of the blood which flows from the head. Mr. Locke is more happy in his exposition of the latter clause, viz. "They who eat of the bread broken there, do they not partake in the sacrifice of the body of Christ, and *profess to be members of him?*" Upon the whole, the sense is, *q. d.* Is not the wine the blood of Christ? is not the bread the body of Christ? Is not, then, the participation of both an indication that those who so participate are vital parts of that body of which Christ is the Head?

¹ *Because the loaf is one.*] This is the rendering of Erasmus, Zegerus, Castalio, Grotius, Diodati, Bengelius, Bishop Pearce, Wakefield, Dr. Bell, and Dr. Townson. Archbishop Newcome gives it in his notes, but does not adopt it in the text. "From the unity of the bread in the eucharist," says Bishop Pearce, "he shows that all Christians have a communion one with another. That *οἱ πολλοί* is here rightly translated *all*, appears from the use of *πάντες* as a word equivalent to it in the last part of the verse; and also from Rom. v. 15, 18, viii. 32."—"By eating of that bread we, though many in number, are all united, and make but one body; as many grains of corn are united in one loaf." Locke. "In partaking of the one loaf," says Dr. Priestley, "we acknowledge ourselves to be one body with Christ."

buted among all the members of the assembly who celebrated the Lord's supper; and the apostle here argues from that circumstance in particular, as being a symbol of Christian union in Christian worship. But this circumstance in the celebration of the ordinance has, in process of time, undergone a change; and it is no object with Christians now, either that the bread should be unleavened, or that the loaf should be one. It is justly argued, that to circumstances so trivial the Christian religion can attach no importance, and the end of the institution is sufficiently answered by eating and drinking in commemoration of Christ.

Ch. X.
Ver. 17.

The scope of the apostle's argument is this: That as eating and drinking at the Lord's table was an act of Christian worship, a symbol by which they professed their allegiance to Christ, so eating and drinking at the table of an idol was an act of idolatrous worship, and a symbol of their subjection to a heathen god; and that these two characters are utterly inconsistent with each other.

3. Partaking of the Jewish sacrifices is also an acknowledged participation of Jewish worship, ver. 18.

Consider the natural-born Israelites². Are not they who eat of the sacrifices communicants with the altar³? 18.

You know, that with respect to the peace-offerings which are presented in the temple at Jerusalem, part is consumed on the altar, part is allotted to the priest, and the rest is returned to the person who brings the sacrifice: to feast upon this sacrifice is regarded as a direct acknowledgement of the supreme divinity of Jehovah, and as an act of religious worship; and the

² *Natural-born Israelites:*] τὸν Ἰσραὴλ κατὰ σὰρκα, Israel according to the flesh. i. e. native Israelites who live under the law of Moses, "in opposition," says Archbishop Newcome, "to the true Israel, the church of Christ."—"Consider the carnal ordinances of Israel." Wakefield.

³ *Communicants with the altar:*] κοινωνοὶ τῆς θυσιαστηρίου, communicants of the altar. The apostle's idea seems to be this, and it appears to me not to have been sufficiently adverted to, if at all, by expositors: All who join in the peculiar rites of any worship are considered as forming one community, one mystical body. Christians who partake of the eucharistic bread and wine, thereby profess themselves, and become, members of the body of Christ: they are portions of his flesh and blood. They who participate in Jewish sacrifices become κοινωνοὶ, communicants of the altar; i. e. of the Jewish religion. They are portions of the body of the Jewish church. And so, ver. 20, they who eat of idol sacrifices in an idol's temple are κοινωνοὶ, communicants of demons: they are portions of that body of which the demon whom they worship is the head: they are members of the community of idol worshipers. And the apostle's argument is, as was observed before, that they can no longer be considered as belonging to the community of which Christ is the head, than the same limb can be a vital part of two different bodies, or, than the same individual can be at the same time a member, and participate in the privileges, of two hostile communities.

Ch. X.
Ver. 18.

person offering the victim thereby identifies himself with the body of Jewish worshippers. And so, by parity of reason, you plainly see, that to eat of idol sacrifices in an idol's temple, must be considered as a public and avowed act of idol worship, and identifying of yourselves with heathen idolaters.

4. Whatever their conviction might be as to the nullity of the heathen gods, to partake of idol sacrifices in an idol's temple was an act of idolatrous worship, inconsistent with their Christian profession, and highly offensive to God, ver. 19—22.

19. *What, then, do I say? that an idol is any thing in itself? or, that an idol sacrifice is any thing?*

You tell me in your letter, that an idol is nothing in the world, and that meat commendeth us not to God: nor do I deny the truth of these general principles. I am as well satisfied as you, of the nullity of the heathen gods, and of the perfect moral indifference of all kinds of wholesome food, considered in the abstract: nevertheless an action, in its own nature indifferent, may contract a moral complexion from the circumstances in which it is performed. And so it is in the present case.

20. *But this I say, that the things which the heathen sacrifice, they sacrifice to demons¹, and not to God; and I would not that ye should be communi-*
21. *cants with demons². Ye cannot drink of the cup of the Lord, and of the*

¹ Demons:] δαιμονιοις, ghosts of heroes. See Farmer on Miracles, ch. iii. sect. 2. "St. Paul," says Mr. Farmer, "was a person of extensive learning, and well acquainted with the theology of the Gentiles, which represented human spirits as becoming demons after death. He knew that these demons were the very persons to whom the Gentiles offered their sacrifices. At the same time he was conversant in those writings of the inspired prophets which taught, that the heathen gods were men and women deceased. Now, if he knew them to belong to the human species, would he deny that they had been men, and affirm that they were angels? Besides, this apostle was writing to Gentiles, who knew, that according to their theology human spirits became demons after death; and who would naturally understand him as referring to Jupiter, Venus, and other men and women whom they had once worshiped under this character. Would not St. Paul, then, use the word *demon* in the same sense in which he knew it would be understood by those Gentiles to whom he was writing?" The learned and accurate writer has taken very great and successful pains to prove, that though the word *demon* is sometimes used by philosophers to express a class of intermediate beings who never had been men, nevertheless in its most popular and usual sense it signified human spirits, who, being presumed to enjoy a separate existence, after death, had been deified, and had become the objects of popular worship. See his elaborate treatise on the *Prevalence of the Worship of Human Spirits*.

"By δαιμονια here," says Bishop Pearce, "are not meant devils, but demons, or the ghosts of deceased men. Mr. Mede, in his Disc. on 1 Tim. iv. 1, has fully proved that this must be the sense of the word there, and in Acts xvii. 18."—"They sacrifice to demons: such spirits as those to whom they address their devotions must be wicked spirits, if they exist at all, and devils may well be supposed to use their utmost efforts to support such worship." Dr. Doddridge. But it is plain that the apostle has no reference to the devil in this text; and as to more devils than one, the scripture is totally silent.

cup of demons. Ye cannot partake of the table³ of the Lord, and of the table of demons too. Do we provoke the Lord to jealousy⁴? Are we stronger than he? Ch. X. Ver. 22.

The objects of popular worship among the heathen were demons : that is, deified men, and not devils, as our translators very improperly render it. Those imaginary beings which the Jewish mythology called devils had no place in the mythology of Greece and Rome. Nor were they ever among those polished nations the objects of popular worship, nor does the apostle ever assert it ; though by a strange mistranslation he appears to do so to the English reader. This point is so completely settled among men of learning and inquiry, that it admits of no dispute.

And the tenor of the apostle's argument is this: You cannot be both Christians and idolaters ; you cannot feast at the table of the living God and at that of demons, or departed men ; you cannot be worshipers of God, and at the same time worshipers of dead men : for it is notorious that the sacrifices which the heathen offer, they offer to the dead. How is it possible that you,

² *Communicants with demons :*] *κοινωνῶν τῶν δαιμονίων*, sharers of demons. *q. d.* I would not that you should be portions, vital parts, of demons ; members of that body of which a demon is the head, *i. e.* idolaters : as Christians are *κοινωνοὶ τοῦ σώματος τοῦ Χριστοῦ*, are members and vital parts of the mystical body of which Christ is the head.

³ *Partake of the table :*] *μετέχειν*. You cannot partake of the eucharistical bread. Why not? Because, ver. 16, the bread which we break is *κοινωνία*, a communion of the body of Christ. Partaking, therefore, of this bread, is a symbol of our being parts of that mystical body of which Christ is the head : that is, members of the Christian community. By parity of reason, they who partake of the table of a demon are *κοινωνοὶ*, members of that body of which a demon is the head, that is, idolaters ; and you cannot be both Christians and idolaters. The apostle distinguishes, in this argument, between *μετοχοὶ* and *κοινωνοὶ*. *Μετοχοὶ* are receivers of, *κοινωνοὶ* are parts united to. The receivers of the eucharistical bread are united to, and vital portions of, the mystical body of Christ. You cannot, *οὐ δύνασθε*. Bishop Pearce renders the words, "You must not ;" but the apostle plainly means to represent it to be as great an impossibility to be a Christian and an idolater, as for the same limb to be a vital part of two living bodies.

⁴ *Provoke the Lord to jealousy.*] "Dare you, then, being espoused to Christ, provoke the Lord to jealousy ; which is spiritual whoredom?" Locke. The apostle still adheres to the image which he has hitherto kept in view : Christians are one person with Christ, as those connected in the conjugal relation are said to be one person. But if a Christian becomes an idolater, he separates himself from the person of Christ ; as one who commits adultery breaks the marriage union, and justly becomes the object of jealousy and indignation. Mr. Locke in his paraphrase well sums up the apostle's argument in this section : "You cannot be Christians and idolaters too : nor, if you should endeavour to join these inconsistent rites, will it avail you any thing ; for your partaking in the sacraments of the Christian church will no more exempt you from the anger of God, and punishment due to your idolatry, than the eating of the spiritual food, and drinking of the spiritual rock, kept the baptized Israelites, who offended God by their idolatry and other sins, from being destroyed in the wilderness." When the apostle speaks of provoking the Lord to jealousy, he probably refers to Christ, of whom he is speaking in the context, and who seems through the apostolic age to have exercised a personal and sensible authority over the church : though we have no evidence to prove that this personal intercourse is still continued. See Matt. xxviii. 20, and the note in the Improved Version.

Ch. X. who are identified with Christ and are members of his mystical body, can
 Ver. 22. identify yourselves with the corrupt mass of heathen idolaters, and be at the same time Christian worshipers of the true and living God, and idolatrous worshipers of senseless images and dead men? Nothing can be more inconsistent or more intolerable. And being thus united to Christ, and, as it were, espoused to him, will you dare to violate your solemn vows, will you presume to provoke him to jealousy, by admitting a rival in your hearts, and by practising idolatrous worship? Are you sufficiently apprized of your danger? do you not see the infatuation of your conduct? will he not resent and punish your infidelity and apostasy? are you prepared to meet him? can you endure his indignation, or withstand his power? Beware, then, how you provoke his anger by returning to those idolatrous and criminal practices from which it was the great design of the gospel to rescue and purify its professors.

CASE II.

THE APOSTLE, treating of the lawfulness of eating meat which had been offered to an idol, and having insisted very much at large upon the *First* and the most important case, namely, that of feasting upon an idol sacrifice in an idol's temple, now proceeds briefly to discuss the other two. *The Second Question* was, concerning the lawfulness of eating flesh which had been part of an idol sacrifice, and which had afterwards been exposed to sale, and purchased in the public market.

In these circumstances he decides peremptorily, that the flesh of the victim may be eaten without question and without scruple, ver. 23—26.

23. “*All things are lawful*¹.” Yet all things are not expedient. “*All things are lawful.*” Yet all things do not edify.

In the letter which I have received from you, you assume it as a self-evident principle, that “All things are lawful.” You tell me that you are perfectly satisfied, that under the Christian dispensation there is no distinction of food. This proposition is true, indeed, in the abstract; but the rule may admit of some exceptions. Cases may occur, in which an adherence to it may be inexpedient. “Jewish distinctions,” you say, “are abolished.”

¹ *All things.*] The words πάντα ἐξέστιν, *all things are lawful*, are probably extracted from the letter of the Corinthians. See chap. viii. Vide Bowyer. *Μοι* is omitted. Griesbach. To avoid tautology, *expedient* may be understood as what may be beneficial to the agent himself: *edification* has respect to others. Rosenmuller.

They are so: but circumstances may arise, in which the improvement of others may be consulted by waving the exercise of your Christian liberty, and in which you may do injury to others, and ensnare the consciences of weaker Christians, or obstruct the progress of Christianity among unbelievers, by pertinaciously insisting upon your own right. Ch. X.
Ver. 23.

*Let no one seek his own good, but every one that of another*². 24.

You have stated your maxim, permit me to offer mine; which you will do well to receive and to act upon, as a modification of your own: Let benevolence be your ruling principle: forget your own interest in that of your neighbour. Let every selfish affection merge in that of universal good will. This is the great law of your profession; it is the dictate of the highest wisdom; it is the perfect rule of conduct; it is the great secret of producing universal happiness. With this proviso, I now proceed to lay down a rule for the Second Case.

*Whatsoever is sold in the market*³ *eat, asking no questions on account of conscience. For the earth is the Lord's, and all that is in it*⁴. 25.
26.

Christian liberty must be limited by expedience; but to impose needless restraints is useless and unwise. To feast upon idol victims in an idol's temple is an overt act of idolatry, and as such it must be sedulously avoided by every one who professes subjection to the law of Christ. But upon other occasions such food may be innocently used. If, for example, meat is exposed to sale in the public market, you are under no obligation to inquire how it came there. The purchase and use of it, in these circumstances, can

² *That of another*:] "another's wealth." This is the rendering of the public version; but, as Bishop Pearce truly observes, the word *wealth* at the time when our translation was made signified *good*, as in *commonwealth*, but it has now got another signification. The Bishop's translation is, "Let no man seek his own things *only*, but every man another's *also*;" and Archbishop Newcome adopts the same construction. Pearce refers to his note on ch. i. 17. But the introduction of the restrictive words *only* and *also* injures the spirit of the maxim which the apostle introduces in opposition to the loose and selfish principle of the Corinthians, "All things are lawful:" a maxim which he disapproves, and which he brands as injurious both to individuals and to society; and recommends to them to substitute in its place the beautiful principle of disinterested benevolence. Bishop Pearce closes the first case with this verse, and adds, "I absolutely forbid, therefore, your eating in the temples meat offered to idols."

³ *Sold in the market*.] Μακελλον, *shambles, fora carnaria*. Rosenmuller; who adds, "*nihil inquirentes ne conscientia vestra perturbetur*." He observes, that the seller might either have offered part of the animal at the shrine before he brought the rest to market, or that the priests might sell the part which had been allotted to them; but concerning these circumstances it was needless to inquire. God is the sovereign proprietor of all; and what he has given for the use of mankind cannot be in itself unlawful.

⁴ *All that is in it*] So Newcome. Gr. "and the fulness thereof." Bishop Pearce translates it, "*and all that it is full of*;" adding by way of paraphrase, "all the beasts of the earth are the Lord's, and he hath given them for the use and service of men."

Ch. X.
Ver. 26.

with no appearance of reason be interpreted as an act of idolatry. It is the bounty of Providence which supplies us with food; and of that bounty we are at full liberty, in the exercise of a grateful spirit, to partake, without scrupulously examining whether the meat we purchase had or had not been offered in an idol's temple. All wholesome food in such circumstances is lawful; and though tenderness of conscience should be cherished with care, scrupulousness of spirit should by all means be avoided, as founded upon a narrowness of mind, unworthy of the liberal and manly spirit of Christianity.

CASE III.

THE LAST CASE which the apostle proposes, is that of their being invited to the table of a heathen friend, where an idol sacrifice might be supposed to constitute a part of the entertainment. In this case the expedience of partaking of it must depend upon the peculiarity of the circumstances, ver. 27—xi. 1.

1. In general, the apostle advises believers to eat what is set before them without any scruple, ver. 27.

27. *Also, if any unbeliever invite you¹ to an entertainment, and ye are disposed to go, eat whatsoever is set before you, asking no questions on account of conscience.*

Christianity is no enemy to social enjoyment; nor is it at all necessary for you, as believers in the doctrine of Christ, to retire from the world, or to withdraw from the society of your heathen friends, if their characters be good and their manners amiable: innocent and cheerful festivity is perfectly compatible with Christian sanctity. If, then, a heathen friend invite you to an entertainment, and you are disposed to accept of it, go without hesitation; and whatsoever is set before you, partake of it without scruple within the bounds of temperance and moderation, even though you may have reason to suspect that part of the provision may have been first offered at the heathen temple. Your feasting upon it at the table of a friend is very different from partaking of it in the idol's temple, and cannot in reason be construed into an act of idolatry.

2. If, however, any scrupulous guest should be present, and suggest an

¹ *Invite you.*] “*εἰ τις καλεῖ, sc. ad convivium, nam καλεῖν est ad convivium vocare.*” Rosenmuller; who observes, that the apostle is not speaking of idol feasts, but of common and private entertainments.

objection, the apostle advises the more enlightened believer to wave the exercise of his Christian liberty, ver. 28, 29. Ch. X.

But if any one say to you, This meat hath been offered to an idol, eat it not, because of the conscience of him who told you². Because of the conscience, I say, of the other person, and not because of thine own. Ver. 28. 29.

Christianity does not encourage scrupulosity: nevertheless, believers, whose hearts are sincere, though their understandings may not be sufficiently enlightened, may entertain a notion that partaking, upon any occasion, of meat which has been presented at the altar of an idol, is an act of idol worship; and if this uninformed Christian sees that you eat of it without scruple, it may induce him to do that which in him would be an act of idolatry, however innocent in you. And therefore, for his sake, it will be right for you to abstain; that you may not seduce him into a practice which would be contrary to his convictions. Or, if the objector should even be an unbelieving Jew, it might still be expedient to wave your privilege.

3. The apostle states and replies to an objection which the enlightened believer might be supposed to offer to his advice, ver. 29—xi. 1.

But why is my liberty to be abridged³ by another's conscience? If I partake with thankfulness⁴, why should I be censured on account of that for which I give thanks? —29, 30.

I well know that the advice I offer will not be palatable to all; and an objector, more intent upon self-gratification than on self-denial, may say, I see no reason why I am to be deprived of an agreeable and innocent gratification, because of another man's ignorance and superstition. Let him gain better

² *Because of the conscience of him who told you:]* δια τον μηνυσαντα, και την συνειδησιν. “because of him who told thee, and because of conscience.” Newcome.—“I have rendered these words,” says Bishop Pearce, “as a hendiadys: q.d. δια την συνειδησιν τε μηνυσαντος. So in Virgil, *paterd et auro*.” See ch. ii. 4, and the Bishop's note; see also Schulzius in Rosenmuller. After the word συνειδησιν, the received text adds, “for the earth is the Lord's, and the fullness thereof:” which are quite irrelevant to the apostle's argument, and are wanting in the most ancient manuscripts and versions. They are left out of the text by Griesbach, Pearce, Newcome, and Wakefield, and were evidently introduced by some careless transcriber from ver. 26, where they are very apposite, and where they follow the word συνειδησιν. Bishop Pearce supposes the objector to be a Jew; but this is needless, it might be either a Jew or a scrupulous Christian. “Any Christian or Jew.” Newcome. Certainly not the master of the feast, unless he meant to insult his guest.

³ *To be abridged:]* κρινεται. “why should my liberty be condemned by another man's conscience?” Newcome, Wakefield. q.d. Why am I to be restrained from an act which my conscience approves, merely because another man's conscience condemns it?

⁴ *Partake with thankfulness:]* χαριτι. So Wakefield. “with thanksgiving.” Newcome; and Pearce, who observes, that this sense of the word, which is common in the apostle's writings, is confirmed by ευχαριστω in the latter part of the verse.

Ch. X.
Ver. 30.

information ; let him learn the extent of Christian liberty, and then his scruples will vanish, and will neither incommode himself nor others. The gospel has set me free from ceremonial distinctions, and the meat which it allows me to partake of, I have received with a heart grateful to the God of all for his bounty. I know the nullity of heathen deities, and the vanity of idol worship. Nor can this participation of food at the table of a friend, though a heathen, be justly interpreted as associating myself with him in his idolatrous rites. Who, then, has a right to censure me for that participation of the bounty of providence, which, being consecrated by a grateful heart, is an act of homage to the true and living God ?

The apostle replies to this plausible but somewhat captious objection, by offering three considerations :

First, The great concern of the practical believer is not to gratify appetite, but to glorify God, even in the most common actions of life, ver. 31.

31. *Whether, therefore, ye eat, or whether ye drink, or whatsoever else ye do, do all to the glory of God.*

Your objection has weight, provided that you were the only party concerned ; but remember, that as disciples of Christ, you are neither to consult your own gratification, nor the humours and prejudices of others, but to maintain an habitual regard to the will and to the glory of God. By your profession of the Christian religion, you have devoted yourselves to the service of God ; and it is your duty to maintain that habitual powerful sense of God upon the mind, that in every action of life you may have an explicit regard to his authority and submission to his will. And, if you are formed to this truly Christian spirit, you will not for a moment hesitate to deny yourselves any indulgence, if the service of God, the welfare of your fellow-creatures, and the general interest of truth and virtue, which He vouchsafes to regard as his chief glory, may be promoted by it.

Secondly, As disciples of Christ, they must avoid every thing that would obstruct the progress of the gospel, ver. 32.

32. *Put no stumbling block¹ before the Jews², or the Greeks, or the church of God.*

¹ *Put no stumbling block :*] Ἀπροσκοποι γινεσθε. So Wakefield.—“Give no cause of offending.” Newcome.—“Ἀπροσκοπος notat eum qui aliis incedentibus nullum objicit offendiculum. Hesych. et Suidas ἀσκανδαλίστος. Metaphorice is dicitur, qui non committit aliquid, ut exinde alter in errorem incidat, aut ad peccatum alliciatur.” Schleusner.

Let me remind you, that one important case under this first and most inviolable of Christian maxims is, that you do not, by the imprudent exercise of Christian liberty, tempt others to transgress. Do not, then, by continuing to eat of the flesh of a victim at the table of a friend, after a caution has been suggested, prejudice the Jew against the Christian faith as favourable to idol worship, or lead the Gentile to conclude that you are not averse to participate in his idolatrous rites. And, above all, place no temptation in the way of weaker and less enlightened believers to relapse into idolatry; and thus to dishonour their profession, to injure their character, and to endanger their final state. If such evil consequences follow from your unguarded use of Christian liberty, and your refusal occasionally to wave your privilege, you sadly deviate from that excellent and perfect rule of conduct which I have just repeated.

Ch. X.
Ver. 32.

Thirdly, Upon the whole, the apostle recommends it to them, in this and in other particulars, to follow his own example of accommodation and self-denial; as it had been his ambition and endeavour to follow that of their common and honoured Master, ver. 33—ch. xi. 1.

And as I, in all things, please all men³, not seeking my own advantage, but the advantage of all⁴, that they may be saved, so be ye imitators of me⁵, even as I am of Christ.

33.
Ch. XI.
Ver. 1.

² *Before the Jews, or, &c.*] This is a confirmation of Bishop Pearce's conjecture, that the objection might be supposed to proceed from an unbelieving Jew; who might be prejudiced against the Christian religion if he saw that the professors of it partook without any scruple of meat which, though not eaten in the idol's temple, was nevertheless a part of the immolated victim.—“The Jews or the Gentiles, “*καὶ Ἑλλήσι, and the Greeks.*” The Greeks are here substituted for Gentiles in general; and the word is so translated, and perhaps inadvertently, without notice, by Archbishop Newcome. “And *καὶ*, following a negative, is here to be translated *nor*. See Rom. iv. 19; 1 John iii. 10.” Macknight.

³ *Please all men.*] Bishop Pearce remarks here, “A way of speaking very common with St. Paul, as with other writers; by expressing the action he means only to express his design. It is certain he did not in fact please all; no, not all the Corinthians: but he endeavoured to please them; and this, therefore, is all the force of *ἀρεσκῶ*.” In confirmation of this remark, he refers to Gal. v. 4; Heb. ii. 10; John xv. 15; Rom. ii. 4.—“*Ἀρεσκῶ, placere studeo.*” Rosenmuller.

⁴ *The advantage of all:*] *τῶν πολλῶν*, the many; *i. e.* all men. Pearce, Wakefield. See ch. x. 17, and the Bishop's note.

⁵ *Be ye imitators of me.*] Locke, Pearce, Griesbach, Newcome, Wakefield, Rosenmuller, &c. all agree in joining this verse to the last of the preceding chapter, as being evidently connected with what he there states concerning his own conduct. Mr. Locke supposes some reflection to be intended upon the false apostle by the limitations which the apostle sets to their imitating his example.—“*Hunc verum perperam Latini a superiore capite absecuerunt, cum quo potius cohæret: ita tamen, ut singulari quodam Pauli artificio, sit simul et superioris disputationis conclusio, et transitio ad ea quæ sequuntur.*” Rosenmuller.

Ch. XI.
Ver. 1

To conclude: I have related at large to you in what particulars I cheerfully submit to considerable privations, and how I endeavour upon all occasions to accommodate myself to the humours and prejudices of my hearers as far as I innocently can, in order to save them from idolatry and vice, and ruin. And to speak the truth, and that I may not appear to claim greater merit than is due, I frankly own, that in this rugged path of self-denial I only follow, and that at humble distance, the glorious footsteps of our revered Master; who denied himself every gratification, and submitted to the most ignominious usage and the most cruel sufferings, that he might accomplish the purposes of his heavenly mission. Be it thus your honourable ambition, my beloved friends, to imitate good examples, wherever you find them; and in the case I have stated be imitators of me, and not of me only, but of Jesus Christ, who is the perfect pattern of human virtue; who has set us an example which, as it is my desire and ambition ever to keep in view, I would also recommend to your habitual and supreme regard, as the only safe and infallible rule of conduct.

SECTION III.

THE APOSTLE in this SECTION offers advice concerning decorum in the appearance and dress of those persons, whether male or female, who were appointed to officiate in their public assemblies, ch. xi. 2—16.

The subject is attended with some difficulty. As the apostle so expressly prohibits women from speaking in the church¹ at all (ch. xiv. 34, 35), some

¹ *Prohibits women from speaking in the church:] viz. 1 Cor. xiv. 34, 35, 37; "Let your women keep silence in the churches, for it is a shame for women to speak in the church. The things that I write to you are the commandments of the Lord." Notwithstanding this strict prohibition, under the authority of Christ himself, the apostle in this chapter supposes that a woman might pray and prophesy; that is, speak to others "for edification, exhortation, and comfort," 1 Cor. xiv. 3; and he gives direction for the decent performance of this duty. To reconcile this apparent inconsistency, Grotius, Locke, and most of the commentators, have supposed that women were sometimes inspired, either to foretell future events, or to speak for edification. So, it appears, under the Old Testament, that Miriam and Deborah were inspired; and under the new dispensation, the seven daughters of Philip the evangelist were prophetesses, Acts xxi. 9. Compare Joel ii. 28, Acts ii. 17. These extraordinary cases were of course exceptions to the general rule; and it is to such cases that the apostle's directions in this chapter apply. Dr. Taylor, however, is not satisfied with this interpretation; and thinks the rule laid down in the fourteenth chapter too absolute and imperative, and of too high authority to admit of any restrictions. He conjectures, therefore, that as it was the custom in Greece for the women to live in a state of separation from the men, excepting those of their own family, the women might probably have assemblies of their own, distinct from those of the men, where*

have supposed that he alludes in this passage to their speaking by immediate inspiration, which would of course be an excepted case. But it seems most probable that the women occasionally held separate religious assemblies of their own sex, in which it was thought no impropriety for those who prayed or taught, to lay aside the veil while they were officiating; and this is the practice which the apostle here condemns.

Ch. XI.
Ver. 1.

1. He expresses his satisfaction in the general attention which the Corinthians had paid to the rules which he had prescribed for the conduct of their religious assemblies, ver. 2.

Now I commend you, brethren, because ye remember me in all things², and adhere to the rules³ as I delivered them to you.

2.

When I was with you, I prescribed a variety of rules for the decent regulation of your religious assemblies, whether of a public or private nature; and I am pleased to hear that in general you, or at least many of you, have observed them. There are, however, some irregularities which duty obliges me to notice, and particularly those concerning which you have asked my opinion and advice.

2. The apostle assumes the superior authority of the male sex; and argues from this principle, that the man should be uncovered and the woman veiled while they were officiating in their respective religious assemblies, ver. 3—7.

they might pray with, and prophesy to, that is, instruct and edify each other. These are the assemblies to which the apostle refers in this chapter, and for the orderly conducting of which he lays down rules. And in confirmation of this conjecture he observes, that in this advice there is not one word of praying or prophesying in the church: for the apostle did not consider those assemblies of women as proper churches. Then, at ver. 17 he begins to correct disorders in their proper assemblies when they came together in the church, men and women. And upon this subject he discourses to the end of the fourteenth chapter." See Dr. Taylor's excellent note upon Rom. xvi. 1.

² *In all things.*] "They remembered most of his instructions and regulations." Newcome. Considering, however, the gross irregularities upon which the apostle animadverts in this and the succeeding chapters, the expression must be understood with very great limitations.

³ *Adhere to the rules:*] τὰς παραδόσεις κατέχετε. Literally, "hold fast the things which have been delivered, as I have delivered them;"—"κατέχω, diligenter observo." Schleusner.—"Keep my traditions as I delivered them to you." Newcome. But the word *tradition*, in its usual acceptation, does not express the apostle's meaning: what the apostle particularly alludes to in this passage is, certain rules which, while he was with them, he had delivered to them for the support of order and decorum in their public meetings, and which they had generally observed. Bishop Pearce's translation is, "and keep those rules which I delivered unto you, in the same manner as I delivered them."—"Et præcepta quæ ego vobis tradidi retinetis. παραδόσεως nomine vocatur omne id quod docetur: hic autem significatur, præceptio de ritibus, et moribus publicis, ad ordinem et decorum in ecclesiis servandum institutis." Rosenmüller.

Ch. XI.
Ver. 3.

*But I wish you to know, that the head of every man is Christ; and that the head of the woman is the man, and that the head of Christ is God*¹.

Christ is the Lord and lawgiver of his church, and to his authority every man who professes to be his disciple owes subjection. In like manner, the woman owes subjection to the man; and Christ himself is subject to God, whose servant he is, whose commission he bears, and whose will he performs.

The apostle does not profess upon this occasion to speak by inspiration, and his language is formed upon the customs and habits of those nations in which the man was the despot of the family, and the women and children were little better than slaves. It is happy for us that we live in a more enlightened age, and in a country of more liberal and polished manners, in which the claims of the two sexes are more equitably adjusted, and each sustains its proper part in domestic arrangements and civil society. It is obvious, also, to observe, with what unaffected simplicity the apostle speaks of the subjection of Christ to God as his Lord and Governor, without adding any of those qualifying clauses which many of his commentators find necessary, when they would reconcile the inferiority of Christ with his supreme divinity and full equality with the Father; and which Paul himself would also have found equally necessary, in order to guard his readers against dangerous errors, if he had entertained the same opinion concerning the person of Christ which his commentators have embraced.

4. *Every man, praying or prophesying*² *having his head covered*³, *dishonoureth him who is his head*⁴.

¹ *The head of Christ is God.*] Slichtingius well observes from this text, that "as the most high God can have no head above him, therefore Christ is not the most high God." "To explain this mystery, some of the Fathers say, that 'God is here said to be the head of Christ as being the Father of the Son, and so the cause of him. But yet, as the woman is of the same nature with the man who is her head, so is Christ of the same nature with God the Father.' Others say, that 'the Father is here styled the head of Christ, considered as Mediator; in which relation he received his kingdom and dominion from him, and exercises it wholly to his glory.'" Whitby. But surely this is little better than mere jargon, and substituting words for ideas. The moderns do not succeed much better than the ancients in their qualifying clauses. "Christ," says Dr. Doddridge, "in his mediatorial character acts in subordination to the Father, who rules by him, and hath constituted him sovereign of all worlds, visible and invisible." But if Christ was himself the Maker of all worlds, how can he be said to be constituted sovereign by the Father?—Dr. Macknight does not explain the case much more satisfactorily than Dr. Doddridge: "The head of Christ, to whom in saving the world he is subject, is God." But how can one omnipotent Being be subject to another omnipotent Being? Yet these expressions pass, because few readers will stop to reflect upon their absurdity.

² *Prophesying.*] It cannot be doubted that this word often signifies speaking under a divine impulse; but it is also used for teaching in general, and in that sense it seems to me reasonable to understand it in this passage.

If a man wear a veil, or any other covering upon his head when he is conducting public worship, or instructing his fellow-Christians, it is a reflection upon Christ, whose image he bears, and whose commission he executes : for it would be assuming the symbol of subjection, when, in fact, he is invested with authority. Ch. XI.
Ver. 4.

But every woman praying or prophesying with her head unveiled, dishonoureth him who is her head⁵ : for that is one and the same as if she were shaven. 5.

The woman, by taking off her veil, virtually renounces her subjection to the man ; and may with equal propriety alter her dress to that style which the custom of the country has appropriated to the male sex.

For if the woman be not veiled, let her also cut off her hair⁶ ; but if it be disgraceful to a woman to cut off her hair, or to shave herself, let her wear a veil. 6.

If the woman lay aside her veil in public, let her be consistent : let her in other articles assume the appearance and attire of the man. But if it be indecorous for the woman to appear in the garb of a man, let her retain that article of dress to which custom has annexed the idea of female modesty and decorum.

For indeed the man ought not to cover his head, being the image and glory⁷ of God : but the woman is the glory of the man. 7.

⁵ *Having his head covered.*] “ It appears from Theodoret, that the men of Corinth, according to the custom of the Greeks, both wore long hair, and prayed to God with their heads covered, in the public assemblies : so also, saith Plutarch, did the Romans ; so, saith Lightfoot, did the Jews. But the heathen woman paid her devotion to the Gods *resoluta comas*, with her hair loose and hanging down.” Whitby. As it is not probable that the apostle would advise the Corinthians to worship God in a manner which would be regarded as indecorous, it seems probable that some Christians, when they spoke or prayed in public, were accustomed to wear a veil, which the apostle here disapproves, as being properly a part of female dress. On the other hand, the women who prayed and taught in their own assemblies, which they were not forbidden to do, threw aside their veils, probably conceiving that it would be more convenient ; or perhaps regarding it as a token of religious respect, as the heathen priestesses laid aside their veils when they spoke under the impulse of the oracle. This custom is strongly reprobated by the apostle, and strictly forbidden by him, as utterly inconsistent with public decorum, and with the delicacy of the female sex. See Pearce and Doddridge.

⁴ *Him who is his head.*] *i. e.* Christ ; which seems to be the most important sense of the words, and the most agreeable to the connexion. See Whitby, Locke, Doddridge, and Rosenmuller. Gr. “ dishonoureth his head :” *i. e.* his own head. Pearce, Newcome, &c.

⁵ *Him who is her head.*] *i. e.* the man ; by encroaching upon his province, by appearing in his dress.

⁶ *Cut off her hair :*] *χειρασθω*. See Wakefield. “ let her head even be shorn.” Newcome.

⁷ *Image and glory.*] “ A hendiadys for *glorious image*.” Wakefield.—“ The glorious image of God in his dominion over this lower world. Ps. viii. 5, 6.” Newcome. Bishop Pearce translates *δοξα likeness* ; *q. d.* he is the image and likeness of God : but in this rendering he is sin-

Ch. XI.
Ver. 7.

God created man, as it is said, Gen. i. 27, in his own likeness, in intellect, in rectitude, in dignity, and in dominion. It becomes him, therefore, to appear uncovered, which is the usual symbol of the possession of power and the exercise of authority, and an emblem of an independent station. But the woman was made in the pleasing and softened image and likeness of the man: as he derives authority immediately from God, so she derives her authority from him, and governs the family in subordination to him. It becomes her, therefore, to wear the symbol of subjection and allegiance.

3. Having further argued the superiority of the male sex, the apostle suggests a hint, that as believers in Christ, the two sexes are upon an equality; and that the authority of the man ought to be exercised with indulgence, ver. 8—12.

8. *Moreover, the man was not taken' from the woman, but the woman from*
9. *the man. Neither was the man created for the woman, but the woman for the man.*

The account contained in the Book of Genesis of the formation of the woman, being taken from his side and created for his use, sufficiently indicates the inferiority of the female sex, and the subjection of the woman to the man.

10. *For this reason ought the woman to wear upon her head the token of subjection to authority², because of the messengers³.*

gular. "Similitudinem et majestatem Dei referens. Est enim vir in supremo gradu collocatus in hoc mundo . . . mulier vero mariti auctoritatem refert. Imperat enim materfamilias suæ familiæ, sed viri nomine." Rosenmüller.

¹ *The man was not taken from:]* ἐκ γυναικος. "the man does not belong to the woman." Pearce. But the same expression occurs ver. 12, where it must be rendered in its usual sense, *from the woman*. The apostle's argument in these verses from the Mosaic history, will not bear any great stress to be laid upon it. See Priestley.

² *The token of subjection to authority.]* Εξουσία is universally understood as meaning the veil, the emblem of subjection to the authority of man. See Whitby.

³ *Because of the messengers:]* δια τῶν ἀγγέλων, *because of the angels*. "What the meaning of these words is," saith Mr. Locke, "I confess I do not understand:" nor indeed is it easy to make any sense of them, if by the word *angels* we are to understand beings of an order superior to mankind who are supposed to be present in religious assemblies. But, if we admit Dr. Taylor's natural and judicious interpretation of this passage, in his note upon Rom. xvi. 1, nothing can be more easy. "The men upon sundry occasions," saith this admirable expositor, "sent *messengers* to these female assemblies; and these messengers, coming in the name of their husbands, brought, in a sense, their authority along with them: on which account the women ought to observe a just decorum, as if their husbands were present. The women ought to have power on their head, because of the *messengers*." Bishop Pearce takes no notice of this interpretation of Dr. Taylor's; perhaps he might not know of it. He supposes, that St.

You may perhaps think, that in the private assemblies of the female sex there would be no impropriety in the woman who prays or teaches laying aside her veil for the time that she officiates; but when you reflect that men are appointed as visitors to those assemblies, or occasionally sent as messengers there, you must be aware how inconsistent it is with the established custom of the country, and with the decorum of the female character, that women in these circumstances should be seen without their veils. Let the women, therefore, whenever they pray or teach, even in their own assemblies, take heed that they may never be surprised by persons of the other sex in a sort of dress unbecoming the delicacy of the female character.

Ch. XI.
Ver. 10.

*Nevertheless, neither is the woman to be separated from the man, nor the man from the woman, in the Lord*⁴.

11.

Paul speaks according to the notion which then prevailed among the Jews, whether a just one or not, that "the holy angels interested themselves in the affairs of men, and particularly were present in their religious assemblies." Eccles. v. 6. Dr. Priestley also supposes that the apostle alludes to the popular opinion of the presence of angels in religious assemblies, out of respect to whom women should have their heads covered: he does not notice Dr. Taylor's solution of the difficulty, and probably did not recollect it. Archbishop Newcome, after noticing the common hypothesis, and that of Beza, who supposes it to allude to the presence of the inspired teachers, and likewise Dr. Taylor's interpretation, gives it as his own opinion, that the words are a gloss, inserted in conformity to Jewish notions. This also was the conjecture of Dr. Owen in Bowyer. In fact, the sense and construction are complete, if this clause should be omitted. See Bishop Pearce. "*propter exploratores*." Rosenmüller.—"Because of the evil angels," says Dr. Whitby, after Tertullian: "she being tempted by the prince of them to do that which is perpetual cause of shame to her, and which increased her subjection to the man, Gen. iii. 26, ought therefore to use this token of shamefacedness and subjection." Macknight adopts the same interpretation. But what proof is there that Satan, or any other evil angel, had any concern in the fall of man? Moses gives no hint of the intervention of any such malignant being, nor is such an extraordinary doctrine any where revealed. And if this most incredible hypothesis were allowed, what reason would it afford for the woman wearing the veil? Let it not, however, be forgotten, that the learned and venerable writer who advances this absurd hypothesis was the author of the work entitled, "*Ἰσπερ αἱ φροντίδες, Last Thoughts*;" in which he gravely and candidly retracts the most material of the errors which pervade his learned Commentaries, namely, that of the proper deity of Jesus Christ: which he solemnly renounces, and assigns the most unanswerable reasons for his retraction of this popular doctrine. Let not blame, then, be imputed to Dr. Whitby, if he did not at once see and revoke the whole system of erroneous doctrine in which he had been educated.

⁴ *The woman separated, &c.*] In the received text the order of these clauses is different; viz. "Neither is the man to be separated," &c. being the first in order. The order is transposed, upon very good authority, in the text of Griesbach, and it best agrees with that in the succeeding verse. Literally, "Nevertheless, neither is the woman without the man, nor the man without the woman, in the Lord." *In the Lord* appears to me to mean, under the Christian dispensation; which, as Bishop Pearce observes, is the only sense which the words would bear here. This, however, he thinks improper, and prefers the reading of Theodoret, *ἐν κόσμῳ*, "in the world:" *q. d.* one cannot exist without the other in the world. Archbishop Newcome says, "This reading is neither necessary, nor well supported." Mr. Locke renders *ἐν Κυρίῳ*, "the Lord so ordering it." I prefer, however, the interpretation in the paraphrase as the most obvious meaning of the phrase *ἐν Κυρίῳ*, and most congenial to the apostle's style. Mr. Wakefield's translation is, "But neither are men to be separated from women, nor women from men,

Ch. XI.
Ver. 11.

As professing Christianity, all are upon a level: as believers in Christ, there is no distinction of sexes; nor any preference of one above another, but in just proportion to the moral value of the character of each. And it is the duty of both sexes to afford mutual assistance to each other in the trials and duties of the Christian profession.

12. *For as the woman was from the man, so also the man is by the woman: but all things are from God.*

According to the Mosaic account, the woman was originally taken from the man; and in the natural course of things the man is born of the woman. The sexes are mutually dependent upon each other, and both are equally and wholly dependent upon God. He is the universal Father of the human race; and all his offspring, whether male or female, are equally dear to him, and equally the objects of his parental providence and care.

4. He appeals to their own sense of propriety whether his observations are not just, and concludes with declaring the general custom of the church as a reply to any one who was disposed to cavil at the regulations he recommends, ver. 13—16.

13. *Judge among yourselves. Is it decent for a woman to pray to God without a veil? Doth not even nature itself teach you, that if a man suffer his hair to grow long, it is a disgrace to him; but that if the woman have long hair, it is an ornament to her, because the hair is given her as a veil?*

You know that the customs of your country do not allow a woman to pray without a veil. I might even appeal to the law of nature, which usually bestows upon the female a greater proportion of hair than it allows to the male. For a man, therefore, to be curious in dressing and adorning his hair, is disgraceful and effeminate; but for a female to shade her countenance with graceful locks is ornamental and allowable, for a profusion of these is granted to that sex as a natural veil.

16. *But if any one is disposed to be contentious¹, I answer, that we have no such custom, nor have any of the churches of God².*

in the Lord;” which he explains in his note, “one is not regarded under Christianity to the disparagement of the other, but both have their proper estimation. Gal. iii. 28.”

¹ *Is disposed to be contentious:*] δοκεῖ—εἶναι, “seemeth to be contentious;” i. e. is contentious. Δοκεῖ does not always express a doubt. See 1 Cor. vii. 40; Gal. iii. 6. 9. “If any one, however, love contention.” Wakefield.—“If any one setteth up for a contentious man.” Pearce; who in his note observes, that δοκεῖ may be taken as an expletive, and produces examples from Xenophon and Aristophanes.

If any one, after all, will persist in recommending it to women to pray and teach in their own assemblies without the decent ornament of a veil, I do not think it worth while to argue the case any longer. It is enough to declare, that whatever may be the custom of the heathen priestesses when they feign, or fancy themselves to be inspired, no such indecorous behaviour is admitted in any of the churches, either of the Hebrew or the Gentile believers, in any part of the world; and that if this custom should prevail any longer, it will remain as the solitary practice and singular disgrace of the church at Corinth. And so I close what I had to advance upon the subject of female decorum, and proceed to notice some irregularities of a still grosser kind, which are at present tolerated among you.

Ch. XI.
Ver. 16.

SECTION IV.

THE APOSTLE animadverts upon those who, by their irregularity and excess, assimilated the Lord's Supper to an idol's feast: he reminds them of the evil consequences of their misbehaviour; relates the origin of the Institution, and subjoins some useful warnings and advices. Ch. xi. 17—34.

1. The apostle reproves the Corinthians for dividing themselves into separate parties when they were assembled to celebrate the Lord's supper, ver. 17—20.

I am about to give you a charge, without any commendation³, because you assemble together, not for the better but for the worse.

17.

In many particulars you have adhered closely to the rules which I laid down for the decent and orderly conducting of public worship, and for this

² I answer, *we have no such custom, &c.*] “I must tell him that we,” &c. Pearce; who understands the word *we* as applicable to the Jewish churches: *q. d.* “I must assure him, that neither the Jewish churches, to which we did originally belong, nor any of the churches of God, have such a custom as this.” Archbishop Newcome observes, that “to the contentious he speaks with authority, to others with deference,” ver. 13. ch. x. 15.

³ *I am about to give, &c.*] With Pearce, I adopt the reading of the Alexandrine and some other copies, “*παραγγελλω εκ επαινων.*” Wakefield joins *ταυτο παραγγελλω* with the preceding verse, which he concludes with these words, “and such is my charge to you.” Archbishop Newcome observes, that “he had praised them ver. 2; here he censures their practices with his accustomed delicacy.”

Ch. XI.
Ver. 17.

I have commended you ; but I am now entering upon a topic in which your conduct is so generally and so grossly irregular, that I can speak of it only in the language of unmixed censure : for a religious institution, conducted with such disorder, so far from promoting your moral improvement, can only be attended with disgrace and mischief.

18. *For, in the first place¹, I hear that when you meet together as a church², there are divisions among you ; and I believe it as to a part of you³.*

The first of those articles which call for severe rebuke, relates to the gross indecencies which take place at the celebration of the Lord's supper. I have been informed, that when you profess to assemble together to celebrate the Lord's supper, instead of sitting down to a common table, and joining together in the celebration of the rite, you divide yourselves into different companies, and sit down at different tables. And I fear that the intelligence is but too true with regard to the greater part of you ; though I trust there are some among you who are better informed, and who enter their protest against the prevailing irregularities of the church.

19. *For there must indeed be even separations⁴, that they who are approved among you may be known.*

The irregularities among you are come to such an extreme, that, unless they are very speedily rectified, it will be necessary for those who desire to appear and to approve themselves the faithful disciples of Christ, to separate themselves altogether from a scene of disorder and riot, utterly inconsistent with the decency and purity of Christian worship.

¹ *In the first place :*] *πρωτον*. "First, with respect to the disorders at the Lord's Supper ; secondly, with respect to those relating to the abuse of the gift of tongues, ch. xii." Pearce ; who observes, that no interpreter had taken notice of this distinction.

² *As a church :*] *εν εκκλησια*, not *εν τη εκκλησια*. See Griesbach. *Εκκλησια*, a religious assembly, not the church or place of worship : see ver. 22. "The congregation met in some convenient place, but not always in one fixed place. Acts i. 15, ii. 1." Newcome.

³ *Divisions :*] *i. e.* you separate yourselves into different parties (*σχισματα*, not *schisms*,) to feast together.—*I believe it as to a part* (*μερος τι*), willing not to suppose that all are equally guilty. Grotius, Pearce.—"I partly believe it." Newcome ; who observes, "This is delicate. He is unwilling to believe every circumstance reported to their prejudice."

⁴ *Separations.*] The received text adds, *εν υμιν*, both here and at the end of the verse ; but these words are wanting in some of the best copies. *Αιρεσεις*, literally *heresies*, plainly something more than separations at different tables ; probably, therefore, separations from communion altogether. The apostle was apprehensive that some would prove so refractory, that the purer part must break off all communion with them. "Indeed, there must be parties among you." Wakefield.—"divisions and factions." Locke. Both Pearce and Newcome translate the word "heresies," and interpret it as of false doctrines : erroneously, as I think, and unsuitably to the connexion.

When, therefore, ye thus assemble together⁵, it is not eating the Lord's supper. Ch. XI. Ver. 20.

You may call such feasting by whatever name you please, but it has no right to be considered as an institution of Christ. It is no celebration of the Lord's supper; for to this rite it is essential that all the professors of the faith of Christ who are present should be joint partakers of the holy feast, which mutual participation is an emblem of their communion with each other, and of their mutual relation to Jesus their common head.

2. He further reproves them, that instead of celebrating the Lord's supper as a distinct institution, they confounded it with an ordinary meal, or, an idol's sacrifice, and made it a scene of riot and intemperance, ver. 21, 22.

For every one taketh first his own supper⁶, and one hath not sufficient to eat, while another indulges to excess⁷. 21.

You seem to think, that as Christ partook of the passover feast before he instituted the commemorative ordinance of his supper, it is also necessary for you to feast before you celebrate this rite. Accordingly, you bring your provisions upon such occasions to your religious assemblies; and some of you feast to excess, while others are standing by and have nothing to eat.

What⁸! have ye not houses to eat and to drink in? or do ye despise the congregation of God⁹, and put out of countenance those who have nothing? What shall I say to you? shall I praise you¹⁰? In this I praise you not. 22.

⁵ *Assemble together.*] Pearce assigns reasons for joining *ἐπὶ τὸ αὐτὸ* with *φάγειν* in the latter clause of the verse: q. d. it is not to eat the Lord's supper at the same time.

⁶ *Taketh first his own supper.*] The indecency here complained of probably consisted in feasting intemperately previously to the celebration of the Lord's supper. "*τὸ ἰδίον δεῖπνον προλαμβάνει. Ut hoc recte intelligamus, notandum est, post commune convivium, celebratam esse cœnam dominicam, quemadmodum Christus post epulas paschales, instituit hanc sacram cœnam. Fuit autem moris Athenis Socratis ætate, ut, qui ad cœnam conveniebant, ipsimet singuli aliquid obsonii afferrent quod non semper in commune apponebant, sed plerumque quisque suo vesceretur. Xen. Mem. 1. 3. Quem morem indicio est hic ipse apostoli locus, illa etiam tempestate, a Corinthiis, jam Christianis eatenus servatum fuisse, ut celebraturi sanctam cœnam, si non alios etiam cibos, panem certe et vinum in ecclesiam afferrent.*" Rosenmuller. See also Macknight on the text.

⁷ *Indulges to excess.*] "is drunken." Wakefield. *Μεθύειν* is properly to eat and drink, *μετὰ τὸ θύειν*, after a sacrifice; in which the idolater generally ate and drank to excess: but the word has not necessarily that sense. See John ii. 10. See Pearce and Newcome. Probably, however, the Corinthian epicures indulged to as great excess in a Christian as in an idol's temple; and doing this as often as they celebrated the Lord's supper, their intemperance had brought on various diseases, see ver. 30. "*Divites ad temulentiam vino implerentur.*" Rosenmuller.

⁸ *What! have ye not, &c.*] "*μη γάρ. Γάρ* is an expletive, and *μη γάρ* is the same with *numnam* in Latin: it is thus chiefly used in interrogations." Pearce.

Ch. XI.
Ver. 22.

Do not decency and common sense teach you, that you should eat your private meals at your own houses? Do you treat a religious assembly with contempt, and degrade a congregation, who are meeting together for the worship of the true God, to a level with a company of idolaters riotously feasting in an idol's temple? Does it not wear the appearance of an ungenerous triumph over your poor brother, who perhaps is pining in want and hunger, while you are rioting in profusion? Does it not tend to excite in his breast uneasy emotions of envy and discontent, when he compares the poverty of his condition with the luxury of yours? What can you expect that I should say to such gross irregularities as these? Is it possible to speak in commendation of them? So far from it, I feel it to be my duty in the strongest terms to express my entire disapprobation of your disorderly conduct.

3. With a view to assist them in correcting these irregularities, the apostle relates the history of the institution, as he had received it from Christ himself, ver. 23—25.

23. *For I have received from the Lord¹, that which also I delivered unto you, that the Lord Jesus, the night in which he was betrayed, took bread²,*
 24. *and having given thanks he brake it, and said, "This, which is broken for*
 25. *you³, is my body: do this, as a memorial⁴ of me." In like manner he gave⁵ the cup also after he had supped, saying, "This cup is the new covenant in my blood: do this, as often as ye shall drink it⁶, as a memorial of me."*

This plain recital of the history of the institution, which had been revealed

⁹ *The congregation of God.]* "do ye this to show your contempt of the congregation with whom you are assembled for worship?" Pearce.

¹⁰ *Shall I praise you? In this, &c.]* This is the punctuation of the Vulgate: also of Castalio, Pearce, and Griesbach.

¹ *Received from the Lord:]* παρελαβον απο τς Κυρις. This phrase does not necessarily express immediate revelation, but it is highly probable that this fact was communicated by Christ to the apostle, with the other articles of the Christian doctrine. Gal. i. 11, 12.

² *Took bread.]* Αρτον, a loaf; one of the unleavened cakes, which it was easy to break into small pieces. See Wakefield.

³ *This, which is broken for you.]* So Pearce; who observes, that the body of Christ is nowhere in the New Testament said to have been broken.

⁴ *As a memorial:]* εις αναμνησιν. Not merely an act of remembrance; as a memorial it may be received by children, and even infants, which was the practice of the primitive church. See Pierce on Infant Communion.

⁵ *He gave.]* "These words are better supplied than 'he took.' Our Lord probably pronounced the words, 'This cup,' &c. at the time that he gave the cup to his disciples." Pearce.

⁶ *As often as ye shall drink it.]* These words are wanting in two manuscripts, and in the Ethiopic, and are omitted by Wakefield.

to him by Christ, effectually answered the apostle's purpose, of impressing upon the minds of the Corinthians a proper sense of their criminal profanation of the ordinance, by pointing out its simplicity, its distinction from a common meal, its solemnity and importance, its perpetuity, its design and tendency to promote brotherly love, and to commemorate an event which, though many professing Christians were disposed to disavow it, was indeed the glory of the Christian cause, and the appointed seal and ratification of that new, immutable, and universal dispensation, by which Jew and Gentile were emancipated from the yoke of ceremonies, or the bondage of idolatry, and elevated to the hope of forgiveness, acceptance, and immortal life.

Ch. XI.
Ver. 25.

4. The apostle warns the Corinthians of the danger of profaning the Lord's supper by a disorderly and unworthy attendance upon it, ver. 26—34.

[1.] He observes, that the Lord's supper being a commemoration of the death of Christ, to confound it with a common meal, or a riotous feast upon an idol sacrifice, was a criminal profanation of it, ver. 26, 27.

For as often as ye eat this bread, and drink this cup, ye make a declaration of the Lord's death⁷ till he come⁸.

26.

As the design of the passover, to which the apostle here alludes, was to be a standing memorial of the escape of the first-born, and as the narrative of that inmemorable event was always rehearsed at the time of the feast in order to keep it fresh in the memories of the Israelites, so the celebration of the Lord's supper is a standing public memorial of the death of Christ. It is a formal avowal of it to the world, as an event of which his disciples were not ashamed; but in which they gloried as an event of high importance.

The apostle plainly intimates that this commemorative rite is to be frequently repeated, and to be continued in the church to the end of time. In this way the visibility and unity of the Christian church are preserved from age to age. They who attend upon this institution do thereby publicly declare, that there is a body of men in the world who agree in acknowledging Jesus

⁷ *Ye make a declaration.*] καταγγελλετε. An allusion to what was called the Haggidah at the passover. The youngest child asked the father the meaning of the rite: in reply to which, the father rose up and related the history of the destruction of the first-born. See Ainsworth on Exod. xii. 8.

⁸ *Till he come:*] i. e. To raise the dead, and judge the world; for there is no circumstance which limits the sense to the destruction of Jerusalem; least of all, as the Quakers understand it, to the effusion of the spirit, the principal manifestation of which, on the day of Pentecost at Jerusalem, had happened many years before. "These (says Archbishop Newcome) are important words, as they show the perpetuity of the rite."

Ch. XI.
Ver. 26.

as their master, and who glory in their subjection to his authority. And the universality and perpetuity of this ordinance show, that all who join in it in all places, and in all ages, belong to the same body, and have one common head. And this consideration may well reconcile sincere Christians of various parties and denominations to each other, while they recollect the great importance of those points in which they agree, in comparison with those, whether of doctrine or practice, in which they differ ¹.

27. *So that whosoever eateth the bread or drinketh the cup² of the Lord unworthily³, is guilty of dishonouring⁴ the body and blood of the Lord.*

To confound this simple rite with a riotous idol festival, is to affront and profane that holy institution, in which we commemorate the death of Christ, and to pervert that ordinance into an incentive to intemperance and vice, which was intended as a confirmation of faith, and a motive to virtue.

[2.] They who confound the Lord's supper with a riotous idolatrous feast, expose themselves to the punishment due to this criminal indiscretion, ver. 28, 29.

28. *Let a man therefore examine himself⁵, and accordingly let him eat of this bread and drink of this cup.*

¹ *In which they differ.*] May it not also be observed, that they who neglect this institution, neglect the only positive rite which was appointed by the great founder of the Christian faith, for publicly distinguishing the professors of his religion from the mass of the unbelieving world: the ordinance of baptism being of a more private nature, and having respect to families rather than to churches. This neglect of the Lord's supper, in proportion as it prevails, deprives Christianity of its visible form, and prevents it from being an object of attention to the world; whereby its progress is obstructed, and Christians lose the great advantage which they might otherwise derive from social intercourse, for mutual encouragement, and for the increase of mutual affection. In the primitive church, it is well known, that all who were baptized were admitted to communion, infants themselves not excepted. See Mr. Peirce's excellent Essay on the Eucharist. But in process of time, as the purity of the Christian faith became corrupted by human traditions, and as the simplicity of Christian institutions was lost amidst the unintelligible mysteries and pompous ceremonies in which they were involved, the multitude were intimidated from attending upon this simple, cheerful, social, rite; and the benefit of it was in a great measure lost; nor will it be perfectly recovered till Christianity is restored to its primitive simplicity; and the practice of this rite becomes, as it originally was, universal among its professors.

² *Or drinketh, &c.*] η hence an argument is drawn that to take the communion in one kind, is the same as to take it in both; and the cup has been refused to the laity. How trifling this argument is, needs no comment to show.

³ *Unworthily.*] "The Corinthians perverted the ends of the institution by forming separate companies, and by being guilty of excess, or, at least by approaching too near it." Newcome.

⁴ *Dishonouring.*] "will be guilty of an affront to." Pearce.—"of profaning." Newcome; who explains, *q. d.* "will be liable to the punishment due to grossly misusing the sign or symbol of the Lord's body and blood."

⁵ *Therefore examine himself, and accordingly.*] $\delta\epsilon$ in this connexion signifies *therefore*; as this sentence is an inference from the preceding. See Pearce. The learned prelate also understands $\delta\omicron\kappa\iota\mu\alpha\zeta\epsilon\iota\nu$ in the sense of $\delta\iota\alpha\kappa\rho\iota\nu\epsilon\iota\nu$, ver. 31. *q. d.* "Let a man distinguish himself

Let a person, before he partakes of the Lord's supper, consider within himself, whether he understands the account I have given of the institution, whether he discerns the difference between this Christian rite, and a feast in an idol's temple, and let him recollect that he attends not as a guest at an entertainment, but as a communicant at the Lord's table; and having well settled this distinction in his mind, let him so partake of the Lord's supper, and commemorate his death.

Ch. XI.
Ver. 28.

For he that eateth and drinketh⁶ without distinguishing the Lord's body, eateth and drinketh punishment⁷ to himself.

29.

That person who, professing to acknowledge Christ as his master, celebrates the memorial of his death with the riot and intemperance of a heathen sacrifice, and thus makes no distinction between a Christian ordinance and an idolatrous rite, dishonours his profession, is guilty of a high offence against the precepts of the Christian law, and exposes himself to the just punishment of his folly and excess.

[3.] Many of the Corinthians had actually suffered considerably by their intemperance upon these occasions, which ought to be a warning against indulging these extravagant excesses, ver. 30—32.

For this reason⁸ many among you are infirm and sickly, and several are falling asleep⁹.

30.

from a guest at a common meal; let him consider that he is not at his own, but at Christ's table. This, he says, Tillotson has proved at large in his sermon on frequent communion." Mr. Locke gives nearly the same sense. The apostle had introduced an account of the rite as instituted by Christ himself, and he requires them to examine themselves by it. "The examination proposed," says this eminent writer, "was no other but an examination of their manner of eating the Lord's supper by Christ's institution, to see how their behaviour comported with the institution, and the end for which it was instituted. *Καὶ ἕτως*, and so, not, as is commonly understood, let examination precede, and eating follow, but let him examine, and according to that let him eat; let him conform the manner of his eating to that;" i. e. to the institution of Christ. The examination of what sins they had been guilty of, "such," says Bishop Pearce, "as is usually and commendably made before we receive the Lord's supper," is not referred to by the apostle in this advice.

⁶ *Eateth and drinketh.*] The received text adds *ἀναξίως*, unworthily, which is wanting in the Alexandrine and Ephrem manuscripts, and in the Æthiopic and Sahidic versions. Griesbach retains it in the text, but marks it as very doubtful.

⁷ *Punishment.*] *κρίμα*, not *damnation*, as it is rendered in the public version, which Dr. Doddridge "thinks the most unhappy mistake in all our version of the Bible." "*Κρίμα* here signifies temporal punishment, (says Bishop Pearce,) viz. weakness, sickness, and death, as is plain from ver. 30: comp. 31, 32, and *κρίμα* in ver. 34. And to this is opposed *κατακρίνεσθαι* in ver. 32, which there signifies final condemnation; it is a metonymy of the cause for the effect." It does not appear from Bishop Pearce's expressions, that he considered the sufferings of the Corinthians as supernaturally inflicted.

⁸ *For this reason, &c.*] This is generally understood of a miraculous infliction of disease, and even of death. But the apostle does not hint at any thing of the kind. And it is not improba-

Ch. XI.
Ver. 30.

Many of you, by your gross intemperance upon these occasions, have brought upon yourselves painful and alarming diseases, to such a degree that some of you are even in danger of falling sacrifices to your riotous excess.

31. *But if we would examine ourselves¹, we should not be punished.*

If we understood the true nature of this Christian rite, if we properly distinguished it from an idol sacrifice, if we considered ourselves as guests at the Lord's table, and not an idol's feast, and if we did not indulge in intemperance and folly, we should escape those diseases, which are the natural consequence and the just punishment of riotous excess.

32. *But when we are punished by the Lord, we are corrected², that we may not be condemned with the world.*

The painful and threatening diseases which are the effects of intemperance, are the discipline of divine providence; by which we are warned to forsake those vices, which would expose us to the condemnation into which the unbelieving, idolatrous, and guilty world will justly fall. And it will be our wisdom to improve by the salutary, however severe and painful admonition.

[4.] He concludes with exhorting them to make their repasts at their own houses, and to celebrate the Lord's supper with decency and order, ver. 33, 34.

33. *Wherefore, my brethren, when ye come together to eat the Lord's supper, wait one for another, that ye may not come together for your punishment³.*

ble that their frequent acts of intemperance (the Lord's supper being probably celebrated every time they met for public worship) injured their health, and endangered their lives.

⁹ *Are falling asleep.*] κοιμῶνται, "not a few are falling asleep." Wakefield: are in imminent danger of death; otherwise, if they were actually dead, the punishment could not be intended for their reformation as the apostle says it was, ver. 32.

¹ *Examine ourselves.*] διεκρίνομεν, "distinguish ourselves." Pearce: in the same sense as δοκιμαζετε, ver. 28, comp. ver. 29. Many good copies read εἰ δὲ instead of εἰ γὰρ at the beginning of the verse. "For if ye yourselves had made a difference, ye would not have been so punished." Wakefield.

² *We are corrected.*] παιδεύομεθα "this punishment from the Lord is a lesson to us." Wakefield. Archbishop Newcome observes, that "these judicial inflictions of speedy temporal punishment were peculiar to the apostolic age; they were unerringly proportioned to the guilt incurred, and were designed to preserve and establish the purity of Christian worship and practice, as well as the authority of the apostles;" and he refers to Acts v. 5; 1 Cor. v. 5; 2 Cor. x. 8, xiii. 2; 1 Tim. i. 20; Rev. ii. 22. All this may be very true; but it does not prove that the distempers to which the apostle here alludes were supernatural. The apostle does not assert it. Diseases are often described as visitations from God. Intemperance naturally entails disease; and it is but too probable that many professing Christians at Corinth were very imperfectly recovered from the vices of heathenism. See 2 Cor. xii. 20, 21. There does not appear, therefore, to be any necessity for believing that the diseases suffered by the Corinthians were inflicted by miracle.

³ *That ye may not come together for your punishment.*] This clause in the received text is

But if any one be hungry, let him eat at home ; and as to other things, I will regulate them when I come. Ch. XI.
Ver. 34.

Let your assemblies for Christian worship be conducted with gravity and decorum. Let not the Lord's supper be celebrated till the whole congregation be assembled, and let there be no riot and intemperance upon the occasion, that you may not expose yourselves to disease and disgrace. Remember, that a Christian assembly, meeting together for the worship of God, is not a proper place for eating a common meal, and much less for a riotous debauch. Satisfy your hunger in your own houses, and let none of these irregularities and indecencies, upon which I have here animadverted, be endured any longer in the church. As to lesser improprieties, which may have inadvertently been admitted among you, and which are not inconsistent with good morals, and the general order of Christian worship ; it is needless to swell this epistle with particular directions concerning them, but hoping soon to make you a visit, I will then rectify whatever may still remain amiss.

It would not be right to conclude this portion of the epistle without observing, how little foundation there is in the sharp and just rebuke which the apostle here administers to the Corinthians on account of their intemperance, for any sincere believer in Christianity to take alarm, and to be discouraged from attending at the Lord's table, as though it were an insidious and dangerous rite. The Corinthians confounded this simple salutary institution with an idolatrous festival, and celebrated it with that gross intemperance with which they had been used to feast in the temples of their idols ; so that they impaired their health, and endangered their lives, by their frequent excess. The apostle justly and strongly reprobates this conduct, as utterly inconsistent with their Christian character, as a gross profanation of the institution, as an insult upon common decency, and as dangerous even to their health and life. But as no disorders of this kind can possibly take place in the present state of things, the apostle's reproofs and admonitions apply to modern Christians, no further than as general exhortations to decency, and propriety of behaviour in this as in every other branch of religious and Christian worship.

placed after the word "home" in the next verse. The transposition here adopted was suggested by Bengel and Bowyer.

SECTION V.

Ch. XII. *THE APOSTLE treats of the nature, the origin, and the comparative value of spiritual gifts; he describes benevolence as more excellent than all; he prefers the gift of prophecy to the gift of tongues, the ostentatious display of which he severely rebukes, and concludes with various directions for the decent and edifying exercise of their respective spiritual gifts in their public religious assemblies, ch. xii—xiv.*

I.

The apostle introduces the subject of spiritual gifts with some general remarks upon their nature, origin and use, ch. xii. 1—11.

1. Though they had formerly been idolatrous heathen, yet being now converted to the faith of Christ, they were all in the most important sense endowed with the holy spirit, ver. 1—3.

Ver. 1. *Now concerning spiritual persons¹, brethren, I would not have you ignorant.*

¹ *Spiritual persons.*] πνευματικῶν, either gifts or persons. Locke understands the latter. Spiritual men are those who are assisted and acted upon by the holy spirit; and Mr. Locke supposes the question proposed by the Corinthians, to have been, whether those who had the gift of tongues ought not to take precedence over the rest, and whether they ought not to speak first, and to be first heard at their meetings. Pearce adopts the same interpretation.

I hesitate not to say that this Section is one of the most important portions of the apostle's writings; and that it contains one of the most irresistible proofs of the truth and divine authority of the Christian religion, by establishing the existence of those spiritual gifts and miraculous powers, to which it appeals and on which it rests. The genuineness of this epistle is undoubted. We are as sure that it was the composition of Paul the apostle, as if we had been present when it was written. It is addressed to a society of believers, which he had himself instructed and formed; but which, since he had left them, had fallen into many gross irregularities; and among whom, a powerful party had been raised against himself, at the head of which was an artful, eloquent, learned, and probably an opulent leader, whose object it was to disparage the apostle, and to bring his person and doctrine into contempt. The main design of the apostle in this epistle, is to correct the errors and to rectify the disorders into which the society had fallen, to recover his own credit and authority among them, and to diminish that of his opponent. With this view he animadverts upon their schismatical spirit, he reprimands their misconduct, he corrects their mistakes, he answers the questions which they proposed, and he solves their doubts. Among other subjects which fall under his notice, is the case of *Spiritual Gifts and Miraculous Powers*. The apostle addresses the Corinthians as persons who were familiar with these extraordinary powers, who understood their several distinctions, who severally possessed them, who disputed with each other concerning their relative value and precedence, and who were guilty of great indecorum in the exercise of their respective gifts in their public assemblies. To correct these irregularities, the apostle enters into a brief detail of the nature and use of these extraordinary and supernatural gifts; he asserts, that though all are not equally splendid, yet that all are equally necessary in their place; and

You have written to me to inquire what gifts are most excellent, and what class of spiritual men should take precedence in the church. The very proposal of such a question proves, that there is something amiss in your proceedings, and that you lie under an error upon this subject. And I now

Ch. XII.
Ver. 1.

that Christian benevolence is worth them all: he then reproves the indecent perversion and misapplication of their gifts in their religious assemblies, and gives directions how the gift of tongues, and the gift of prophecy, which, though less showy, was more useful, might be most effectually exercised for the edification of the church. All this is well, supposing these gifts to have existed, these controversies to have risen, and these irregularities to have prevailed in the Corinthian church. But if the contrary were true, if there were no holy spirit, no gift of tongues, no spirit of prophecy, no miraculous powers, no mutual jealousy about precedence, no affectation of display, nothing but what existed in the apostle's own imagination, the only alternative is, that the apostle was out of his mind; and his letter, instead of being received with the deference due to his apostolic authority, would have been rejected with contempt as the ravings of a lunatic. But of insanity the apostle was never suspected; with insanity he was never charged except by Festus, while he was making his noble defence before Agrippa, which charge the apostle at the time so gracefully repelled. In the letter to the Corinthians, there is not the slightest trace of insanity. Many facts are stated, many difficult questions are discussed, much advice is given, much reproof is administered, but all in the spirit of candour, of delicacy, of kindness, and the most consummate wisdom. And as such it was received by the Corinthians to whom it was addressed. Of this we have unquestionable information. For the apostle having found it advisable to defer his visit for a year, writes a second letter to the Corinthians to apologize for his delay, and to express the high satisfaction which he felt at the intelligence which he had received from Titus, (whom he had sent to Corinth to make inquiries,) of the respect which they had shown to his first letter, of the effect which it had produced, and the reformation which they had made in consequence of his animadversions and advice.

Hence it follows most evidently and incontestably, that the apostle was IN HIS RIGHT MIND, and, therefore, that these supernatural GIFTS AND POWERS DID EXIST in the Corinthian church, and by parity of reason in other primitive churches; and, therefore, that the Christian religion, being thus attested and supported by miracles, must be a REVELATION FROM GOD.

It seems extraordinary, and at first view very improbable, that *miraculous powers* should be imparted which might be misapplied. But in fact, it is no greater objection to the wisdom of the divine government, than that *natural powers*, which are equally the gift of God, should be susceptible of misapplication. And certainly, if these powers had not been permanently resident in the persons to whom they were given, and if they had not been as much under the direction of the will, and therefore as liable to misapplication, as any other natural powers, we should have wanted that species of evidence of the existence of these supernatural powers which we now possess, and which places them upon a higher and stronger ground of certainty, than any other fact recorded in history. So that, in truth, we may fairly boast, that the direct evidence is fully equal to the antecedent improbability, and that it is much more incredible that the testimony should be false, than that the doctrine should be true.

That the apostle is here treating of supernatural gifts and powers communicated to the members of the Corinthian church, and not of mere natural, or naturally acquired qualities, as Eichorn, Paulus, and other anti-supernaturalists maintain, seems to me quite clear from the language which the apostle uses, and essential to the validity of his argument. At the same time, I am willing to allow in the first place that the exercise of the greater part of these gifts was by no means *frequent*, and secondly, that it was never *voluntary* excepting in the case of the gift or interpretation of tongues, or in the choice of time of speaking by the prophets. The "word of wisdom" and the "word of knowledge," whatever is meant by those expressions, were probably permanent gifts. But no one can suppose that the power of working miracles, and healing diseases, was permanent and voluntary. This was a privilege peculiar to him to whom the spirit was given without measure. The apostles themselves did not possess it. It was a power never exercised but under an immediate impulse, and that was very rare.

Ch. XII. write to rectify your judgement and your conduct with regard to your false notions of pre-eminence, and the exercise of your spiritual gifts.

Ver. 2. *Ye know, that¹ when ye were heathen, ye were carried away to dumb idols, even as ye were led.*

In your unconverted state, you were all worshipers of idols; you bowed down to senseless inactive blocks of gold and silver, or of wood and stone, just as you were led by education, custom, or example. This was a truly carnal state, in which your conceptions were generally erroneous, and your practice proportionally corrupt.

3. *Wherefore, I announce to you, that no man speaking by the spirit² of God, pronounceth Jesus accursed, and that no man can say³, Jesus is Lord, but by the holy spirit.*

Be assured that all unconverted persons, whether heathen or Jews, who deny the divine authority of Christ, and who revile his person and character, are totally destitute of the holy spirit, whatever pretensions any of them may make to it; they are in a carnal and unholy state; they are in no sense spiritual persons, because they reject that holy prophet, who confirmed his mission by miraculous powers, and was declared to be the son of God, by the powerful operation of the spirit in raising him from the dead.

But on the contrary; whoever calls Jesus his Lord, whoever professes faith in him as his teacher, and obedience to him as his master, is truly spiritual; because, this faith is founded upon the operation of the holy spirit, or, in other words, upon the exertion of the divine energy in the miracles which Jesus wrought, in his resurrection from the grave, in the effusion of the holy spirit upon the apostles, and in the communication of miraculous gifts and powers to believers. In this most important sense, you are all spiritual persons, and no one has any precedence over another.

2. All supernatural gifts are derived from the same source, and in this view all who participate of them are of equal rank, ver. 4—6.

¹ *Ye know, that when, &c.*] οἰδατε ὅτι ὅτε. This reading is supported by the best authorities, marked as probable, though not received into the text by Griesbach, but not adopted by any translator. To complete the construction, ἤτε must be understood after ἀπαγομένοι, ye were carried away.

² *Speaking by the spirit.*] Mr. Locke supposes an allusion to the Jews, who made pretensions to the holy spirit, and particularly to the Jewish false apostle. But it does not appear that he denied Jesus to be the Christ.

³ *Can say Jesus is Lord.*] “can say publicly, constantly, and sincerely.” Newcome. “All that own our Lord Jesus Christ, and believe in him, can do it upon no other ground but revelation, coming from the spirit of God.” Locke.

Now there are various distributions of gifts, but the spirit is the same. Ch. XII.

Ver. 4.

Some have the gift of wisdom, some the gift of knowledge, and some the gift of prophecy; but inspiration is the same, it is the same powerful energy, which communicates one species or degree of illumination, or, of power, to one person, and another to another.

And there are various distributions of offices, but the Lord is the same. 5.

In the church of Christ, there are various orders of ministers; some are appointed to be apostles, some evangelists, some prophets, others teachers, and the like; but there is one master only to whom all profess subjection, even Christ, whose servants they are, from whom they receive their respective commissions, whose work they perform, and to whom alone they are accountable.

And there are various distributions of miraculous operations, but God, who worketh all in all, is the same. 6.

One performs miracles of one kind, while another performs miracles of a different sort: but whatever supernatural powers any may possess and exercise, they derive all from one and the same God; who, by his immediate impulse, incites them to the performance of the miracle, and by his omnipotent energy produces the effect. So that, all being in this respect passive instruments in the hands of God, none has a right to value himself above another.

3. The apostle enumerates in detail the various gifts of the holy spirit, which have been communicated to individuals for the general advantage of the church, ver. 7—11.

*But this manifestation of the spirit is given to every one for the benefit of all*⁴. 7.

Whatever spiritual gift any Christian may possess, however splendid, or however useful, it was communicated to him, not for his own sake, that he might be the object of wonder and applause, but solely for the benefit of the church, for the promulgation of Christian truth, and the establishment of the Christian cause.

*For to one is given by the spirit, the word of wisdom*⁵. 8.

⁴ For the benefit of all.] "Not for his private advantage or honour, but for the good and advantage of the church." Locke. See Rom. xii. 3—8.

⁵ The word of wisdom.] In the explanation of these terms, I have chiefly followed Chandler and Benson. But the truth is, that though the existence of these supernatural gifts and powers is unquestionable, and the terms by which they are distinguished were familiar,

Ch. XII.
Ver. 8.

For the accomplishment of this important design, to one is communicated by divine inspiration a complete and comprehensive view of the Christian doctrine, which is the sublimest wisdom.

To another, the word of knowledge according to the same spirit.

Extraordinary sagacity to understand, and skill to interpret the scriptures¹.

9. *To another, faith by the same spirit.*

That firm confidence in the truth² and importance of the Christian religion, and in the protection of divine providence, that will lead him with undaunted spirit to exert every faculty, to brave all opposition, and to endure all sufferings in the propagation of Christian truth.

10. *And to another, gifts of healing by the same spirit. And to another, the power³ of working miracles. And to another, prophecy.*

Or, the power of predicting occasionally future events, and a capacity of instructing⁴ and edifying a Christian assembly by grave and useful discourse and prayer.

And to another, the power of discerning the gifts of the spirit⁵.

and no doubt perfectly intelligible, to the Corinthians, the nature of them cannot now be distinctly ascertained. "The doctrine of the gospel (says Mr. Locke) is more than once, in the beginning of this epistle, called the wisdom of God." See upon the subject of Miraculous Gifts and Powers, Lord Barrington's *Miscellanea Sacra*, Essay i. 11. Benson's *Propagat. of Christ*, vol. i. and Chandler on Joel, p. 133, &c. "Some suppose that this gift, the word of wisdom, was peculiar to the apostles, according to the supposed corresponding enumeration, ver. 28: compare ch. ii. 7, 10; Eph. iii. 10; 2 Pet. iii. 15." Newcome.

¹ *Interpret the scriptures.*] This is the sense in which the word of knowledge is explained by Mr. Locke and Bishop Pearce. Others understand it of an inferior degree of the word of wisdom. "Perhaps (says Archbishop Newcome) the knowledge of those Christian doctrines which were most opposite to Jewish prejudices."

² *Confidence in the truth.*] This is the sense which Dr. Doddridge gives the word in his paraphrase, though he explains it otherwise in the notes. To understand this gift, as the generality of interpreters do, of what is called miraculous faith, or supernatural assurance that a miracle was to be wrought, appears to me, to confound it with the two following distributions. But upon a subject so obscure, it is right not to be confident.

³ *Power, &c.*] *ενεργεια* is the reading of some good copies, and adopted by Bishop Pearce: *ενεργηματα* expresses the effect rather than the operative.

⁴ *Capacity, &c.*] It is in this latter sense that the apostle chiefly uses the word prophecy in this portion of the epistle. See ch. xiv. 3, 24, 29, 30. "The power of teaching, and showing things before unknown." Pearce.

⁵ *Discerning the gifts of the spirit.*] *διακρίσεις πνευματων* so Bishop Pearce translates; with whom, in sense, Archbishop Newcome agrees, who explains this gift as "distinguishing such as were divinely inspired from pretenders to inspiration. See Heb. iv. 12."—"The discerning by what spirit men did any extraordinary operation." Locke.—"Discerning of spirits, so as authoritatively to determine by what impulse any one speaks, who pretends to inspiration." Doddridge, and so far well. But he adds, what is less probable, though approved by many, "or, to be capable of pronouncing on the sincerity of men's professions, or their fitness for any public work." The power of discerning the heart was never claimed by the apostles; and belongeth only to Him who searcheth the heart and who knoweth the thoughts.

Of distinguishing those who were really inspired from those who made false pretences to inspiration. Ch. XII.
Ver. 10.

And to another, different kinds of languages.

The power of speaking languages which they had never learned.

*And to another, the interpretation of languages*⁶.

A power of translating into the common tongue, a discourse delivered in a foreign language.

*But that one and the same spirit worketh in you*⁷ *all these operations according to his pleasure*⁸, *distributing to every man his proper gifts*⁹.

11.

All these gifts and powers, distributed as they are to different persons in different degrees, are communicated by the supreme being according to his own good pleasure, and sometimes even to those who might seem least worthy of them, and who are disposed to make an improper use of them. But all is ordered with consummate wisdom, and contrived in the best manner to propagate and establish the Christian cause.

It is proper to observe, that the nature of the gifts and powers, which the apostle here enumerates, cannot at this distance of time be perfectly ascertained. The terms he uses were familiar to the Corinthians, to whom he writes, and the existence of the miraculous powers to which he alludes, was undisputed.

It may also be remarked, that the apostle in this passage applies personal terms and characters to the holy spirit. So likewise did our Lord, when

⁶ *Interpretation of languages.*] "This was sometimes a distinct gift, that different persons might receive different spiritual endowments; and sometimes it was joined with the gift of tongues; ch. xiv. 5, 13. The end of using unknown tongues was the instruction of foreign converts who were present; and the end of interpreting them was the instruction of natives, who of course formed the mass of the assembly." Newcome. It is possible that the two gifts might subsist together; it is even difficult to conceive how the gift of tongues could exist without that of interpretation; but the texts appealed to by the learned prelate do not prove it, as will appear hereafter.

⁷ *Worketh in you.*] Gr. πάντα ταῦτα ἐνεργεῖ το—πνεῦμα, "all these worketh that one and the same spirit." *Omnia autem hæc dona largitur unus idemque Spiritus; i. e. Deus. Sic vertenda sunt hæc verba.*" Rosenmuller.

⁸ *According to his pleasure.*] καθὼς βούλεται. A memorable text with those who maintain the personality of the Spirit; but of no real value in the controversy. *Qui ex verbis istis colligunt Spiritum Sanctum personam esse divinam, haud considerant non ex verbis istis colligendam esse Spiritus Sancti naturam, sed ex Spiritus Sancti natura verborum istorum intellectum petendum esse. Quoties per prosopopæiam loquimur, toties voluntatem tribuere possumus iis quæ personæ non sunt.*" Slichtingius. Nothing is more common than the personification of abstract qualities.

⁹ *His proper gifts.*] Bishop Pearce; who reads ἰδίᾳ for ἰδίᾳ upon the authority of St. Augustin and Jerome; but he doubts whether ἰδίᾳ be not a marginal gloss which has slipped into the text. "Ἰδίᾳ deest in nonnullis, sed ad sensum recte pertinet, valet seorsim, specialiter." Rosenmuller.

Ch. XII. Ver. 11. discoursing upon those miraculous gifts and powers, which his apostles should receive. But we are not to infer from this language of personification, that the holy spirit is an intelligent agent, distinct from God himself. It is the power of God personified. And when the apostle saith, that the holy spirit distributes his gifts as he will, he no more intends to assert the personality of the holy spirit, than our Lord means to assert the personality of the wind, when he says, "The wind bloweth where it willeth." John iii. 8. Or the apostle the personal existence of charity, when he says, "Charity hopeth all things," 1 Cor. xiii. 7. If we would exercise the same sound discretion in interpreting the sacred writers, which we feel to be necessary in forming a judgement of profane authors, we should enter with more facility into their sense and spirit, we should be less liable to fall into those gross misconceptions, which result from a slavish adherence to the literal meaning of words, and should derive unspeakably more satisfaction and improvement from the perusal of their invaluable writings.

II.

The apostle argues that all the gifts of the spirit without exception, the most unostentatious equally with the most splendid, were in their respective places alike essential to the harmony and perfection of the Christian church.

1. He compares the church of Christ, consisting of many members endowed with various spiritual gifts and powers, to the human body, made up of various parts and limbs, each having its proper office, and all combining to constitute one complete whole, ver. 12—14.

12. *For as the body is one, and hath many members, and all the members of that body¹, though many, constitute but one body, so also is Christ.*

The Christian church is a mystical body, which, like the natural body, consists of various parts, of which Christ is the head; and all who profess the Christian doctrine are members of this body, each fixed in its proper place, and to each is assigned its peculiar office.

This is a similitude, to which the apostle Paul is particularly partial, and the allusions to it in his writings are so frequent, so familiar, and so peculiar

¹ Of that body.] The received text reads, *τῆς αὐτοῦ τοῦ σώματος*, "of that one body;" but *τῆς αὐτοῦ* is omitted in the best and most ancient copies, and is evidently redundant. See Pearce and Griesbach.

to himself, that they constitute no contemptible internal evidence of the genuineness of his epistles. Ch. XII.

For, indeed², through one spirit, we have all been baptized into one body, whether we be Jews or Greeks, whether we be slaves or free, and we have all been made to drink into one spirit³. And indeed the body is not one member, but many. Ver. 13. 14.

Convinced of the truth of the Christian religion by the display of miraculous operations in the teachers of it, we have by baptism been united to Christ, as parts of his mystical body; and whatever civil or religious distinctions may have previously subsisted between any of us, they are all absorbed in our common profession of the gospel, and in our joint participation of its inestimable blessings. And from Christ as the head of the body, and the source of vital influence, we are all in our respective stations supplied with the holy spirit, whether in his enlightening, purifying, or active energies. Thus the Christian church may fitly be compared to the human body, the various parts of which are supplied with vital energy by their connexion with the head. And like the body, it is made up of many members.

2. Pursuing this favourite allegory, the apostle remarks upon the absurdity of the inferior members, and senses, repining at the place and office assigned them in the general system, and upon the great inconvenience which would accrue, if all occupied the superior stations, ver. 15—20.

If the foot should say, Because I am not the hand, I am no part of the body, it does not therefore cease to be a part of the body⁴. And if the ear should say, Because I am not the eye, I am no part of the body, it does not therefore cease to be a part of the body. If the whole body were eye, where would be the hearing? if the whole were hearing, where would be the sense of smell? But now God has placed the members, every one of them in the 15. 16. 17. 18.

² For, indeed.] *καὶ γὰρ*. See Macknight, who renders the same words by "since therefore," in the succeeding verse, which he understands as the foundation of an inference in the two verses which follow.

³ We have been made to drink.] *εἰς ἐν πνεύματι ποτισθημεν*. Bishop Pearce drops the preposition *εἰς*, and renders *ποτισθημεν*, we have been filled with. See ch. iii. 2. The word *εἰς* is omitted in the Cambridge and some other manuscripts. The apostle's idea seems to be this: Through the operations of the spirit, that is, the supernatural powers of the first teachers of Christianity, we were originally converted to the truth. By the profession of baptism we become members of the visible church, Christ's mystical body; and by the infusion of the holy spirit we are become living members, every one in our respective station, like the living members of the natural body.

⁴ It does not therefore cease, &c.] Bishop Pearce, Bowyer, and others, observe, that an interrogation is not necessary. Pearce's translation is, "it doth not, therefore, not belong to the body." Mr. Wakefield translates, "it is by no means on this account not of the body."

Ch. XII. *body, as it hath pleased him. But if all the members were one, where would*
 Ver. 19. *the body be? Whereas, now, though the parts are many, the body is one.*
 20.

The senses and the limbs are, by the wisdom and power of God, arranged with such perfect symmetry in the human body, as to form one complete and harmonious system, in which nothing is wanting, and nothing redundant.

3. All the parts are equally essential to the beauty and perfection of the whole; and where there is an apparent defect, either of vigour or of beauty, compensation is commonly made by artificial ornament and superior usefulness, ver. 21—26.

21. *The eye cannot say to the hand, I have no need of thee; nor again, the head to the feet, I have no need of you.*

The eye and the head have no right to quarrel with the hands and the feet, and to assume a character of superiority and independence. For these parts, though inferior and less beautiful, are absolutely necessary to support the upper and the more honourable portions of the system, and particularly to carry into effect the volitions of the intelligent principle.

22. *Nay, those parts of the body which are the most feeble, are nevertheless*
 23. *much more necessary¹. And as to what we esteem less honourable parts of*

the body, upon these we put more abundant honour, and the least ornamental
 24. *parts are the most adorned. For the ornamental parts need it not; but*

God hath so tempered the body, as to impart the most honour to that which
 25. *was most deficient. That there might be no schism in the body, but that the*

members might mutually care for each other. So that if one member suf-
 26. *fer, all the members suffer with it; and if one be honoured, all the rest*
share in its joy.

In this way, beauty and utility are diffused in just proportion through the whole human frame; where one is deficient, the want is generally compensated by a greater abundance of the other, so that the body subsists complete in all its parts and perfections, and the several members constitute one beautiful and harmonious whole; if any part is weak, it is better protected; if any is deficient in beauty, it is graced with external ornament; and upon the balance, no part of the body has any just reason to complain.

4. Similar to this is the state of the Christian church, which is Christ's

¹ *Much more necessary.*] With Bishop Pearce and others, I join πολλῶν μάλλον to ἀναγκαῖα, "are much more necessary to life than the limbs, or eye, or ear, or smelling." Newcome.

mystical body; in which different officers are appointed for different purposes, all equally necessary, and furnished with their respective gifts and powers suitably to the stations which they are called to occupy, ver. 27—31. Ch. XII.
Ver. 26.

*Now ye are the body of Christ, and severally members of it*². 27.

What I have said of the symmetry and order of the natural body, may with strict propriety be applied to the church of Christ, which is his mystical body, and to every individual in the church, as to the several members of this body. All in your respective places are equally essential to the welfare and perfection of the whole.

*And God hath placed in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then the gifts of healing, assistants, managers*³, *different kinds of tongues, interpretation of tongues*⁴. 28.

The Christian community, under the direction of divine providence, is wisely organized and supplied with various officers, who, in their respective stations, are necessary to the symmetry and welfare of the whole.

In the first rank stand the apostles, who derived their commission from Christ himself, and whose office it is to bear witness to his resurrection.

Next in order, though too little esteemed by you, are the prophets, who foretell future events, or, who instruct and edify the church by their inspired discourses.

To them succeed the ordinary teachers, those grave and experienced men, who, in the absence of apostles and prophets, are appointed to conduct religious worship and instruction in Christian societies.

In the next place stand those Christians, who occasionally perform miracles, and likewise those who, in particular cases, are empowered to heal the sick by supernatural means.

After them come assistants and managers, who are employed in superintending the secular affairs of the church, and in providing for the poor. In the last and lowest rank are those gifts, which, though very useful, you are

² *And severally members of it.*] *μελη εκ μερους.* So Wakefield.—“members in part.” Pearce; “That is, some of his members. Other Christians being members as well as yourselves.” Newcome. Dr. Priestley well observes, that “the whole of this representation furnishes an excellent argument for mutual love and affection. We are all members of the same body, and should therefore feel for each other.”

³ *Assistants, managers.*] *αντιληψεις, κυβερνησεις.* In the public version, “helps, governments.” Bishop Pearce observes, that he does not understand the expressions, that they occur no where else as descriptive of gifts of the spirit, and he suspects them to have been a marginal gloss, which has slipped into the text. “Helps and governments” are omitted by the apostle in his repetition of the catalogue, ver. 30.

⁴ “*Interpretation of tongues.*”] These words, though wanting in the received text and in all MSS., are added in the Syriac and Vulgate Versions; they seem necessary to complete the catalogue, and are admitted into the text by Bishop Pearce. See ver. 30. Griesbach.

Ch. XII. too ready erroneously to regard as of the first importance; the faculty of speak-
Ver. 28. ing divers languages, and of interpreting from a foreign language into the native tongue.

By thus placing the gifts which they valued most in the lowest order, the apostle plainly shows his own judgement of their comparative excellence, and prepares their minds for what he intended further to say upon the subject.

29. Are all apostles? are all prophets? are all teachers? do all work mira-
30. cles? Have all the gifts of healing? do all speak divers languages? do all interpret?

Does every member of the Christian society possess every gift, and every office? How absurd would such an arrangement be! how inconsistent with decorum! how subversive of utility! Since then there must be a variety of offices, and of gifts corresponding with them, let each be satisfied with his own share, let none be vain of what he possesses, and none murmur that others are honoured with gifts more splendid than his own.

31. Now ye are contentious¹ for the greater gifts²; I will show you, therefore, a far more excellent way.

I lament to hear, that the church at Corinth, so richly endowed with spiritual gifts, so highly favoured with Christian instructors, so loud in its pretensions to superior knowledge, should debase itself so far as to encourage unbecoming emulation and strife with respect to pre-eminence of spi-

¹ Now ye are contentious.] "Ye contest one with another, whose particular gift is best." Locke; who remarks, "That this is the apostle's meaning here is plain, in that there was an emulation among them, and a strife for precedency, on account of the several gifts they had, which made them in their assemblies desire to be heard first. This was the fault the apostle was here correcting: and it is not likely he should exhort them all promiscuously to seek the principal and most eminent gifts, at the end of a discourse wherein he had been demonstrating to them, by the example of the human body, that there ought to be diversity of gifts and functions in the church; but, that there ought to be no schism, emulation, or contest among them on account of the exercise of those gifts; that they were all useful in their places; and no member was at all to be the less honoured or valued for the gift he had, though it were not one of the first rank. And in this sense the word *ζηλον* is taken, ch. xiii. 4. Besides, to what purpose should he exhort them to covet earnestly the best gifts, when the obtaining of this or that gift did not at all lie in their desires or endeavours, the apostle having just before told them, ver. 11, that the spirit divides those gifts to every man severally as he will; and those he writ to had their allotment already? He might as reasonably, according to his own doctrine, in this very chapter, bid the foot covet to be the hand, or, the ear to be the eye. St. Paul does not use to cross his own design, nor contradict his own reasoning."

Such are the pertinent and judicious remarks of that great master of reasoning, Mr. Locke, and they are abundantly sufficient to invalidate the conclusion of those who would argue from this text, that the gifts treated of in this chapter, were natural acquisitions and not supernatural endowments. And this explanation of the text is much preferable to that of Bishop Pearce and others, viz. *q. d.* Seek earnestly and pray for the best gifts; which, as Mr. Locke has shown, is quite inconsistent with the apostle's reasoning in the context.

² Greater gifts.] The received text has *κρειττονα* better, but the Alexandrine and some other MSS. read *μεϊζονα*, greater; which Bishop Pearce prefers.

ritual gifts; and that instead of thankfully enjoying and harmoniously exercising these great privileges for the edification of the church and the extension of the gospel, they are engaged in public contests concerning precedence, to the injury of individuals, and the disgrace of the society. But if you will indulge this ambitious spirit, if you will maintain a contest for pre-eminence, I will point out a far more worthy object of your ambition; and a contest far more honourable and more consistent with your character as disciples of the holy and benevolent Jesus. Ch. XII.
Ver. 31.

III.

The apostle digresses into an eloquent eulogium upon Christian benevolence, which he represents as greatly superior to all spiritual gifts, and as taking the lead of all Christian virtues. Ch. XIII. Ch. xiii. *throughout*.

1. Neither spiritual gifts, nor miraculous powers, nor charitable actions, nor martyrdom itself, are of any value, where true benevolence is wanting, ver. 1—3.

If I speak³ in the languages of men and of angels, and have not love, I am like sounding brass or the noisy cymbal⁴. Ver. 1.

The most splendid of these gifts, which you so earnestly covet in its most perfect degree, the power of speaking all languages both in heaven and earth, would be of no use to me, or to any one else, if I were destitute of Christian benevolence. Talking with the greatest fluency in different languages, would be of no more value than the noisy and insipid clank of two hollow plates of brass grating upon the ear with a harsh and unmeaning sound.

And if I possess the gift of prophecy⁵ and understand all mysteries, and all knowledge, and if I have faith in the highest degree, so as to remove mountains, but have not love, I am nothing. 2.

³ *If I speak.*] Vide Whitby, who observes, that “what the apostle here enumerates, viz. languages, almsgiving, martyrdom, were objects upon which the Jews set the highest value. One of their Rabbis is said to have understood the language of angels.” Let it be observed, that this allusion of the apostle to the mythology of angels, is no proof of the actual existence of any such beings as angels are supposed to be.

⁴ *Noisy cymbal.*] Two pieces of hollow brass, struck one against another.

⁵ *Prophecy.*] i. e. teaching by inspiration: compare xiv. 3. Vide Pearce. The gift of prophecy, according to Mr. Locke, is to see in the law and the prophets, all the mysteries contained in them, and to comprehend all the knowledge they teach. Any predictions relating to our Saviour and his doctrine, or to the dispensation of the gospel, which are contained in the Old Testament in types and figures, not understood before the advent of Christ, are called mysteries by the apostle. See Locke *in loc*.

Ch. XIII.
Ver. 2.

To be qualified, by the inspiration of the holy spirit, to be instructors of the church, is a most valuable, though an unostentatious gift. But the possession of this extraordinary power in its utmost extent, a complete discernment of the true meaning of the Old Testament prophecies, of the glorious purpose of God to extend the blessings of the gospel to all mankind, and of the true spirit and design of the Christian revelation, and a capacity of teaching them all in the most impressive manner, with the addition of that miraculous faith which qualifies its possessor to perform works the most extraordinary and stupendous; all these gifts would add nothing to the moral worth or to the happiness of the possessor, if that active benevolence were wanting which would lead him to employ his knowledge and his power for the instruction and benefit of his fellow-creatures.

3. *And if I should distribute all I have in alms¹, and if from a desire of glory² I should deliver up my own person, but have not love, I am benefited nothing.*

It is motive only which gives character to the action; and the most brilliant actions lose all their value if they are prompted by unworthy motives. So that if I distribute all my property to the poor, to supply them with bread when they are perishing with hunger, and if I even deliver up myself to be imprisoned, and tortured, and slain, yet if vanity, if ostentation, if the love of applause are the moving causes of these actions, without any real philanthropy, without any sympathetic concern for the sufferings of others, or desire to relieve their wants, and without any explicit design to promote knowledge, virtue, and happiness, the action is destitute of all moral worth, and the performance of it will neither meet with approbation, nor be entitled to reward.

2. The apostle enumerates the excellencies of Christian benevolence, ver. 4—7.

¹ *Distribute in alms.*] “ψωμιζω, to feed by morsels, as a nurse a child.” Schleusner. “If I give all my substance to be eaten.” Pearce. The bishop suspects τοὺς πτωχοὺς, the poor, to have been lost out of the original. “Though I give in portions all my substance to nourish others.” Wakefield.

² *From a desire of glory.*] Καυχῆσθαι. This is the reading of the Alexandrine and another manuscript, and of the Coptic and Æthiopic versions: vide Griesbach. This reading is approved by Beza: vide Bowyer. Mr. Wakefield observes, that “burning was a punishment not then in use.” Perhaps not; but certainly it was introduced soon afterwards, when Nero illuminated his gardens by burning the Christians in cloths smeared with pitch. The received text reads, *if I give my body to be burned*, καθήσθαι, which Mr. Wakefield says is no Greek word.

Love is long suffering³, is gentle⁴; love envieth not⁵; love is not inconstant⁶, is not puffed up; doth not behave itself with indecorum, seeketh not her own interest⁷, is not exasperated⁸, imputeth not evil⁹; rejoiceth not in iniquity, but rejoiceth together with truth¹⁰; covereth all things¹¹, believeth all things¹², hopeth all things¹³, endureth all things¹⁴.

Ch. XIII.
Ver. 4.
5.
6.
7.

It would have been injustice to the apostle, to have defaced the beauty of this eloquent period by intermixing explanation; and, indeed, his meaning is, in general, sufficiently obvious.

Christian benevolence is long suffering, and does not easily take offence. It is gentle and courteous in its demeanour, not haughty and supercilious. It admits no jealousy or envy against those who possess superior talents, or who are placed in situations of superior acceptance and usefulness. It is not rash and inconstant in its behaviour, sometimes hot, and sometimes cold, but

³ *Long suffering.*] μακροθυμει, "with respect to provocations and injuries, without being stirred up to passion and revenge." Newcome.

⁴ *Is gentle.*] "of a good, courteous, sweet disposition." Bishop Pearce.

⁵ *Envieth not.*] "This love quarrels not," εζηλοι. Wakefield; who observes in the note, that the cause, ambition, or rivalry, is put for the effect.

⁶ *Is not inconstant.*] περιπερευεται. Pearce prefers this sense, upon the authority of Marcus Antoninus and Theophylact. "love is not rash." Wakefield. "The English translation, vaunteth not itself, may be justified by the authority of Hesychius, but then it coincides with what follows." Pearce.

⁷ *Own interest.*] "Its own good things only." Pearce.

⁸ *Is not exasperated.*] επαριξυνεται, though angry upon just occasion, never outrageously angry, never in paroxysms of anger." Pearce, Hammond.

⁹ *Imputeth not evil.*] ελογιζεται. Doddridge and Wetstein, which may be justified by the sense of the word in Gal. iii. 6.—"it meditateth no mischief." Pearce; which better agrees with the connexion and the sense of the word, ver. 11.—"deviseth not evil." Newcome.

¹⁰ *Rejoiceth not, &c.*] "rejoiceth not over wickedness, but rejoiceth together with righteousness." Bishop Pearce; who observes, that whatever αδικια signifies, αληθεια must signify what is opposite to it, 2 Thess. ii. 12; Luke xvi. 9. Mr. Wakefield renders it, "nor rejoiceth in falsehood, but rejoiceth in truth."—"rejoiceth not when men debase their own character, and that of religion, by acts of wickedness; but rejoiceth together with those who walk in the truth. Or, rejoiceth with others when truth and righteousness flourish." Newcome.

¹¹ *Covereth all things.*] So Pearce and Newcome; i. e. this is the primary signification of σεγω, q. d. it concealeth all failings, the faults and infirmities of others. In the public version, "it beareth all things;" but this coincides with the last clause, "it endureth all things." Mr. Wakefield reads σεργει, which seems to have been the reading of the Æthiopic, and supposes χρονον to be understood. He renders the verse, "is contented at all times, full of trust at all times, full of hope at all times, patient at all times."

¹² *Believeth all things.*] "it candidly supposes probity and benevolence in others; believes what tends to alleviate their faults, and assigns the best motives to their actions." Newcome.

¹³ *Hopeth all things.*] "as to their improvement in goodness, or the reformation of their vicious lives." Newcome.

¹⁴ *Endureth all things.*] "endures reproaches and wrongs with patience and resignation." Newcome; who very properly adds, "The word παντα, 'all things,' in this verse, must be restrained to reasonable cases," and who thinks with Locke, that "in this description of love, Paul obliquely censures the emulations and contests of the Corinthians, both with respect to their factious leaders and their spiritual endowments." "It hopeth always for the best, and bears all the malice and impertinence of men." Bishop Pearce.

CH. XIII. Ver. 7. a calm uniform principle of action. It is not elated by any advantages which it may possess over others. It never violates the rules of decorum, but upon all occasions maintains propriety of behaviour. It is not self interested, but always active in promoting the good of others. If at any time anger is permitted to rise in the breast, it is never carried to excess, nor suffered to express itself in harsh and intemperate language and unbecoming action. It is not prone to ascribe to others improper motives, which they disavow. It takes no pleasure in seeing or hearing of the bad conduct of others, nor in the mischief which ensues from it; but it delights in the progress of truth and virtue, and sincerely shares in the joy of those who are honoured as the instruments of diffusing these inestimable blessings. It kindly conceals the errors and the faults of others, where public justice does not require that they should be brought to light. Conscious of its own sincerity, it is disposed to place an unsuspicious confidence in that of others. It hopes the best of every one; and endures insults and injuries with meekness and fortitude, and harbours no disposition to revenge.

3. Benevolence is more permanent than miraculous gifts and powers, and will flourish when they have ceased, ver. 8—12.

8. *Love never faileth; whereas, whether there be prophetic teachings, they shall come to an end; whether there be languages, they shall cease; whether there be knowledge, it shall come to an end*¹.

The most splendid and the most useful of those spiritual gifts, in which we are now so apt to pride ourselves, shall cease. The gift of tongues, the gift of prophetic instruction, the gift of understanding the whole plan of the gospel dispensation, and the prophetic scriptures, shall come to an end. But benevolence is a permanent principle, and shall never fail as long as virtuous creatures exist.

9. *For our knowledge is imperfect, and our prophetic teaching is imperfect*².
10. *But when perfection cometh*³, *that which is imperfect shall come to an end*.

In this world, our knowledge of the divine dispensations is limited, both in its extent and in its degree, and our qualifications for teaching must be

¹ Knowledge shall come to an end.] i.e. as the apostle explains himself, ver. 10, imperfect knowledge shall be superseded by perfect. καταργηθῆσεται, "come to an end." Pearce.

² Is imperfect.] Vide Wakefield; Gr. "we know in part, and we prophesy in part." So Newcome and the public version. Bishop Pearce renders it, "we know in part only; but this addition takes from the spirit of the sentence without adding to its perspicuity."

³ Cometh.] The received text adds, "then that which is in part," &c. But many of the best copies omit the word then, which is indeed redundant.

proportionably contracted. But when we are introduced into that state which the gospel reveals, our knowledge will be perfect, and the power of communicating our ideas to each other will be improved to the highest degree of which our renovated minds will be capable, and in this exalted state imperfection will cease.

Ch. XIII.
Ver. 10.

While I was a child, I spake like a child, I was affected⁴ like a child, I reasoned like a child: but when I became a man, I put an end to these childish things.

11.

Here we are in a state of childhood; and that state of knowledge, virtue, usefulness, and happiness, which is promised by the gospel, and for which we are trained up by the discipline of the present life, will be as much superior to the present, as the intellect, the feelings, the employment, and the gratifications of the man, are to those of a child. And as the man of mature age despises and throws aside the manners, the toys, and the habits of the child, so will the renovated and exalted man of the future world disdain and despise the puerile affections and employments of the present preparatory state.

Now we see as through a medium⁵, indistinctly; but then we shall see face to face. Now I know in part, but then shall I know even as I am known⁶.

12.

In the present state, we view objects through a clouded and imperfect medium, which does not permit us to attain a correct and distinct view of their magnitude, form, colour, or other sensible properties, so that we necessarily form a confused and uncertain conception of them; but hereafter this coarse medium shall be removed, and we shall see objects in their proper form, as clearly and distinctly as we see a friend with whom we are conversing. Thus, at present, our knowledge is imperfect, but hereafter it will be clear, distinct, intuitive, and comprehensive. We shall know each other

⁴ *I was affected.*] εφρονεν literally, "I had the mind," i. e. "the disposition of a child." Wakefield.

⁵ *Through a medium.*] δι' εσοπτρου. I prefer the word *medium* to *glass*, because the apostle probably meant some much less perfect medium, such as horn, or talc, of which windows were made, and by which external objects were discerned with great indistinctness, and confusion: vide the excellent note of Pearce. "Nos in præsenti videmus, tanquam per lapideum specularem, h. e. obscurè." Schleusner. Dr. Priestley understands it as an allusion to an imperfect mirror, which is indeed the primary sense of εσοπτρον.—"with an obscure representation of objects." Newcome.

⁶ *Even as I am known.*] "In the manner that God knows me, and all my thoughts, words, and actions." Pearce. But this surely cannot be the apostle's meaning. He may, perhaps, allude to the notion which the Jews entertained, of the great sagacity and intuitive knowledge of angels. "We shall see one another by direct intuition." Priestley.

Ch. XIII. much more intimately than we do at present, and shall possess far better
Ver. 12. means of communicating our ideas than we can now conceive.

4. Christian benevolence is a quality superior to all other Christian virtues, ver. 13, xiv. 1.

13. *But now, these three, faith, hope, and love, are permanent¹; but the greatest of these is love; follow after this love².*
Ch. XIV. Ver. 1.

The gift of knowledge, the gift of languages, and the gift of prophetic instruction, are all, as I have just observed, fleeting and evanescent. They will not long remain in the church, and the individuals who now possess them may soon be deprived of them. But there are three virtues of distinguished excellence, and of permanent value; which will abide in the church to the end of time, long after spiritual gifts have ceased, and miraculous powers are withdrawn; and which will never be lost to the possessor, but by his own fault. These are, faith, hope, and love; steadfast faith in the truth of divine revelation, delightful hope of the accomplishment of the divine promises, and warm, active, disinterested benevolence. But of these, the last is the chief; it is that which is most honourable to its possessors, most useful to others, and most acceptable to God. Therefore, my Christian friends, whatever differences of opinion may prevail among you with regard to the comparative value of spiritual gifts, upon this subject be of one mind, and let your main and united efforts be directed with unremitting ardour, and persevering zeal, to the attainment of this most useful and most essential virtue. For by this only will it be known that you are the disciples of Jesus, if ye love one another.

IV.

The apostle shows, from a variety of considerations, the great superiority of the gift of prophetic instruction, to that of speaking foreign languages.

1. The apostle exhorts them to prefer the gift of prophetic teaching to all others, ver. 1.

1. *Moreover, be earnestly desirous³ of spiritual gifts, but especially that ye may prophesy⁴.*

¹ *Are permanent.*] "The received text begins with *Νυνι*, now; but this is left out in some MSS. If retained, it signifies *at vero*." Pearce.

² *Follow after.*] Mr. Wakefield joins the first clause of the next chapter with the close of this.

³ *Be earnestly desirous.*] *ζηλετε*, "or emulous." Wakefield. "ambitious of spiritual gifts;"

Though I recommend Christian benevolence as the main object of your attention, to the attainment and improvement of which your principal exertions should be habitually directed, I do not mean to disparage those spiritual gifts which God has been pleased to communicate for the promulgation of the Christian religion, and for the establishment of the church in its infant state, and the possession of which is a real honour. Value them highly, and use the proper means of obtaining them⁵; but let it be your chief concern to obtain the capacity of instructing your fellow Christians in the truths and duties of our holy religion; for this, though one of the least splendid, is nevertheless one of the most useful of all gifts.

2. Prophecy is an instructive gift, but talking in a foreign language is of use to no one, ver. 2—6.

For he who speaketh in a foreign language⁶, speaketh not to men, but God: for no one understandeth⁷ him, and he speaketh mysteries to himself only⁸.

compare xii. 31. Charity is the main object. Pursue charity with eagerness. Spiritual gifts may be innocently, nay, emulously desired, but let emulation be rightly directed; not to the gift of tongues, but of prophecy.—“*Ζηλεῖν*,” says Locke, “does not signify to *desire*, nor can it be so understood in this place. See ver. 39: the meaning evidently is, that they should not neglect the use of their spiritual gifts. He having by way of reproof told them that they did *ζηλεῖν*, emulate spiritual gifts; to avoid offending them, he here takes up the word again, and uses it more than once in a way that approves and advises that they should *ζηλεῖν πνευματικά*; whereby, yet, he means no more than that they should not neglect their spiritual gifts; he would have them use them in their assemblies, but yet in such method and order as he directs.” Locke.

⁵ *Prophecy.*] That is, teaching by inspiration; compare ver. 3, 30; vide also Locke, Pearce, &c. This is universally allowed to be the sense of the word in this place. Pearce and Wakefield translate *teaching*. I prefer *prophecy*, which is more usual, and which expresses, what the apostle certainly included, supernatural instruction, which the word “teach” does not.

⁶ *Use the means.*] This seems to be implied by the word *ζηλεῖν*. It seems as if there were some option respecting them, and some means to be used for attaining them. But what, we cannot tell. We know too little, either of the nature of the gifts, of the means of acquiring them, or, of the manner of exercising them. It is sufficient for the establishment of the divine authority of Christianity, that we have ample evidence of their existence. Perhaps, after all, the apostle means only to advise them to be ever prompt to exercise their gifts upon proper occasions, and in a proper manner.

⁷ *Foreign language.*] *γλωσση*, tongue. The connexion proves, and all the critics agree, that an unknown tongue is intended.

⁸ *Understandeth.*] *αὐτε*. Newcome, who refers to Kypke, *Obs. Sacr.* Mr. Locke observes, “that it was those who had the gift of tongues, who caused the disorder in the church at Corinth, by their forwardness to speak, and striving to be heard first; and this gift is the only one that the apostle restrains and limits.”

⁹ *To himself only.*] *πνευματι*. See Wakefield. Some copies read *πνευμα*, which Pearce prefers; and would render “his mind speaketh mysteries.” He observes, that “*πνευμα* does not here signify the holy spirit, but the spirit that is in man, or his mind.” “*In his spirit*: it may be that in his own mind, as he understands himself, he speaks some of the great doctrines

Ch. XIV.
Ver. 2.

A person speaking in a foreign language may understand himself, and may express those truths of the Christian revelation which were formerly unknown, and are therefore called mysteries. And his gratitude for these discoveries may with propriety be addressed to an omniscient God in any language. But to men, who do not understand the language, the discourse, however just and important in itself, can be of no use; and so far as men are concerned, he can only be considered as talking to himself.

3. *Whereas, he who prophesieth, speaketh to others¹, edification and exhortation and consolation.*

He who is qualified by the spirit to be a Christian teacher, either instructs his fellow Christians in some revealed truth, or exhorts them to the performance of some important duty, or under the troubles of life, and the dangers of their profession, he administers that comfort, which the promises and hopes of Christianity are calculated to afford.

4. *He who speaketh in a foreign language, edifieth himself only; but he who prophesieth, edifieth the church.*

The best that can be said in favour of speaking in a foreign language is, that the speaker may improve himself, but which, indeed, in the circumstances supposed, is not very probable; whereas, he that teaches by inspiration, instructs, animates, and comforts the whole congregation.

5. *I wish, indeed, that ye all spake in foreign languages, but rather that ye prophesied; for he who prophesieth is more excellent than he who speaketh in foreign tongues, unless there be an interpreter², that the church may receive edification.*

You are all ambitious of the gift of tongues. I wish you all possessed it; but I much more earnestly wish that you were all qualified, by the gift of the spirit, to communicate instruction to Christian assemblies. For the inspired prophet is far more useful than the person who speaks a foreign language, how excellent soever his doctrine may be, unless there be an interpreter present to explain his meaning to the congregation, that all may be improved by it.

6. *And now, brethren, if I come to you speaking in foreign languages, what*

of the gospel." Newcome. See ver. 14, 15, where *πνευμα* and *υς* are opposed; one signifying a man's understanding himself, the other, his being understood by others.

¹ *To others.*] Gr. *to men*, "to their edification in faith, to exhortation in duty, and to comfort in distress." Pearce.

² *Be an interpreter.*] *διερμηνευων η*, is the reading of some good MSS. See Griesbach. The apostle could hardly mean, that the man who spoke in unknown language should be his own interpreter. See Pearce.

shall I profit you, unless I speak to you intelligibly, either by revelation³, or by knowledge, or by prophecy, or by doctrine. Ch. XIV. Ver. 6.

Whatever I may have to communicate can be of no use to you, if I speak in a language which you do not understand.

3. The apostle illustrates his observations by a similitude taken from instruments of music, ver. 7—9.

In like manner inanimate things which give sound, whether pipe or harp, unless they give a distinction of notes, how shall it be known what melody is piped or harped? Moreover, if the trumpet give an uncertain sound, who will prepare himself for battle? 7. 8.

The use of musical instruments is, to excite the emotions of joy, or grief, or military ardour, or some other mechanical feeling; but in order to this, the performance must not be a confusion of sounds without any meaning, but the different melodies must be adapted to the different feelings and passions they are intended to rouse.

So, likewise, ye who speak with tongues⁴, unless ye utter an intelligible sound, how can your speech be understood, for ye will be talking to the wind? 9.

If you continue talking in a foreign language, you may as well talk to the winds, for no one can understand you.

4. As inhabitants of different countries cannot understand each other, till they have acquired a knowledge of each other's language, so the mem-

³ *Either by revelation.*] It is useless to guess, and impossible to ascertain, the distinction between these four different kinds of instruction. To the Corinthians the terms were no doubt familiar. This obscurity is the necessary consequence of epistolary writing, and a presumption in favour of the genuineness of these epistles.

"It is not to be doubted, (says Locke,) but these four distinct terms had each its distinct signification; whether what may be collected from these epistles may sufficiently warrant us to understand them in the following significations, I leave to the judgement of others. 1. ἀποκαλυψις, *revelation*, something revealed by God immediately to the person, vid. ver. 30. 2. γνῶσις, *knowledge*, the understanding the mystical and evangelical sense of passages in the Old Testament, relating to our Saviour and the gospel. 3. προφητεία, *prophecy*; an inspired hymn, vid. ver. 26. 4. διδασχῃ, *doctrine*, any truth of the gospel concerning faith and manners. But whether this or any other precise meaning of these words can be certainly made out now, it is of no great necessity to be over curious; it being enough, for the understanding the sense and argument of the apostle here, to know that these terms stand for some intelligible discourse, tending to the edification of the church, though of what kind each of them was in particular, we know not."

⁴ *Ye who speak with tongues.*] This is the turn Mr. Wakefield gives to ὑμεῖς δια γλωσσης, which, saith he, "seems to have escaped all my predecessors, whether critics, translators, or interpreters." He confirms it by referring to Rom. ii. 27.

Ch. XIV. bers of Christian societies cannot edify each other, while they continue to speak in unknown languages, ver. 10—13.

Ver. 10. *There are I know not how many kinds of languages¹ in the world, and*
 11. *no nation is without a language. But, unless I know the force of the language, I shall be to him who speaketh a barbarian, and he who speaketh will be a barbarian to me². So likewise will ye³.*

If we are strangers to each other's language, we must be barbarians to each other; the most polished language will sound like an unintelligible jargon. We can hold no conversation with each other, and can maintain no social intercourse. If we would be of any use to each other, we must first learn the same language. So likewise it will happen to you, if you persist in the senseless practice of uttering effusions in a foreign language; your mutual intercourse will be unmeaning and unprofitable.

12. *Since you are emulous of spiritual gifts⁴, seek that ye may excell to the edification of the church.*

If you will contend for superiority, let the contest be who shall exercise his spiritual gift so that the congregation of believers when assembled for divine worship may be most effectually edified.

13. *Therefore, let him who speaketh⁵ in a foreign language, so pray, as that some one may interpret⁶.*

To speak plainly, let no one pray at all in the Christian assembly in a foreign language, unless some one is present who may interpret the prayer, so that the congregation may join in it, and be edified by it.

5. Whatever be the intrinsic excellence of the offices performed, they can be of no use to an audience who cannot understand the language, ver. 14—17.

¹ *I know not how many kinds of languages.*] So Wakefield and Newcome; *ποσαυτα, ει τυχοι, γενη φωνων*, or, "there is a certain number of languages." Newcome.—"as many kinds of languages as nations." Pearce; who, with the Alexandrine and other copies, leaves out *αυτων* in the next clause, where he supplies *εθνος*, "no nation is without a language."

² *A barbarian to me.*] "*Barbarus hic ego sum, quia non intelligor ulli.*" Ovid. Trist. v. 10.

³ *So likewise will ye.*] "*Quidam hæc connectunt cum præcedentibus, ut sit, Ita et vos; sic vobis etiam eveniet.*" Rosenmuller. Bishop Pearce in his paraphrase adopts the same punctuation: "and the very same thing will happen to you; it will be just your case."

⁴ *Spiritual gifts.*] Gr. *πνευματα*, spirits, "*abstracto posito pro concreto.*" Rosenmuller.

⁵ *Speaketh.*] *ὁ λαλων*, "who prayeth." That this is the apostle's meaning, is evident from the following clause." Macknight.

⁶ *That some one may interpret.*] *προσευχεσθω ινα διερμηνευη*, supply *τις*. Not pray to God that he may have the gift of interpretation; but let him pray at such times and in such a manner that some one present may interpret his prayer. See Pearce, Wakefield, and Macknight. Hence it appears, that primitive Christians when assembled together united in social prayer; and that one person led the devotions as the organ of the congregation.

For if I pray in a foreign language, I pray indeed myself⁷, but my meaning is unprofitable⁸. Ch. XIV. Ver. 14.

I may be very earnest, and may offer an excellent prayer; but if I use an unknown tongue, as my meaning is not understood, my prayer can be of no service to those who hear me.

What then is to be done⁹? I will pray with my mind, and I will pray so as to be understood; I will sing with my mind, and I will sing so as to be understood¹⁰. Otherwise, if thou givest thanks with thy mind only¹¹, how shall the unlearned hearer¹² say, Amen¹³, after thy thanksgiving, when he understandeth not what thou art saying? For thou, indeed, givest thanks well, but the other is not edified. 15. 16. 17.

It is plain, that the apostle means to reprove the absurd and childish abuse which some of the Corinthians made of the gift of tongues, by attempting to conduct public worship in the church in a foreign language, and several of them talking at once. They were no doubt influenced by the most puerile vanity; and it can hardly be supposed that a service so conducted, could be edifying either to the performer himself or to any one else. But the apostle, who was desirous of convincing them of the folly of

⁷ *I pray indeed myself.*] το πνευμα μου προσευχεται, "my mind prayeth." Pearce. Compare ver. 2: πνευμα is the same as ψυχη, a person's self. "Thou wilt not leave my soul, i. e. me, in hell." Ps. xvi. 10. "The Lord Jesus Christ be with thy spirit, i. e. with thee." 2 Tim. iv. 22.

⁸ *My meaning is unprofitable.*] ὁ νοῦς με ἀκαρπός. Pearce and Locke both observe the great difficulty of this passage, which, indeed, consists wholly in the peculiar sense in which the apostle uses the words πνευμα and νοῦς. "To solve this difficulty," says Bishop Pearce, "I observe, first, that St. Paul himself in ver. 19 explains λαλεῖν τῷ νοί, by ἵνα ἀλλοις κατηχησω, so that the sense of νοῦς seems to be that understanding which the hearer has of what is said. I observe, secondly, that πνευμα and νοῦς have a sense opposite the one to the other, so that πνευμα must signify a man's own mind; i. e. his own understanding of what he himself speaks." Mr. Locke has given the same interpretation, which is no doubt the true one, and which makes the apostle's meaning both intelligible and pertinent.

⁹ *To be done.*] τι ἐν ἐστί; sc. πρακτέον. "quid igitur est quod faciendum sit?" Rosenmüller.

¹⁰ *So as to be understood.*] So Bishop Pearce; τῷ νοί, with the understanding.—"I will pray with meaning." Archbishop Newcome; not so intelligible as the version of Pearce. See note ⁸. "Operam dabo ut non solum animo et mente, sed etiam ita ut ab aliis intelligar preces fundam." Rosenmüller. Mr. Locke seems to mistake the meaning of the word πνευμα, which he explains, "I will, when moved by the spirit, pray, &c." In a note, he observes, that "as in their public prayers, one prayed and the others held their peace, so it was in their singing, at least in that singing which was of extempore hymns by the impulse of the spirit."

¹¹ *Thy mind only.*] "If thou bless God to thyself only." Wakefield. The rest of the verse is his translation.

¹² *Unlearned hearer.*] ὁ ἀναπληρῶν τὸν τόπον τοῦ ιδιωτοῦ, "he who filleth the place of the unlearned." Pearce and Newcome. "The place of the private person." Macknight.

¹³ *Say, Amen.*] "The apostle's question implies, that it was the custom in the Christian church from the beginning, for all the people, in imitation of the ancient worship, to signify their assent to the public prayers, by saying Amen at the conclusion of them." See Deut. xxvii. 15; 1 Esdras, ix. 7; Neh. viii. 6. Macknight.

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Ver. 17.

this practice, and inducing them to lay it aside, uses the most gentle language, and makes the most charitable supposition. *q. d.* Let your discourses, your prayers, your thanksgiving, be ever so excellent, ever so instructive, ever so edifying to yourselves, or ever so acceptable to God; yet in a Christian assembly, if they are clothed in a foreign language, they are ill-timed and ill-judged; for as none but yourselves can understand the language, none but yourselves can be edified thereby, and the time of your fellow-worshippers is lost, while you occupy the interval which ought to be left for the prophets, who are divinely commissioned to speak in the common language those discourses which are calculated to instruct, console, and edify the assembled congregation.

6. The apostle declares, that as to himself, however he might excell in speaking foreign languages, he would much rather utter a few sentences which were intelligible and useful, than deliver the most eloquent harangue in an unknown tongue, ver. 18, 19.

18. *I give thanks to God¹, speaking in a greater number of languages than*
19. *any of you. But in the congregation, I would rather speak five sentences² so as to be understood, that I may instruct others also, than ten thousand sentences in a foreign language³.*

As the apostle of the Gentiles, I have been favoured with the gift of tongues in a very high degree; and in the various places in which I introduce the gospel, I speak in the language of the country in which my mission is exercised; so that there is none of you, who has been accustomed

¹ *I give thanks to God.*] *q. d.* "I conduct the worship of God in a greater variety of languages than any of you." The apostle does not thank God that he is a better linguist than any of the Corinthians. But *giving thanks* is used in the sense in which it occurs in the two preceding verses for Christian worship. See Pearce, Macknight, and Newcome. *μς* is omitted after *Θεῷ* in the Alexandrine and other MSS., and the Syriac, Æthiopic, and Coptic versions.

² *Sentences.*] *λογας*. Macknight. *μυριας* signifies any number indefinitely great, like the Latin *sexcenti*.—*So as to be understood.* For *διὰ τὰς ἑκατὸν μς*, Bishop Pearce, with the Alexandrine, Clermont, and many other copies and versions, reads *ἐν τοῖς μς*, so as to be understood. Griesbach also approves this reading.

³ *In a foreign language.*] "Had the most able and zealous protestant divine, (says Dr. Doddridge,) in his reflections upon this passage, endeavoured to expose the absurdity of praying in an unknown tongue as practised in the church of Rome, it is difficult to imagine what he could have written more fully to the purpose than the apostle hath here done; and when it is considered how perversely the Papists retain the usage of such prayers, it will seem no wonder that they should keep the scriptures in an unknown tongue too." The pious writer adds, as a warning to those who are called to *minister in public*, "There is, perhaps, a manner of speaking in an unknown tongue, even when the language of our own country is used, a height of composition, an abstruseness of thought, an obscurity of phrase, which common Christians cannot understand."

to conduct Christian worship in a greater variety of languages than myself. CH. XIV.
Ver. 19.
But upon this gift I lay little stress, any further than as it is the means of promulgating the gospel in foreign countries: but as to the mere reputation of speaking in a foreign language, I profess that I would rather speak five sentences which might be intelligible and useful to those that heard me, than deliver the most laboured and eloquent harangue to an audience that could not comprehend my meaning, or be instructed by my discourse.

7. The apostle intimates, that it was a very childish thing to amuse themselves with talking a language which none of their hearers could understand, ver. 20.

Brethren, be not children in understanding; yet in evil⁴ be even babes⁵, but in understanding be perfect men. 20.

Do not, by a childish use of the gift of tongues, give occasion to reflections upon your understanding. In every thing malicious or immoral, be ignorant and innocent as babes; but let your general conduct be manly and wise, such as may attract the esteem and respect of all who know you.

8. The gift of tongues being intended for the conversion of unbelievers, is not to be used in a Christian assembly, but that of prophecy is intended to edify the church, ver. 21, 22.

It is written in the law⁶ (Isa. xxviii. 11), Surely with a foreign language⁷ and with foreign lips will I speak to this people, nor even then will 21.

⁴ *In evil.*] κακία, “not malice, but those evil dispositions which are contrary to the gentleness and innocence of children; particularly envy, anger, strife.” Macknight.

⁵ *Be even babes.*] So Wakefield; νηπιαζετε, “in evil be infants.” Pearce. The apostle rises in his language; and the same word should not be used in both clauses of the sentence.

⁶ *In the law.*] “The books of sacred scripture which we now call the Old Testament, are in the writings of the New Testament sometimes called the law, the prophets, and the psalms; as Luke xxiv. 44; sometimes the law and the prophets, as Acts xxiv. 14; and sometimes they are all comprehended under this one name, the law, as here; for the passage cited is Isa. xxviii. 11.” Locke. See Rom. ii. 12, 25; and Macknight’s notes.

⁷ *With a foreign language.*] This passage, as cited by the apostle, from Isaiah xxviii. 11, does not agree entirely either with the Hebrew or the LXX. It is translated by Bishop Lowth, “Yea, verily, with a stammering lip, and a strange tongue, he shall speak unto this people.”

Mr. Dodson makes some ingenious conjectural emendations of the text, and having adopted the last clause (which he supposes to have been lost from the original) upon the authority of the apostle, he translates the passage thus: “Yea, verily, with foreign lips and strange tongues I will speak to this people, and even then they will not hear me, saith Jehovah.”

Bishop Lowth conceives that the text is a reply to the taunting language of the unbelieving Israelites in the preceding verses, and that it foretells that they should be carried into captivity by a nation whose language they would not understand, and which, like children, they would be obliged to learn gradually and with difficulty. It is universally, or at least very ge-

Ch. XIV. *they hearken to me, saith the Lord. So that foreign languages are for a*
 Ver. 22. *sign, not so much¹ to believers as to unbelievers; whereas, prophecy is not*
so much for unbelievers as for believers.

God declares by the prophet Isaiah, that he will address his disobedient people by prophets and messengers, who should speak to them in foreign and unknown languages; the consequence of which would be, that not being generally understood, their teaching and admonitions would excite little attention, and their mission would be fruitless. From this prophecy, therefore, if you will receive it as such, you may learn that the gift of tongues is communicated for the purpose of addressing unbelievers only, in order to impart the gospel revelation to every one in his own language; whereas, the gift of prophetic teaching is communicated not so much for the conversion of unbelievers as for the improvement of those who are already converted. The prophets, therefore, ought not to be interrupted in the discharge of their office by the confused, unintelligible jargon of those who for very different purposes were endued with the gift of tongues.

It is observable that the word *law* in this place is used as a general term to express the whole of the Old Testament Scriptures; for the quotation is made from Isa. xxviii. 11. And this appears to be one instance among many, in which the apostle argues more from the sound of the words, than from the true meaning of the text. In the original, the prophet in the name of God threatens, that the Jews for their disobedience shall be oppressed by a people whose language they do not understand: but in the citation the apostle accommodates the words to a sense very different from that which the prophet contemplated, and to which they do not properly apply. All that the apostle can rationally be understood to mean is this, *q. d.* The prophet Isaiah somewhere speaks of God himself as addressing his people in a foreign language without effect; from which we may conclude that foreign languages are only

nerally, allowed, that the passage is cited by the apostle by way of accommodation only, and by no means as a direct prophecy. Dr. Macknight indeed says, that "Isaiah evidently foretells the methods which God in future times would use for converting the unbelieving Jews; and among others, that he would speak to them in foreign languages, that is, in the languages of the nations among which they were dispersed. The passage, therefore, is a prediction of the gift of speaking foreign languages, to be bestowed upon the first preachers of the gospel. From the prophecy thus understood, the apostle's conclusion is clear and pertinent." But as the learned expositor assigns no reason for departing so widely from Bishop Lowth's interpretation, his assertion probably will have little weight.

¹ *Not so much.*] Vide Pearce. Gr. "not to the believers," &c. Wakefield, Newcome, &c.

to be used to foreigners who understand them, and who may possibly be converted by being thus addressed in their native tongue. In a congregation of believers, therefore, it is irregular and inexcusable to interrupt a public teacher by an ostentatious display of unintelligible sounds.

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Ver. 22.

9. The apostle further shows the absurdity of discoursing in an unknown tongue, and the importance of prophetic teaching, from the different effect which they would respectively produce upon an unlearned stranger who might happen to visit their assembly, ver. 23—25.

If, therefore, the whole congregation be assembled together, and all be speaking in foreign languages, and if unbelievers who are unlearned² should come in, will they not say that ye are mad?

23.

If unlearned unbelievers, who know nothing of the subject of discourse, and who are ignorant of every language but their own, should come into the assembly while you are talking in different languages, none understanding and none hearing, will they not suppose that they are in an assembly of lunatics?

But if all prophesy³, and an unbeliever who is unlearned come in, he is convinced⁴ by all, he is excited to examination⁵ by all. The thoughts of his heart⁶ are made manifest; and so, falling upon his face, he will worship God, reporting that God is indeed in you⁷.

24.

25.

If an unbeliever enter your assembly who understands no language but his native tongue, and if the prophets one after another rise, and by the assistance of the holy spirit declare something that comes home to his heart

² Unbelievers who are unlearned.] So Pearce. ἰδιῶται ἡ ἀπίστοι, unlearned or unbelievers. The Vatican leaves out ἡ in this verse, and the Æthiopic version both in this and the succeeding verse; and the sense seems to require these omissions. See Bishop Pearce's note.

³ If all prophesy. "nempe unus post alterum." Rosenmuller.

⁴ He is convinced.] ἐλεγχεται, "he is convicted." Newcome.—"he is led by all to conviction." "He is discovered by all: what manner of man he is. See John iii. 20. The word προφητεία signifying not only foretelling things to come, but teaching by inspiration, and telling hidden things of a man's heart, it is properly said, that if all prophesy, unbelievers who entered the assembly would be discovered and judged of by all." Bishop Pearce.

⁵ Excited to examination.] ἀνακρίνεται, "he is led by all to an examination of himself." Wakefield.—"he is searched out by all." Newcome.—"he is judged of by all." Bishop Pearce; who refers to his note upon ch. ii. 14.

⁶ The thoughts, &c.] The words καὶ ἔγω, and so, at the beginning of this verse, are wanting in the best copies, and are dropped by Griesbach, Pearce, and Newcome. They occur in the next clause, which probably occasioned the mistake.

⁷ God is in you.] ὁ Θεός—ἐν ὑμῖν, "God is in you of a truth." Newcome.—"God is among you." Pearce, Wakefield. Archbishop Newcome observes, "Hence we learn, that the prophets, like our Lord, sometimes spoke to the thoughts of their hearers. See Heb. iv. 12."

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and conscience, something which proves that they have been made acquainted with actions and thoughts which he had concealed most carefully from the world, the unbeliever will be struck with amazement and contrition: he will acknowledge the God of the Christians to be the only true God. And when he departs he will make it known that you have been indeed favoured with divine inspiration, without which it would have been impossible to have described with such exactness his case and character. Let prophecy, therefore, in your public assemblies, always take precedence of the gift of tongues, and be valued by you in proportion to its superior excellence.

V.

The apostle closes this portion of the epistle with directions for the orderly exercise of spiritual gifts. Ch. xiv. 26—40.

1. They must not all talk together in their public assemblies, but each in his proper turn deliver what he hath to say, ver. 26.

26. *How is it then, brethren? when ye meet together hath every one of you¹ a psalm? hath he a doctrine? hath he a revelation? hath he a foreign language? hath he an interpretation? Let all be done to edification.*

When you assemble for public worship, are you eager to exercise your different gifts? has one something to sing, another something to teach, either in the regular course or by immediate impulse? Hath one something to deliver in a foreign language? and is another ready to interpret what is so delivered? and are you all ready to begin at once, without any regard to order, to decorum, to improvement? What unbecoming conduct is this! how remote from Christian humility and Christian love! how disgraceful to your profession! Whatever your talents or your gifts may be, remember they are imparted for the general good, and let them always be so exercised that others may improve thereby.

2. He gives particular directions to those who were endued with the gift of speaking foreign languages, ver. 27, 28.

¹ *Hath every one of you.*] Grotius, Pearce, Newcome, and Wakefield, read these clauses interrogatively. Some copies place ἀποκαλυψιν εχει before γλωσσαν εχει, which Bishop Pearce prefers, as the more natural and more usual order.

Although² any man speak in a foreign language, let him speak only two or at most three sentences at a time³, and separately; and let one interpret⁴. But if there be no interpreter, let the speaker be silent in the congregation, and let him speak inwardly to God⁵.

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Ver. 27.

28.

² *Although.*] See Locke. *q. d.* Though you speak in a foreign language, it must be to edification.

³ *Two or three sentences at a time:*] *κατα δυο η τρεις.* This phrase properly expresses two or three at a time, and not in succession. So, ver. 31, it is said, ye may all prophesy *καθ' ἑνα*, one by one, or one at a time; and when the apostle means to say that they might speak in succession, he uses a different phraseology: ver. 29, “*Προφηται δυο η τρεις λαλειτωσαν, Let two or three prophets speak.*” The question then is, of whom or what is the apostle speaking? Some have understood him, *q. d.* Let those who possess the gift of tongues speak two or three at a time; and, *ανα μερος*, *separately*, in separate parts of the room: which, though not agreeable to modern customs, and held by us as indecorous, would not be so esteemed by those who were accustomed to the synagogue service, to the public meetings of the Greeks, or to the mode of worship in the heathen temples; nor is it unusual in the Catholic churches abroad even in the present age. It is also plain, from the animadversions of the apostle in this epistle, that the Corinthians when they assembled for public worship, and even for receiving the Lord's supper, divided themselves into separate parties. It is not, therefore, improbable, that the apostle might indulge those who were desirous of displaying their gift of tongues so far as to allow two or three of them to speak at a time to different parties in different parts of the place of meeting, that so the speakers might be gratified, and this, the least edifying part of the service, might be the sooner over, and more time be left for the prophetic teachers, who were to speak one by one for the benefit of the whole church. But, even in this case the apostle strictly prohibits those who possessed the gift of tongues to speak at all unless an interpreter were present. This indeed appears to me to be far from being an improbable interpretation, though it is hardly alluded to by any expositor, excepting Grotius, who nevertheless discards it at once. It is, however, I think, greatly preferable to the common interpretation, that two or three might speak in succession; a sense which the apostle's phraseology will hardly admit.

Upon the whole, however, I think that Dr. Macknight's interpretation is the most eligible, and have given it in the exposition. The apostle evidently speaks only of one who possesses the gift of tongues, “*ειτε τις λαλει, if any one speaks;*” and this one individual he exhorts to speak “*κατα δυο η τρεις.*” This, as Dr. M. observes, cannot mean *persons*: he therefore supplies *λογες*, *sentences*, and he requires it should be done *separately*, to allow time to the interpreter to explain. The apostle also requires that there should be *one* interpreter, *εις διερμηνευετο*; whereas, if two or three were speaking at a time, two or three interpreters would be wanted. “The rule of the synagogue,” says Mr. Locke, was “in the *law*, Let one read, and one interpret; in the *prophets*, Let one read, and two interpret: in *Esther*, Ten may read, and ten interpret. It is not improbable that some such disorder had been introduced into the church of Corinth by the judaizing false apostle, which St. Paul would here put an end to.”

This passage is an additional example of the unavoidable obscurity of epistolary writing: the Corinthians would at once and perfectly understand the apostle's meaning, which at this distance of time and place can perhaps never be fully cleared up.

⁴ *Let one interpret.*] *Qu.* Why not interpret the discourse himself? Some reply that it would be trifling and improper to interpret his own discourse; as he might at once have used the language which was most intelligible. If, however, the congregation consisted partly of foreigners and partly of natives, it would not be at all improper for the person speaking to translate his discourse as he delivered it. Dr. Doddridge supposes that there might be a number of persons in the assembly who might use a language unknown to the speaker himself. But this would not happen often; and the apostle lays down a general rule. It seems as though the person who spoke in a foreign language could not deliver a discourse in his native tongue: this is possible, but not very probable. It may, however, again be remarked, that what is inextricably obscure to the modern reader must have been perfectly clear and intelligible to the

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Ver. 28.

If any one in the congregation possess the gift of tongues, and feel himself inclined to use his gift, I forbid him not: only, let him adhere to the rule of exercising his gift for the edification of his brethren. And I will tell him how it may be done. Let him speak two, or at most three, sentences at a time. Then let the interpreter translate what he has said into language which is intelligible to the hearers. After this, the speaker may add two or three sentences more, which the interpreter may again translate: and in this way a whole discourse may be delivered, by which every person present may be instructed and edified. But if no one be present to interpret what the speaker may utter, I require the person who possesses the gift of tongues to keep silence; and not to interrupt the proceedings, and to disturb the devotions of the assembly, by uttering an unmeaning jargon which nobody can understand. But, if he will use the unknown language, let him use it in mental addresses to the Supreme Being, who knows all languages and reads all hearts.

3. He gives directions to the prophetic teachers, ver. 29—33.

29. *But as to the prophetic teachers, let two or three of them speak, and let the others discern*¹.

Let two or three prophets deliver their exhortations at one meeting, and let the rest sit still and judge whether what is delivered be a real revelation or not; for those prophets who are themselves inspired have the gift of discerning whether the pretensions of others to inspiration be true or false.

30. *But if a revelation be made*² *to another who is sitting by, let the first finish his discourse*³. *For ye may all prophesy one by one, that all may learn, and all may be admonished*⁴. *And the inspiration*⁵ *of the prophets*

Corinthians; and these obscurities form a presumption in favour, rather than otherwise, of the genuineness of the epistle itself.

⁵ *Inwardly to God.*] Gr. "to himself and to God."

¹ *Discern:*] διακρινετωσαν. Discernment of spirits was one of the spiritual gifts. "Let them discern whether what is spoken be doctrine suggested by the spirit. Ch. xii. 10." Newcome.—"As to the teachers," &c. Pearce.

² *A revelation be made.*] Bishop Pearce observes, that the word αποκαλυφθη is here used impersonally: see ch. vi. 16. He also remarks, that what is here called *having a revelation*, is, ver. 31, called προφητευσειν, and that the end of both is, that all may learn, and all be comforted. He adds, that "here is another proof that *prophecy* signifies, teaching by revelation."

³ *Finish his discourse.*] Gr. "let the first be silent:" that is, let the other wait till the first has finished. "Let the first have done speaking before the other begins." Pearce.

⁴ *Admonished:*] παρακαλωνται. So Wakefield. "comforted," Pearce; "exhorted," Newcome.

⁵ *The inspiration:*] πνευματα, spirits. Some good copies read πνευμα, which Pearce prefers,

is subject to the prophets; for God is not the God of confusion, but of peace. Ch. XIV. Ver. 33.

If a revelation occurs to a second teacher while the first is speaking, let him not think himself authorized to rise immediately and interrupt the former, but let the first finish what he had to deliver before the second begins to speak.

For I do not permit the prophets to interrupt each other, and so to violate the decorum of public worship. What the inspired teachers have to deliver is for the benefit of the whole church. It is necessary, therefore, that all should hear and all receive instruction, admonition, and consolation, as the case may require; and therefore the members who are invested with the honourable office of inspired teachers must speak one at a time, till each has communicated to the whole congregation the whole message which he has in charge. Nor can it be urged that, like the impostors who pretend to deliver oracles from the heathen gods, you are compelled to speak whether you will or not; for Christian teachers, whatever be the importance of their doctrine, are left to their own discretion to judge concerning the proper time of delivery: for God is the God of order and harmony, not of confusion and discord, and it would be unworthy the character of the Supreme Being to permit his prophets to throw an assembly of worshipers into confusion by the violent distortions, the loud screams, or the frantic gestures, of the pretended missionaries of the heathen gods.

4. The apostle forbids women to speak, or to ask questions in a mixed assembly, ver. 33—35.

As in all the churches⁶ of the saints, so let your women be silent in the —33, 34.

and renders, "the spiritual gift of the teachers." The meaning, says he, is, "that the true prophets were not so violently moved and agitated, but that they had it in their power to preserve order and decency; whereas the transports which the false prophets counterfeited were extravagant to such a degree, as that they seemed to think their violence would be a mark of their truth."

"—— subito non vultus, non color unus,
Non comptæ mansere comæ: sed pectus anhelum,
Et rabie fera corda tument; majorque videri,
Non mortale sonans: afflata est numine quando
Jam propiore Dei."

Virgil. Æn. VI.

⁶ *As in all the churches.*] "Connectenda sunt hæc verba cum commate sequente." Rosenmuller. I adopt the punctuation of Pearce and Rosenmuller; and, with Pearce, supply ἄνω before αἱ γυναῖκες, and read τῇ ἐκκλησίᾳ instead of ταῖς ἐκκλησίαις: viz. *So let your women be silent in the church, or congregation, there being but one congregation of believers at Corinth.*

By the *churches of the saints* Dr. Macknight understands the churches in Judea; but this is unnecessary. The public speaking of the women was probably a peculiarity of the church of Corinth. At any rate, it was strictly prohibited in all the churches under the apostle's direc-

Ch. XIV. church: for it is not permitted¹ to them to speak, but they ought to be in
Ver. 35. subjection², as the law also requires (Gen. iii. 16). But if they desire to
learn any thing, let them ask their own husbands at home, for it is unbecom-
ing for the woman³ to speak in the congregation.

In all other congregations of believers, it is usual for the women to be silent, and though a different custom prevails at Corinth, it should be laid aside. In their own assemblies, indeed, where none but women are present, they may with propriety pray and teach; and for this purpose I have already given sufficient directions (ch. xi.). But in the public congregation, where men and women are assembled together, silence and submission become the modesty of the female; and the law of God requires this deference to the stronger sex. And if difficulties occur, it is more advisable to propose them to their husbands at home, than to hold a conversation upon them and to provoke discussion at the public meeting.

5. The apostle challenges submission to his authority from all who are themselves truly authorized teachers, ver. 36—38.

36. What! did the word of God⁴ proceed from you, or hath it reached you only⁵?

Is the church at Corinth the metropolitan church, from which the gospel proceeded to other countries? or is it the only church in the world where the Christian revelation has been taught? Is there any reason why you should deviate from the established customs of other churches, and introduce manners and customs of your own that are inconsistent with true decorum, with Christian simplicity, and with general edification? You will not pretend

tion. Nor is it probable that he would have referred to the discipline of the churches in Judea as the standard of excellence, where Jewish prejudices so much prevailed. Mr. Locke, referring to chap. xi., supposes the prohibition here to extend only to those women who were not inspired. But Dr. Taylor, in his excellent note upon Rom. xvi. 1, seems to have cleared up the difficulty. The women are expressly forbidden by the commandment of the Lord, to speak in the church, *ἐκκλησία*, the public congregation; but were allowed, under certain restrictions, to teach and pray in their own private assemblies. To suppose, as some do, that the apostle first gives directions for their decent behaviour while speaking in public, ch. xi., and that in this passage he absolutely forbids their speaking in public at all, is imputing to him the most egregious trifling.

¹ It is not permitted.] "The Alexandrine and the Vatican, and many other manuscripts, read *ἐπιτρέπεται*," Pearce.

² Ought to be, &c.] The Alexandrine, Vatican, and some other copies, read *ὑποτασσεσθωσαν*, *subjectæ sint*, "let them be subject." Pearce retains the common reading, and supplies, "but it is commanded them to be subject."

³ The woman.] This is the reading of the Alexandrine and Vatican copies.

⁴ Did the word of God.] Dr. Macknight understands this as an address to the women.

⁵ You only.] "that you thus differ from all other churches?" Pearce, Newcome.

to it. Then, in all things decent and edifying let your conduct be conformable to the regulations which have been established by the advice and authority of the apostles, and first teachers of the gospel, in other churches. Ch XIV
Ver. 36.

If any one be a prophet⁶, or endued with spiritual gifts, let him acknowledge that the things I write to you are the commandments of the Lord. 37.

Let every true prophet, every one who has been favoured with spiritual gifts, every one who even sets himself up as a teacher, submit to these regulations: let him bow to my authority, and acknowledge that I am an apostle of Christ, and am authorized to institute rules for the decent government of the churches that I have planted. For this is a fact, and you know it to be so; for you have been witnesses to the proofs of my apostolic mission among you.

But if any one be ignorant, let him be ignorant⁷. 38.

If any one pretends that he is not satisfied concerning my apostolic authority, and that he sees no obligation to submit to my decisions, after all the proofs which I have alleged of the commission under which I act, I shall take no further pains to convince him: his ignorance is wilful. Let him and his associates take the consequences of their voluntary error.

The apostle here undoubtedly glances at his opponent the false apostle, though he does not choose expressly to name him.

6. The apostle concludes the discourse with recommending a preference of the gift of prophecy, a moderate use of foreign languages, and a decent edifying manner of conducting public administrations, ver. 39—40.

Wherefore, brethren, be desirous to prophesy⁸, and hinder not from speaking in foreign languages; but let all things⁹ be done decently, and in order. 39.
40.

⁶ *If any one be:*] δοκεῖ προφητῆς εἶναι, *thinketh that he is, or seems to be, a prophet.* “set-teth himself up to be a teacher.” Pearce.—“have the character of a teacher.” Wakefield. The verb δοκεω does not always imply a doubt. See 1 Cor. vii. 40; Gal. ii. 6, 9. “If any one be really a prophet.” Macknight.

⁷ *Let him be ignorant.*] “But if any man is ignorant, and says he does not know whether I speak by divine command, let him be ignorant still; he is wilfully so, and therefore I shall not go about to convince him.” Pearce.—“Let him reap the consequence of persisting in this pretended ignorance. Rev. xxii. 11. This authoritative language is addressed to his opponents.” Newcome. Some copies read ἀγνωεῖται, and the Vulgate ignorabitur. This reading Mr. Wakefield prefers, and translates, “let him be unknown as a spiritual person.”

⁸ *Desirous to prophesy.*] “Let prophecy have the preference in the exercise of it.” Locke; who observes, in his very judicious note, that “ζηλεῖν in this whole discourse of St. Paul, taken to refer to the exercise, and not to the obtaining, of the gifts to which it is joined, will direct us right in understanding St. Paul, and make his meaning very easy and intelligible.”

Ch. XIV.
Ver. 40.

And now, my brethren, to conclude this head of discourse, the sum of my advice is this: Let the gift of teaching by inspiration for the benefit of the church be most highly valued, most diligently sought after, and most frequently exercised. For this, though not the most splendid, is unquestionably the most useful of all spiritual gifts. Nor yet would I disparage the gift of speaking foreign languages: this also hath its use: and in a moderate degree upon proper occasions, and under proper restrictions, it may be profitably exercised. But whatever doctrine you teach, and whatever gifts you exercise, remember this rule: Let all your proceedings be regular, orderly, and decorous, and then all will tend to the edification of individuals, and to the peace and credit of the society.

I cannot conclude this section without recalling your attention¹ to the irresistible evidence which this portion of the epistle affords of the truth and divine authority of the Christian religion.

The genuineness of this epistle has never been called in question by any writer, ancient or modern. It was addressed to a society of Christians, who had been converted by the apostle himself, but whose affections had been alienated from him by the artifice of an eloquent and subtle opponent; by whose influence great irregularities had been introduced into the church. The apostle's design is, to recover their esteem and affection, and to rectify these disorders. In order to this, among other things he corrects their error concerning the proportionate value of different spiritual gifts, and particularly the gift of speaking foreign languages, and that of teaching by inspiration. He severely reprimands the indecent use which the speakers of foreign languages made of their gift; and in a tone of authority he gives directions for the proper use and exercise of each. What conclusion may we draw from hence? Certainly this: that such gifts existed in the church. Suppose the contrary, and you must suppose the writer to have been a lunatic; and this epistle could have produced no effect but that of compassion or derision. But no one who reads and understands this epistle, will presume to charge the author with hallucination of intellect. And from the second epistle,

⁹ *But let all things:] πάντα δε.* "This (but) is the reading of several manuscripts, of all the versions; and the sense requires it." Bishop Pearce.

¹ *Recalling your attention.]* See the note at the beginning of this section; but the argument appears of such peculiar importance, that I hope I shall be excused for exhibiting a brief summary of it at the end of the exposition.

which was written some months afterwards, it plainly appears that the former letter had produced the effect which the apostle desired. Therefore, these spiritual gifts must have existed in all the variety which the apostle states. And consequently, the Christian religion thus attested and sealed, must be of divine origin. No external evidence can be more satisfactory than this; no conclusion can be more obvious: and I think that no impartial person who attentively considers it can resist its force.

Ch. XIV.
Ver. 40.

SECTION VI.

The apostle, in opposition to the Sadducean doctrine, which had been introduced at Corinth, asserts, in the most peremptory language, the doctrine of the resurrection of the dead. He announces it as a primary article of the Christian faith; he declares its inseparable connexion with the resurrection of Christ, and its unspeakable importance. He enlarges upon the solemnity and grandeur of that awful event: he triumphs in the glorious anticipation; and concludes with an earnest exhortation to the practice of universal virtue. Ch. xv. throughout².

Ch. XV.

I.

The apostle introduces the important subject, by a summary recapitulation of the evidences of the resurrection of Christ from the dead, ver. 1—11.

² "This chapter," says Dr. Priestley, "is one of the most important parts of the New Testament, and indeed of the scriptures in general, as we learn from it so particular an account of the greatest article of Christian faith, and the foundation of all our hopes, viz. the doctrine of the resurrection. This doctrine the new teachers at Corinth explained away, saying that what the apostle called a resurrection was something that took place in this life: meaning probably that life of righteousness which follows what the apostle sometimes calls the death unto sin, taking advantage of his figurative language. The doctrine of the resurrection appeared so extraordinary to the heathen who had never heard of such a thing before, that it was generally laughed at by them, as by Paul's audience at Athens; and therefore philosophical persons would naturally give any other meaning rather than the literal one. It is remarkable, however, that these Christians at Corinth who denied the general resurrection, did not deny the resurrection of Christ, for the apostle argues from this fact in proof of a general resurrection. The resurrection of Christ they might consider as a miracle respecting himself personally, and a proof of his own divine mission."

"That any Christian should deny the resurrection would hardly be credited by us now, if it had not been well known that there were great numbers of Christians after the apostolical age, who denied it likewise: they were afterwards called Gnostics. It was a fundamental principle

Ch. XV. 1. He solemnly announces the essential importance of the subject of which he was now about to treat, ver. 1, 2.

Ver. 1. *And now, brethren, I declare to you the gospel which I formerly preached*
 2. *to you, which ye also received, in which ye have also continued; by which also ye are saved, if ye retain the doctrine as I preached it to you¹, otherwise ye have believed in vain².*

I now enter upon a very interesting subject: I announce a doctrine which contains in it all that is valuable in Christianity—the glorious doctrine of a resurrection to immortal life; which, when I resided at Corinth, I made the constant subject of my public instructions. It is a doctrine which, whatever change may now have taken place in your views concerning it, you then received with delight; in the faith of which you remained for some time unshaken; the belief of which induced you to renounce the idolatry and vice in which you had been educated; by the reception of which you have been saved from the darkness, the pollution, and the danger of your heathen state; and which, if you retain it in your mind, and persevere in your adherence to it, will continue to produce the same salutary effects. Whereas, if you now renounce this important doctrine, you will in effect renounce Christianity itself. All your past faith and all your valuable privileges will be of no avail, and you will probably soon return to the vices and follies of your heathen state.

with them, that all evil arose from matter; they therefore thought it an advantage to the soul to be freed from the clog of the body; and many of them thought that Christ himself had no body like ours, but only the appearance of one. This opinion the apostle John strongly reprobates."

It seems probable that the error of the Corinthians was the same with that of Hymenæus and Philetus, condemned by the apostle, 2 Tim. ii. 18, who said the resurrection is passed already: meaning, probably, their conversion to Christianity, which is described as a new creation, a new birth, a resurrection from death to life.

¹ *The doctrine as I preached it:]* τινι λόγῳ εὐηγγελισαμην. Bowyer says this is not Greek; but Kypke, Wetstein, and Rosenmuller produce authorities for the phrase. Some understand it interrogatively. "τινι λόγῳ, quæ ratione." Vulgate.—"τινι λόγῳ, subintellecto ἐπὶ ἀντὶ τινι, si tenetis hanc meam doctrinam ita ut eam vobis tradidi." Rosenmuller.—"if ye keep in memory [with] what doctrine I preached to you." Pearce, Newcome.—"with what design it was preached to you." Alexander.

² *Otherwise ye have believed in vain.]* "ἐκτός ἐστι μὴ, nisi forte temere credidistis." Rosenmuller.—"Unless indeed ye have believed in vain." Macknight.—I have adopted *otherwise*, as more intelligible. Mr. Wakefield, upon the authority of the Ethiopic version, of which, however, there is no intimation in Mill, Wetstein, or Griesbach, inserts *μὴ* before *κατεχεσθε*, which makes every thing in this text clear and satisfactory. His version is as follows: "Now I wish you to consider, brethren, to what purpose I preached these glad tidings which I did preach unto you (which also ye received, and on which ye stand, and by which you must be saved), if ye maintain them not; for then ye have believed in vain."

2. The apostle reminds the Corinthians, that he had himself instructed Ch. XV. them in the death and the resurrection of Jesus, agreeably to the prophetic scriptures, as the leading facts of the gospel dispensation, ver. 3, 4.

For I delivered to you among the first principles³ that which I also received, that Christ died for our sins⁴, according to the scriptures: and that he was buried, and that he was raised on the third day, according to the scriptures⁵. Ver. 3.
4.

When I taught you the doctrine of Jesus, I began with instructing you in those important facts which, how much soever they may be the object of popular odium, and of philosophic contempt, lie at the foundation of the faith of the gospel, and in which I was originally instructed by Jesus Christ himself, when he appeared to me in the way to Damascus. Being determined to know nothing among you but Jesus Christ, and him crucified, my first object was to state plainly and without disguise that obnoxious fact, that the founder of our religion died upon the cross as a malefactor; and by his death ratified the covenant which admits us sinners of the Gentiles into the community of saints, and to all the privileges of the people of God. And I further stated that this event, offensive as it was to Jew and Gentile, was a plain accomplishment of recorded prophecy, Isa. liii. 9, that for the transgression of men he was smitten to death. I also informed you, that he was buried, and continued so long in the grave as to preclude all suspicion of collusion.

³ *Among the first principles:*] εν πρωτοις. "Inter præcipua quæ credere debebatis." Grotius. "Among the chief things." Newcome.—"εν πρωτοις relate to the importance of the things which the apostle delivered, not to the order in which he delivered them." Bishop Pearce.

⁴ *Christ died for our sins.*] υπερ των αμαρτιων ημων q. d. "for us sinners," that is, Gentiles; that we might be admitted into the new covenant ratified in his blood. "For our sins." In about thirty passages of the New Testament (says the late learned and judicious Mr. Alexander, in his excellent Exposition of this chapter), Christ is said to die *for us*: in about half-a-dozen more he is said to die *for our sins*. As the first of these representations perfectly expresses the benevolence of the Saviour, and his great friendship to the race of men, so the latter seems intended to exhibit besides, the spotless innocence and integrity of his whole character, who did no evil, neither was guile found in his mouth. The phrase of *suffering for the sins of men*, as it necessarily implies the innocence of the sufferer, so it does not necessarily imply any thing further.—"The great fundamental doctrine of Christianity is, that Christ died in consequence of the sins of others, and not his own." Dr. Priestley. There may be, and is, a great deal of truth in the observations of both these eminent critics and expositors. Still, however, it appears to me probable, that when it is said, Christ died for *sinners*, the more usual meaning is, that he died for the Gentiles, familiarly called *sinners*, see ver. 17, note: that is, to ratify that new covenant under which believing Gentiles are admitted to equal privileges with God's ancient people the Jews.

⁵ *According to the scriptures.*] Pearce refers to Mark and Luke, whose histories were extant when Paul wrote, as the scriptures to which the apostle alludes. Doddridge, Newcome, and others, with more probability refer to the Old Testament prophecies, and particularly to Ps. xvi. 10, compared with John xi. 39, where being dead four days is mentioned as a proof that the corpse had begun to putrify. Some include the words "on the third day," in a parenthesis. See also Isa. liii. 9—12; Psalm ii. 7.

Ch. XV.
Ver. 4.

This also was foretold in the same prophecy. I added, finally, as the glorious sequel to this melancholy scene, that Jesus Christ, our honoured Master, was raised from the dead by the power of his Almighty Father on the third day; and that this great and ever memorable event was also an accomplishment of those remarkable prophecies which foretell that he should not be suffered to see corruption, Ps. xvi. 10; and which describe him as exalted to universal dominion as a reward of his preceding humiliation.

3. He states the evidence of these important facts, and enlarges particularly on the great mercy shown to himself in appointing him one of the witnesses of the resurrection of Christ, ver. 5—11.

5. *And that he was seen by Cephas¹, then by the twelve².*

You cannot have forgotten the evidence which I communicated of this interesting fact, namely, that he appeared to Peter first of the apostles, to comfort him under the remorse he so justly and severely felt for the late shameful instance of his base cowardice and falsehood, and to assure him of his forgiveness; and the same evening he appeared to the apostles, when they were assembled together, with the exception of Judas who was dead, and of Thomas who was absent.

6. *After that, he was seen by above five hundred brethren at once³, of whom the greater part remain until now, but some are fallen asleep.*

Soon after his resurrection, our Lord went down into Galilee, which had been the principal scene of his public ministry, and where the greater number of his disciples resided; and there, upon a mountain which he had appointed, he appeared to upwards of five hundred of his disciples at once: and though some of them at first doubted whether a fact so amazing and so desirable could indeed be real, they had sufficient evidence to dispel their doubts,

¹ *Seen by Cephas.*] He was first seen by Mary Magdalene; but Macknight justly remarks, that this is not noticed by the apostle, as no woman was employed to testify his resurrection to the world. See also Rosenmüller *in loc.*

² *The twelve.*] The general name of the apostles, though two were absent, and perhaps three. The Clermont and some other copies read *ενδεκα*, *eleven*, and Beza conjectures *δεκα*, *ten*. Doddridge observes, that Chrysostom assigns reasons why they should be called the Twelve: a proof that twelve was the reading of his copy. "The greater customary number," says Archbishop Newcome, "is put for a part. So John xx. 24. The appearance referred to is related, Mark xvi. 14; John xx. 19."

³ *Five hundred brethren.*] Of this fact no express mention is made in the Evangelists. It happened probably in Galilee. The number at Jerusalem was one hundred and twenty, Acts i. 15. It is very possible that there might be more than four times that number in Galilee, which was the principal seat of our Lord's ministry and miracles. "Every body must observe," says Mr. Wakefield, "what an air of sincerity this appeal to living witnesses carries with it." Theological Repository, vol. vi. p. 85.

and the greater part of them are now living, to bear their joyful testimony to the resurrection of their Master ; while some, indeed, in the faith of this great event, have fallen asleep, in the cheerful hope of awaking again on the glorious morning of the resurrection, by the power and in the image of their risen and exalted Saviour.

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Ver. 6.

Afterwards he was seen by James⁴, and then by all the apostles⁵.

7.

I further informed you, that our Lord appeared to James, who has since suffered martyrdom in the cause of Christian truth, perhaps to establish his faith more particularly in the fact of his resurrection, and to suggest those considerations which might prepare and fortify his mind for his approaching trial. After this, he appeared at various times to all the apostles, and afforded them the most substantial and satisfactory proofs of his resurrection from the dead ; and particularly at the Mount of Olives, from which in their presence he ascended into heaven.

And, last of all, he was seen even by me, as by the one born out of due time⁶.

8.

Finally, I informed you, that after our Lord had disappeared from this world, he condescended to reveal himself last of all even unto me, as to one born out of the due course of nature : to one who at a very late hour, and in a very unexpected manner, was converted to the faith, and called to the apostolic office ; who was indeed the last person who had a right to expect so distinguished a favour. Notwithstanding my great demerits, he revealed himself to me, as I was travelling to Damascus with authority to persecute and im-

⁴ *Seen by James.*] Tradition saith, James the Just, the brother of our Lord, the author of the epistle ; which Macknight thinks most probable, because, at the time when the apostle wrote, he was alive to bear witness to the fact. Vide Whitby ; and Jerome's Catalogue. I have interpreted it of James, the brother of John. The evidence is of little weight on either side, as this appearance is not recorded in the gospels.

⁵ *By all the apostles.*] This expression being so different from that used at the end of the fifth verse, has led some to conjecture that James, as well as Thomas, might have been absent at Christ's first appearance to the Twelve ; which might be the reason of his appearing separately to James, to put him upon an equality with the rest. See Doddridge *in loc.*

⁶ *The one born out of due time :*] τῷ ἐκτρωματι. Alexander observes, that " the word denotes those births which come before their proper time ; and which, if they live at all, are generally weak, deformed, and below the usual stature : to which the apostle alludes, when he says, ' I am the least of all the apostles,' &c. It is a term of diminution and contempt which the apostle applies to himself, not because he was converted after the rest, but solely on account of his former conduct as a persecutor of the church."—Dr. Priestley observes, " this was an appearance to an enemy, the man whom his enemies in general would have pitched upon, if they had the choice of the person given them. But it could not be expected that after such an appearance he would remain an enemy. Had he appeared in this manner to all his enemies, and in consequence of it the Jews in general had become Christians, the history would not have been so credible as it is at this day." See Priestley's Notes on Scripture. *The one born out of due time.* q. d. the abortive apostle ; the last, the least, the meanest, the most unworthy, yet an apostle.

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Ver. 8. prison the professors of his religion; and by the most sensible and commanding evidence he convinced me of his resurrection from the grave, and his exaltation to universal dominion.

9. *For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.*

I cannot recollect the employment in which I was engaged, when Jesus appeared to me, and stopped me on the road, without astonishment and horror. I was a blind, furious, malignant persecutor of that church which God acknowledged as his own, and which he honoured with his peculiar protection. And when I call to mind the crimes of my unconverted state, I feel myself utterly undeserving of the apostleship, and unfit to be admitted as an associate with those who are honoured with a commission to publish the gospel, and to bear testimony to the resurrection of Jesus.

10. *But by the favour of God¹ I am what I am: and this his favour towards me was not in vain: but I laboured more abundantly than they all²: yet not I, but the favour of God that was with me³.*

That I am a Christian, and that I am an apostle, is owing, not to any merit nor to any powers or efforts of my own, but to the great favour and mercy of God, who in so extraordinary a manner converted me to the faith, called me to the apostolic office, and qualified me for it. Yet, unworthy as I am, I must do myself the justice to add, that since my conversion to Christianity, and my appointment to the apostolic mission, I have not been a faithless or an indolent servant; and I may truly say that I have equalled, if not exceeded, the rest of my colleagues in zeal, in labour, in suffering, and in success. But God forbid that I should attribute this to my own ability, or take the credit to myself. It was not I, it was God who was with me; it was his favour, and his assistance, which carried me through all, and to Him be the praise.

11. *Whether, therefore, I or they were the labourers, such is our preaching, and such was your belief⁴.*

¹ *By the favour of God.*] *χαριτι Θεου*, "by extraordinary favour." Wakefield; who justifies this translation by the genius of the language. But the apostle evidently alludes to the signal interposition of God for his conversion on his way to Damascus; and to his gifts and qualifications as an apostle, in reference to which he often describes his apostolic office as *χαρις*, a gift. Rom. i. 5, xii. 3.

² *More abundantly.*] Locke observes, that the apostle "drops in this commendation of himself to keep up his credit in the church of Corinth, where there was a faction labouring to discredit him."

³ *Yet not I, &c.*] "not so much I as the grace of God, which was with me." Bishop Pearce; who refers to his note on ch. i. 17.

⁴ *Such is our preaching, &c.*] See Wakefield. "*Nos omnes in hoc doctrinæ capite consentimus.*" Rosenmüller.

To return from the digression to which the sense of my unworthiness has carried me, I again repeat, that whoever were your instructors in the Christian faith, the doctrine which they taught and which we all still continue to teach, and the doctrine which you once steadfastly believed, with all its momentous appendages and inferences, even that important doctrine which lies at the foundation of the faith and hope of Christians, was this, That Jesus died and rose again.

Ch. XV.
Ver. 17.

II.

THE APOSTLE, in contradiction to the false teacher, who corrupted the doctrine of the Corinthian churches with regard to the important article of the resurrection of the dead, represents the resurrection of Jesus as a direct proof both of the possibility of the fact and of the final resurrection of all mankind, ver. 12—20.

1. The apostle expresses his astonishment that any professing Christian should deny the possibility of a resurrection of the dead, which would necessarily infer a denial of the resurrection and of the doctrine of Christ, ver. 12—14.

Now if Christ be preached, that he hath been raised from the dead, how say some among you, that a resurrection of the dead is impossible⁵?

12.

I have just stated the evidence of the resurrection of Christ. I often stated it to you during my personal residence among you: other preachers of the gospel have declared the same. It has been, and still is, the main article of our preaching, the ground of your conversion to the Christian faith: I myself have been an eye-witness of the fact, that Christ, though crucified, is now living. And we have appealed to the authentic testimony of hundreds more: it is a fact established beyond all contradiction. But if this be the

⁵ *Is impossible:*] ἀναστασις νεκρῶν ἔκ ἐστίν. “ἔκ ἐστίν, impersonaliter, non licet, non datur.” Constantine, Schleusner; Sirach xiv. 17; Heb. ix. 5.—“ἔκ ἐστίν” i. e. ἐστὶ τῶν ἀπλῶς ἀδυνατῶν, quæ sunt οὐκ ὄντα, ἔκ ἐνδεχομένων.” Grotius.—“οὐκ ἐστίν” i. e. ἀδύνατος ἐστὶ i. e. esse plane impossibilem, quæ ne concipi quidem animo possit. Verisimile est hos Pseudapostolos a Sadducæorum schola prodiisse. Sadducæi enim, teste Josepho (de B. Jud. l. 2, c. 8, § 14), hominis animum corpori superstitem esse negarunt: omninoque e corpore diversam mentem non agnoverunt. Act. xxiii. 8.” Rosenmüller.—“That there is no resurrection of the dead. That the resurrection of the dead is an impossibility.” Newcome. I agree with Mr. Locke that the apostle here alludes to the false teacher, who was probably a Sadducee who treated the doctrine of the resurrection with contempt and scorn, as an impossibility and absurdity: in reply to whom the apostle first argues the possibility of a resurrection from the resurrection of Jesus, ver. 12—15; and then shows that the resurrection of Jesus proves the final universal resurrection of mankind; which he insists upon as a doctrine of supreme importance, upon which depends all hope of future existence and felicity, ver. 16—20.

Ch. XV. true state of the case, how happens it that some among you, who profess to
Ver. 12. be wise men and acute philosophers, and who set themselves up as teachers of the gospel, presume to affirm that a resurrection of the dead is an absurdity, an impossibility, out of the reach of divine power, a fact utterly unworthy of credit? How can any man, who professes to believe in Christ, deny the possibility of a resurrection?

13. *For if¹ a resurrection of the dead be impossible, neither hath Christ been raised².*

If the resurrection of a dead man be in itself an absurd and incredible thing: if it be a natural impossibility, the argument must hold good with regard to the resurrection of Christ himself. That is also impossible; and Christ was never raised to life.

14. *But if Christ hath not been raised up, then is our preaching vain, and your belief also is vain³.*

If Christ was not raised from the dead, he was an impostor, our testimony is untrue, his gospel is a fable, and your belief in it is unfounded and unprofitable.

2. If Christ be not raised, the apostles are convicted of charging God with giving countenance to an imposture, ver. 15.

15. *Yea, and we are also detected as false witnesses concerning God, because we have testified, in the name of God⁴, that he raised up Christ, whom he hath not raised up⁵.*

If Christ has not been raised from the dead, we his apostles, who constantly affirm the fact, and who aver ourselves to have been eye-witnesses of his re-

¹ For if.] For εἰ δὲ Bishop Pearce reads εἰ γὰρ, which better suits the connexion; and which reading, the Bishop says, is supported by some of Mills's manuscripts. But there is no authority for it in Griesbach.

² Neither hath Christ, &c.] "To say there can be no resurrection, and yet to hold that Christ is actually risen, is a contradiction." Pyle.

³ Vain.] "then is our preaching vain, because we preach a falsehood; and your faith is vain, because you believe in what did not really happen." Pearce.—"False, certainly, is our preaching, and false also is your faith." Macknight.—"Then is this our preaching vain, and this your faith is also vain." Wakefield, ap. Th. Rep.

⁴ In the name of God.] "and as by commission from him." Alexander; who remarks, that "the words κατὰ Θεοῦ may be rendered concerning God, or, against God; but that Dr. Whitby's version, in the name of God, is not only agreeable to the truth of the case, but furnishes a circumstance which greatly aggravates the guilt of the apostles, upon a supposition that they were found false witnesses; which could hardly escape the attention of the writer."—"εὐρισκεσθαι pro εἶναι." Rosenmuller.

⁵ Whom he hath not raised up.] The received text adds, "if the dead rise not." This clause is wanting in the Clermont and other manuscripts, and in the Syriac Version; and, as Bishop Pearce observes, it is in this place superfluous. See Griesbach.

surrection, are gross and infamous falsifiers of facts; and by these false assertions we stigmatize the character of the God of truth, whose missionaries we profess to be, and whom we represent as giving countenance to a pernicious imposture, by raising the first teacher of it from the grave: knowing, at the same time, that what we thus affirm is a palpable untruth. And in this way we not only prove ourselves guilty of a wicked and impious fraud, in asserting the resurrection of Christ, but we blaspheme the Supreme Being himself, by falsely representing him as an accomplice in the fraudulent transaction.

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Ver. 15.

3. To deny the resurrection of the dead is to deny the resurrection of Christ, the truth of his religion, the doctrine of a future life, and all its important and consolatory consequences, ver. 16—19.

Moreover, if the dead are not to be raised up⁶, neither hath Christ been raised up.

16.

Your new instructors have taught you, that the resurrection of the dead is neither possible nor desirable; and consequently that it is vain and useless to expect it. I have already reduced the first of these assertions to an absurdity, by stating that the impossibility of a resurrection infers that Christ has not been raised: a conclusion from which I am persuaded that you would recoil with horror. I now advance a step further: I assert the expedience and absolute necessity of a resurrection of the dead. I contend, that if there is not to be a general resurrection of all mankind, Christ is not raised from the dead: for his resurrection would be of no use, if it were not to substantiate that important and awful fact, and God would not work a miracle so splendid to produce a trivial effect. And though your conceited teachers may represent the resurrection of the dead as an absurd and a useless thing, yet let me assure you that the whole of your future existence depends upon it; for, if there be no resurrection of the dead, there will be no life to come.

And if Christ hath not been raised up, your faith is vain: ye are still in your sins⁷.

17.

⁶ *Moreover:*] γὰρ, an additional argument: he had before proved the possibility, he now shows the expedience, and indispensable necessity, of the resurrection of the dead; without which all hope of a future state of existence is vain and nugatory.—“if the dead are not to be raised up.” So Pearce.—“if the dead rise not.” Newcome.—“if the dead be not raised up, neither hath Christ been raised.” Wakefield.

⁷ *Ye are still in your sins.*] “no ransom or atonement is made for them, but ye are liable to God’s wrath on their account.” Bishop Pearce. This is adding a great deal to the brief declaration of the apostle, which the learned prelate would find it very difficult to prove, if the scripture only were to be his guide.—“You are yet under the condemnation and power of sin, having no hope of being freed from death, since he whom we testified to have been exalted

Ch. XV.
Ver. 17.

If the resurrection of Christ is a fable, there is no truth in the gospel; and you, who have embraced his doctrine upon the evidence of his resurrection, are in a situation in no respect better than your heathen neighbours: your belief is of no avail. Instead of being a chosen and a holy people, you are still aliens and enemies, in an unprivileged and uncovenanted state; and you have no better ground than others, to expect a future life: you might as well be heathen still.

18. *Then they also who are fallen asleep in Christ are lost*¹.

The necessary consequence from these principles would be, that they who having been converted to the Christian religion, have died in the faith of Christ, who have expired triumphing in the discoveries of the gospel, confiding in its promises, and rejoicing in the glorious expectation of a future existence, yea, even they who have sacrificed their lives in the cause of truth, are all lost and annihilated. It is in vain that the heathen philosophers prate of the gross and sluggish nature of matter, and of the subtle and ethereal essence of the soul; which, as they teach, is capable of subsisting in a con-

to be the prince and saviour of men, is still holden in the bonds of the grave, and unable to deliver himself or others." Alexander.—"Ye are still in your sins, subject to death, which was the punishment of sin, without any hope of a resurrection." Dr. Priestley. *In your sins, q. d.* You are now in a state as disadvantageous as you were before your conversion: you are still heathen, aliens from God, and without the covenant of promise. Sinners and heathen are convertible terms. See Gal. ii. 15; Luke vi. 32—34; vii. 37, 39.

¹ *Are lost:*] ἀπώλοντο. What can be a stronger proof that the apostle knew of no intermediate state, of no conscious immaterial spirit which survived the body, and might enjoy or suffer, while the body was mouldering in the grave? If there be no resurrection, there is no hope. They who died in the expectation of it will be disappointed, and will utterly perish. "By the apostle speaking of the dead as perished," says Dr. Priestley in his excellent note, "on the supposition of there being no resurrection, it is evident that he had no idea of the separate existence of the soul independently of the body: for then death would only have been a dismissal of the immortal spirit, which would subsist, and according to the common opinion be more free and more happy without the body than with it." "It follows, likewise, as a necessary consequence, that those who have already resigned their breath in the faith of Jesus, and with the expectation of his second appearance, are totally perished. Nay, the martyrs, who have borne a public testimony to the truth of the gospel and sealed it with their blood, instead of exchanging a temporary being for honour and immortality, have sold their lives for nought. And all who henceforth go down to the grave before the coming of the Lord, whether in the ordinary course of nature, or through the violence of evil men, are sinking in like manner into remediless destruction, if there be no resurrection, nor return from the house of everlasting silence and oblivion." Alexander. "They who have fallen asleep ἐν Χριστῷ, for Christ. Comp. Matt. vi. 7; Rom. iii. 25; Eph. iii. 13, iv. 1; 2 Tim. ii. 9; 2 Pet. i. 1,—are perished. They have lost their existence here for a known falsehood, and shall either have no existence, or a miserable existence hereafter." Macknight. But the apostle indicates no such alternative as the learned writer expresses: this is rather making scripture than interpreting it. "They who sleep in Christ have perished, even all deceased Christians; not excepting the most excellent of them, who have died for their religion. They have lost their life and being together, on this supposition, in the cause of one who, if still among the dead, must have been an impostor and false prophet." Doddridge.

scious state, and of exerting its faculties with increased vigour, when delivered from the incumbrance of the body. The gospel revelation teaches no such thing. The Christian philosophy places all hope of future life in the resurrection of the dead; and if there be no resurrection, Christ is not raised, Christianity is false, and all who have died in the belief of it are totally and for ever lost, without help and without hope.

Ch. XV.
Ver. 18.

And since in this life we have no hope but in Christ, we are of all men the most to be pitied². 19.

And not only are they lost for ever who expired in the expectation of the promises of the gospel, but we who survive are in a worse situation still. For, since we who profess the doctrine of Christ, and especially those of us who are teachers of his religion, the missionaries and apostles of Jesus: since we, who are exposed daily to reproach, persecution, and sufferings of every kind, for the sake of Christ and his cause, have no hope of remuneration or relief but that which we derive from faith in Christ, and from the promises of the gospel: if these should fail us at last, if it should prove after all that Jesus is an impostor, and his gospel a fable, we are then the most pitiable, the most unfortunate of mankind: because we have sacrificed our health, our peace, our character, our comfort, every thing which makes life worth enjoying, and in return we receive nothing but disappointment, disgrace, and ruin.

4. Happily for Christian believers, the reverse of all this is the truth: Christ is raised, and his resurrection is the pledge of the future resurrection of all mankind, ver. 20.

But indeed³ Christ hath been raised from among the dead, being the first fruits⁴ of them who are asleep. 20.

¹ *And since, &c.*] Pearce begins the verse with *καὶ* or *εἰ δέ*, which he thinks makes the sense easier; and supports by some authorities. He well observes, that *μόνον* ought to be taken in connexion with *Χριστῷ*, not with *ταύτῃ*. It is absurd to say, "if in this life only we have hope in Christ." The construction and sense require, "if in this life we have hoped in Christ only;" which he explains thus: "Upon the supposition that Christ is dead, then those Christians who are in the grave are perished, and those who are now living are more to be pitied than all men, because all their hope is placed in Christ only; and yet he, on whom all their hope is placed, is not in being, but is dead, and unable to help them. It is *q. d.* We are sadly deceived, we have denied ourselves, and been denied by others, have mortified ourselves, and been persecuted by our fellow-creatures, upon the account of our belief and hope in one who is not existing, and therefore can neither succour us here nor reward us hereafter." Mr. Wakefield adopts a similar translation.

³ *But indeed:*] *νυνὶ δέ*. "But now." Newcome.—"But on the contrary." Pearce. *From among the dead.* "'From the dead' is not sense, either in Greek or English." Wakefield, *Theol. Rep.*

⁴ *Being the first fruits:*] The received text reads *ἐγένετο*, *is become*. This word is omitted by Griesbach. *The first fruits.* "See Lev. xxiii. 10. As the offering of the first fruits derived a

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Ver. 20.

Happily these melancholy suppositions have no just foundation. The resurrection of Christ is a fact, established upon evidence which no reasonable man can invalidate or dispute. And his resurrection is a pledge of the future resurrection of all mankind; for he, being the first of the sons of Adam who was raised from the grave to an immortal life, thereby demonstrated the truth of his doctrine, and exhibited a pattern of what the benevolent father of the human race intends in due time for all his rational offspring. All who sleep in the dust of the earth shall in due time awake. Christ is the first fruits of that glorious harvest, which, in the fulness of time, shall be gathered in without the loss of a single grain. Because he lives, we shall live also.

III.

THE APOSTLE announces some very important circumstances, which will attend the resurrection of all mankind; and dwells upon the final restoration of all to virtue and happiness, as the great and glorious completion of the Christian dispensation, ch. xv. 21—28.

1. It is the appointment of God, that as death was introduced by one man, a resurrection from the grave should be introduced by another, ver. 21.

21. *For since through man came death, through man also will come a resurrection of the dead.*

Adam was the father of all mankind; and he, by his fall, was the means of entailing death upon his offspring. Adam was a man like ourselves; and it is the pleasure of God that a resurrection to life should also be introduced by

blessing on the rest, so Christ's resurrection secures the future harvest of the dead." Newcome. The first fruits were the earnest and pledge of the future harvest, and were offered to God in grateful acknowledgement of his providential goodness. Dr. Macknight remarks, that the sheaf of the first fruits was to be waved before the Lord on the morrow after the sabbath with which the passover began; and supposes, that the season of the year when the apostle wrote might suggest the allusion. See chap. v. 7. Dr. Priestley observes, in his excellent note upon this passage, that "it is evident from this, that the resurrection of Christ is not merely to be considered as a miracle in proof of his doctrine, the principal article of which was the resurrection of all the dead, but a specimen, as it were, of the general resurrection: he being the first fruits of a general harvest, the first who, after having been dead, rose again to immortal life. But Christ could not properly be called the first fruits of those who are to rise from the dead, if he was not of the same nature with those of whom the general harvest is to consist. In the law of Moses, the first fruits was only the first ripe corn gathered before the rest: Christ, therefore, must be of the same nature with us, in order to be the first fruits from the dead, and that his resurrection may be a proper encouragement to us to expect the like. Had he been of a nature considerably different from ours, especially much superior to us, as he must have been if he had been the Creator of the world and of man, his rising again would be no proper specimen of a resurrection in which we might hope to partake; for there might be very good reasons why so great a Being as he was could not be holden of death, which would not at all extend to us."

another man, a man like ourselves, one who was as truly and properly a man as Adam himself: even Jesus of Nazareth, who authoritatively taught, and in his own person exemplified, a resurrection to life, honour, and immortality. Ch. XV.
Ver. 21.

We may here remark, that the apostle assumes as the foundation of his analogy, the account of the fall of man as recorded in the book of Genesis, and argues upon it as literally true. Whether literal or figurative, whether history or fable, whether he did or did not admit it in the strict literal sense, it equally well serves the purpose of his argument. The Mosaic history teaches, that the fall of one man introduced death; the gospel teaches, that the death and resurrection of another man introduces life.

Observe, likewise, the pointed manner in which the apostle here asserts the proper humanity of Christ. If Christ was not a man, a mere man, a man in the very same sense as Adam, then the apostle's assertion is untrue. If Jesus be, as many Christians believe, a superior being, the true state of the case would be, That although by man came death, the resurrection from the dead came by one who is greater than man. But the apostle's doctrine is the direct contrary of this: "As by man came death, so by man will also come a resurrection of the dead." It is impossible for language to express in a more explicit manner that Jesus of Nazareth is a man, a human being in all respects constituted like other men.

2. The extent of the benefit by Christ is as universal as the fatal consequences of the Fall, ver. 22.

Moreover, as in Adam all men die¹, so likewise in Christ shall all men be restored to life. 22.

¹ *As in Adam.*] "The apostle suggests a remarkable analogy between the two dispensations of death and life, with respect to the nature of the persons by whom they were introduced. The fact which this analogy supposes, and upon which it is built, seems to be no other than this, that Christ as to his nature was in no respect different from Adam. For the proof that as by man came death, by man also came the resurrection of the dead, is this: that as in Adam all die, so in Christ shall all be made alive. He was a man in the same sense of the word in which it was applied by St. Paul to Adam. . . . We may reasonably presume that the apostle, in speaking of Adam and Christ with respect to their natures, if he had known of any material distinction between them, would have been no less attentive to the circumstances of opposition than to those of resemblance. That, instead of saying, As by man came death, by man came also the resurrection of the dead; he would have said, Although by man came death, the resurrection of the dead came by a person of a nature superior to that of man: and since no opposition of this sort appears, are we not at liberty to believe, nay, are we not obliged to acknowledge, that God has magnified his power by making him who sanctifies, and them who are sanc-

Ch. XV.
Ver. 22.

All the posterity of Adam, the whole human race without exception, were victims to mortality, in consequence of the fall of their first parent in Paradise; but as all are sufferers through him, so all shall be raised to life by Jesus Christ, and restored to that state of dignity and happiness from which Adam unhappily fell. Thus Christ shall amply repair the ruins of the Fall; and the second Adam shall completely efface the dishonour and misery entailed by the first.

In this instance, as in the foregoing, the apostle argues upon the supposition of the Mosaic account of the Fall; and whether that history be real or fictitious, the analogy is the same. Nevertheless, our belief and expectation of a future life are not founded upon the accuracy of the apostle's reasoning, much less upon the truth of the Mosaic history, but upon the authority of the apostle's declaration, and that of his great Master, confirmed by his resurrection from the grave.

And it is also very plain, that the resurrection of which the apostle treats in this celebrated chapter, is the resurrection, not of a chosen few, of a select number, whether greater or less, but that of the whole human race. The apostle's language is so clear and full with respect to the final happiness of those who are thus raised, and that their resurrection to life will be ultimately a blessing, that the generality of Christians have supposed that he is here treating of the resurrection of the virtuous only. But that is not the fact: he evidently speaks of the restoration of the whole human race. All who die by Adam shall be raised by Christ: otherwise the apostle's assertion would be untrue. The case then would have been this, As in Adam all die, so in Christ shall a select number, a small proportion, be made alive. But this is not the apostle's doctrine. His expressions are equally universal in each clause: ALL die in Adam. The same ALL, without any exception, without any restriction, shall by Christ be restored to life, and ultimately to holiness and everlasting happiness. And to guard against the abuse of this doctrine, he proceeds to declare, that all will not be admitted at the same time to the participation of final happiness; for,

3. Though all men will be restored to life, and raised to happiness, all tified, of one nature; by raising up the author of life and salvation from among the descend- ants of him who brought death into the world?" Tyrwhit *ap. Comment. and Essays on SS.* vol. ii. p. 15 *et seq.*

will not be made happy at once, but each will be advanced as he becomes qualified for his reward; till, in the end, the enemies of Christ shall be all subdued, and his authority shall be universally acknowledged and obeyed, ver. 23—26. Ch. XV.

*But every one in his proper class*¹.

Ver. 23.

Not all at once: there will be a gradation in the introduction to final blessedness, depending upon the characters of those who are to partake of it.

Christ the first fruits.

He is already raised to life; and his virtues, his labours, and his sufferings, have received their reward. He is the glorious first fruits, the specimen and the pledge of the final and universal harvest.

Afterwards they who are Christ's at his coming.

The true disciples and community of Jesus, all the upright and virtuous in every age and country, will next be raised to life and happiness; and this joyful event will take place at that long expected period when Jesus shall appear again in his own and in his Father's glory, invested with the high commission to raise the dead and to judge the world; when the dead in Christ shall rise first, and, being acknowledged by him as his friends and followers, shall be transformed into the likeness of his glorious person, and shall enter with him into the joy of their Lord.

*Then cometh the end*², *when he shall deliver up the kingdom to him who is God and Father*³, *when he shall have abolished all rule and all authority*

24.

¹ *In his proper class:*] εν τῷ ἰδίῳ ταγματι, "in his own band." Macknight; who observes that ταξις, not ταγμα, signifies order. I agree with this learned expositor, and with Dr. Chancy, (Univ. Salv. p. 197,) in thinking that three different periods are here referred to by the apostle: 1. The resurrection of Jesus himself; 2. The resurrection of the virtuous at Christ's second appearance; 3. The grand consummation of all things, when the wicked, after having passed through the necessary state of discipline and purification, shall be restored to virtue and to happiness, and all the captives of death shall be rescued from his grasp. This appears to me to be the true key to the interpretation of the passage: of which, however, probably nothing but the event can give the true solution. In this interpretation I agree with Dr. Chancy: Dr. Macknight only conjectures that the wicked will be raised after the righteous.

² *Then cometh the end.*] εἰτα το τέλος, the grand consummation of all things; when the purposes of the gospel dispensation shall be accomplished, and the design of the wise and righteous government of God shall be complete.

³ *To him who is God and Father.*] τῷ Θεῷ καὶ πατρί, to God, even the Father. This is the common version, which Archbishop Newcome adopts: I follow that of Bishop Pearce. "Qu. What is that kingdom which Christ is then to deliver up to the Father? Ans. That governing power which he now exercises over the world." Pearce.—"The mediatorial kingdom, which he shall publicly and solemnly deliver up to God, even the Father; by whose commission he has held it, and to whose glory he has always administered it." Doddridge.—"Delivering up the kingdom to the Father does not imply any cessation of his own power. He will deliver the kingdom to the Father, not by laying down his mediatorial authority, but by establishing it in its fullest extent, because he will take the government out of the hands of weak and fallible princes, and set up a kingdom of righteousness and glory, which shall endure for ever under the Father as Supreme, and under the Messiah as his vicegerent." Alexander.—"his mediato-

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Ver. 25.

*and power*¹. *For he must reign*², *till God shall have put all enemies under his feet*, Ps. cx. 1.

At some fixed but unknown period, after the resurrection of the just, the termination of the present system of things will take place, and a new and happy state will be introduced. At that time Jesus having accomplished all the great and benevolent purposes of his delegated power, will resign his authority into the hands of the wise and gracious Parent and Sovereign of all, from whom he received it; and who will no doubt express his high approbation of the conduct of his honoured minister, and will crown his faithful services with their due reward. In other words, at the period in question, all the glorious purposes of the gospel dispensation shall be complete, in the virtue and happiness of the whole human race. For, till this great event

rial kingdom. This kingdom our Lord received in his human nature, as the reward of his humiliation; and was solemnly installed in it after his resurrection, when he ascended into heaven. Further, it is believed from Col. i. 17, Heb. i. 3, that beside the mediatorial kingdom which the Son administered in his human nature, and which he will deliver up to the Father, he possessed the government of the universe from the beginning, in his character as Creator." Mac-knight. What jargon do some systems make of the plain language of scripture! While the gospel is in progress through the world, the Christian community is figuratively described as the kingdom of Christ. As the gospel spreads, the kingdom of Christ extends itself; and when it is diffused through the world, the kingdom of Christ will be complete, and the gospel dispensation will at the appointed time close. Mr. Wakefield gives a very peculiar translation, founded upon the Æthiopic Version, viz. "Then will the end be, when God the Father delivereth up the kingdom to him." Neither Pearce nor Griesbach take any notice of this remarkable reading in the Æthiopic Version, nor does it appear that this reading is confirmed by any of the ancient ecclesiastical writers.

¹ *Abolished all rule, &c.*] "all empire, dominion, and authority which now subsists throughout the world, and remove every thing out of the way which opposes itself to his greatness. Christ, by triumphing over the powers of the world, and subduing all things to himself, introduces that state which is called the kingdom of God." Alexander.—"By rule, authority, and power, in this place," says Bishop Pearce, "I understand not human rule and government, as most commentators do, for that is no enemy to Christ, it being God's own institution; but it means sin, the devil, and death, see ver. 25, 26. These exercise power and authority over men, to the prejudice of Christ's government here upon earth, Heb. ii. 14."

In proportion as the principles of the Christian religion prevail, governments will become milder, more equitable, and more favourable to liberty; and in this sense Christ may be said to put down all unjust rule and authority: but that all civil authority is to be overthrown by the prevalence of the Christian doctrine, and that Christ is to appear in person to administer universal government, does not appear to me to be clearly proved. I am inclined to understand the words in a sense similar to that of Bishop Pearce and Archbishop Newcome. The powers opposed to Christ are, idolatry and vice and misery, and he shall reign till he has exterminated them all; and when vice is exterminated, death, the first and second death, which are the punishment of sin, will be exterminated likewise.

² *He must reign.*] His kingdom, the doctrine and power of his gospel, must advance, till his enemies, sin and misery, are finally exterminated. The expressions seem to imply some personal authority and exertion of Christ himself: which, indeed, is more than probable, as we cannot suppose him to be a mere inactive spectator of passing events; but of what nature this interposition may be, and to what extent it may be carried, it is impossible to know and useless to conjecture.

takes place, the plan of infinite mercy will be imperfect, and the dominion and conquests of the gospel will be unfinished. The government of Christ, therefore, must continue till He who gave him his commission has fully established his authority, and till the triumph of the Redeemer is universal and complete. And that not only in the ultimate subjection of all mankind to the doctrine and spirit of the gospel, and the final overthrow of all tyranny civil and religious, of all usurpation over the rights of conscience, of all idolatry, false doctrine, and immoral practice, and in the universal prevalence of truth and goodness in the world, but in the glorious rescue of the whole human race from the dominion of the grave, and the restoration of every individual of mankind to virtue, to happiness, and to immortality.

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Ver. 25.

4. When this is the case, death itself shall be exterminated, ver. 26.

*The last enemy shall be utterly abolished, even death*³.

26.

When vice is completely subdued, and all the rational creatures of God, in consequence of the process of discipline through which they have passed, shall have become virtuous and happy, the empire of death will come to a perpetual close. Natural death shall be abolished by the resurrection of all mankind to a new and immortal life; and that death also which is denounced as the punishment of sin, that second death, which is the consummation of human misery and the bitter consequence of human guilt, those unutterable pains which may hereafter be necessary to cleanse the mind from the pollution of unrepented vice, shall likewise be utterly abolished by the restoration of all, even the most vicious and profligate of mankind, to virtue and happiness unchangeable and everlasting. Death, in this most formidable sense, is the last enemy of the government of Christ: but even this enemy shall be totally destroyed, nor shall our victorious Leader resign the reins of empire till this dreaded tyrant, this king of terrors, shall be subdued at his feet, to rise no more.

³ *The last enemy*:] Ἐσχατος ἐχθρὸς καταργεῖται ὁ θάνατος. See Doddridge. The common translation, *The last enemy which shall be destroyed is death*, quite loses the spirit of the passage: for of what consequence is it to know whether death be the first or the last enemy? but to be assured that death itself, the wages of sin, will be ultimately abolished and utterly done away, by the resurrection and ultimate restitution of all mankind to virtue and happiness, is a most important discovery indeed, for which we are wholly indebted to the Christian revelation. "Καταργεω. 1.) otiosum reddo. 2.) cessare facio. 3.) abrogo, de legibus. 4.) neco, destruo, Rom. vi. 6. 5.) abjicio, 1 Cor. xiii. 11. 6.) vinco, vim et potestatem infringo. Admodum raro occurrit hæc vox apud exteros scriptores." Schleusner. "It signifies," says Doddridge, "divesting a thing of some power, whether lawful or usurped, which it formerly had, and reducing it to an incapacity for exerting that energy any more: viz. Satan, Heb. ii. 14; Death, 2 Tim. i. 10; temporal princes, 1 Cor. i. 28; the law, Eph. ii. 15."

Ch. XV. 5. When every thing is thus subdued to Christ, Christ will himself be subject to God, ver. 27, 28.

Ver. 27. *For God hath subjected all things under his feet*¹, Ps. viii. 6.

For in this sense, this glorious sense only, can those words of the Psalmist be literally fulfilled, that God has made all things subject to Christ; when, by the utter extinction of death, all that were in bondage to that remorseless tyrant and conqueror shall be set at liberty from their chains, and shall have become the willing and joyful subjects of their great deliverer in the day of his power. And though I will not say that this is the direct meaning of the Psalmist's language, or that this glorious issue of the divine administration was in his immediate purview, it is nevertheless true that no words can more aptly express the interesting event.

But when the scripture saith, All things are subjected to him, it is evident that it is with the exception of him who subjected all things to him.

No person can be so thoughtless as to imagine, that the infinite God, the God and Father of the universe, can ever become subject to his own creature, to the very person whom he has invested with all the authority he possesses. Though, therefore, the terms are universal, common sense leads us to understand them with this restriction.

We see here how peremptorily the apostle rejects the supposition of the equality of Christ to the Father; from whom he received all the authority which he now exercises, and to whom he is ultimately to resign it again. He appears to regard it as a notion which could never for a moment be admitted into the mind of a person of common understanding. How little did the apostle suspect what the doctrine of future generations of professing Christians upon this subject would be! and how, indeed, can it be accounted for, that any persons with the scriptures in their hand should ascribe to Jesus, a human being, the greatest and best, but the humblest and the most unambi-

¹ *For God hath subjected.*] This passage from the 8th Psalm is quoted by the author of the Epistle to the Hebrews, in the same sense, and argued upon in a similar manner, Heb. ii. 8. This is a presumption that the Epistle to the Hebrews was dictated by Paul, or written by one whose habits of thinking and reasoning had been formed under his instruction. No person who attentively reads the Psalm from which the words are taken, can suppose that it is intended as a prophecy of Christ. In the eighth Psalm, the words undoubtedly express the dominion of man over the inferior creatures, πάντα ὑπετάξας ὑποκάτω τῶν ποδῶν αὐτοῦ. But in Psalm cx. 1, a similar expression is used, which may, for any thing I see to the contrary, be properly applicable to the Messiah: *Sit thou at my right hand, ἕως ἀν θῶ τῆς ἐχθρῶν σου ὑποπόδιον τῶν ποδῶν σου, until I make thine enemies thy footstool.*

tious of mankind, a full equality with the almighty Father? The fact, if it were not notorious, would be regarded as incredible and impossible. Ch. XV.
Ver. 27.

And when all things shall be subjected to him, then will the Son² himself also be made subject to Him who subjected all things to him, that God may be all in all³. 28.

When Christ is thus become Lord of all, his dominion complete, his enemies vanquished, and his authority universally acknowledged and obeyed, having accomplished all the wise and benevolent purposes for which he was

² *The Son himself also be made subject.*] The word *υἱος* is omitted in the citation of Irenæus, Tertullian, and others: *q. d.* he shall himself be made subject, &c. Of this difficult passage, which perhaps nothing but the great event can fully explain, I have given what appears to me to be the most probable interpretation. It may possibly mean nothing more than to express in highly figurative language the glorious and happy termination of the gospel dispensation, in the ultimate restoration of all mankind to virtue and to happiness; for, if *the kingdom of Christ* expresses nothing personal, but merely that state of virtue and peace which the gospel introduces wherever it prevails, the resignation of that kingdom may mean nothing more than that, the end being accomplished, the means are no longer necessary, and that the gospel dispensation is closed. But it is also possible that a more literal interpretation may be true, and that, as Christ was personally concerned in the introduction of the gospel dispensation into the world, so he may since his ascension be personally instrumental, in some unknown manner, in promoting the success of the gospel; and may hereafter personally appear, to raise the dead, to judge the world, to reward the righteous, and to give effect to the painful process of penal discipline to which the wicked will be condemned; till, in the end, each in his own order will be restored to virtue and happiness, death itself will be abolished, and the gracious purpose of God will be fulfilled. After which, the official character of the Redeemer will terminate; he will, as it were, retire into the ranks of the blessed, to enjoy the fruits of his labours and sufferings, and God will be all in all: all admiration, gratitude, love, and all other holy affections will be absorbed in God: God will be every thing, and every thing else as nothing. All this may be true; but of this we can know nothing certain till the grand consummation arrives.

Dr. Doddridge thinks, that the kingdom to be given up is, the rule of this lower world, which is then to be consumed. Many interpreters agree with Pyle, that "Christ's mediatorial government shall then cease, and that he will resign himself, his church, and all its members, to God the Father; who shall then, either himself be for ever the immediate Governor, Lord and Disposer of all things, or else will continue Christ his Son the glorious and triumphant Lord over the church he has so graciously redeemed." For this last supposition, however, the apostle's language affords no proper warrant. It is a miserable expedient, to which some have recourse who understand the apostle as teaching that the human nature of Christ will then become subject to the divine. See Macknight. "When all the dispensations of God with respect to mankind," says Dr. Priestley, "shall be terminated at the general resurrection, the office of Christ will expire, nothing that we know of remaining for him, as the Messiah, to do. But whether this be so or not, it is evident that, as the kingdom of Christ was given him by God, who put all things under him, so it is always subordinate to him. God therefore is supreme, and Christ only his servant and the instrument in his hands."

³ *God all in all.*] *ὁ Θεὸς τὰ πάντα ἐν πασὶ.* "Omnipotent and all-governing." Pearce.—"All among all. The disciples of Christ will then have immediate access to the Father, will immediately serve him, and be immediately governed by him." Newcome.—"Over all things in all places." Macknight.—"That God may immediately govern and influence all." Locke.

All in all. He will be all-sufficient, at all times, for the happiness of all; and in his presence will be fullness of joy. "Πάντα εἶναι, alicui, dicitur is, qui omnia apud eum potest, a quo hic omnia expectat, et in quo omnes suas spes opesque sitas esse existimat." Liv. xi. 11; Velleius Patere. ii. 103. Rosenmuller.

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Ver. 28.

invested with universal rule, he will then most willingly resign the sceptre into the hands of Him from whom he received it, content to take his rank among the most loyal and dutiful of his subjects: ascribing to God all the honour and glory of his success, and exhibiting to his holy and happy followers an example of the most devoted submission to the divine will. In other words, and to drop the metaphor, the gospel dispensation, having completed its grand and benevolent design of recovering all mankind from sin and death to virtue, life, and everlasting happiness, shall terminate; and whatever character Jesus may have sustained, whatever part he may have been commissioned to act, as the Founder of that dispensation and the prince and leader of life, will now cease and determine, and God will be all in all. All his virtuous and happy creatures, redeemed from vice and death and misery, will see and joyfully acknowledge, that all they are, and have, and hope for, the support of their existence, the improvement of their nature, the stability of their virtue, and the security of their happiness, depend on him: and God and his goodness will be the delightful subject of everlasting admiration, gratitude, and praise.

IV.

THE APOSTLE, resuming the subject of the resurrection of the dead, argues the extreme folly of men's exposing themselves to danger and persecution for the profession of Christianity, if, after all, the dead are not to be raised up, ver. 29—34.

1. To profess Christianity in these circumstances would be attended with no advantage, ver. 29.

29. *Otherwise, what advantage will they who are baptized have above the other dead¹? if the dead are not to be raised at all, why are they then baptized?*

¹ *Otherwise, what advantage, &c.*] Calmet reckons up twenty-four senses which have been given of this verse: I have adopted Mr. Wakefield's translation of the first clause. The apostle, ver. 21, 22, had asserted the universal resurrection of all mankind; ver. 23, 24, he declares that they are to rise, not all at once, but in their several divisions and classes: first, Christ himself, secondly, virtuous believers, thirdly, the rest of mankind, at the great consummation of all things; ver. 24—28, the apostle treats of the latter description of persons, asserting their ultimate restitution to virtue and happiness, after which the kingdom of Christ shall close, and he shall resign his delegated authority; ver. 29, he returns to the second class, viz. that of virtuous believers, and puts the question, What advantage have they above the rest, if there is to be no resurrection? Baptism was the symbol of the public profession of Christianity; and, to be baptized, in this connexion, means to profess, and perhaps, as Mr. Wakefield understands it, to suffer for the Christian religion.—Mr. Locke acknowledges

But to return to the subject from which I digressed: you have been taught as a doctrine of the Christian religion, that virtuous believers, those especially who have suffered for the profession of Christian truth, will be raised from the dead, and restored to life and happiness many years and ages before the rest of mankind; and admitted to the felicity which the goodness of God has destined for them, perhaps, even before others will be allowed to resume their existence. And you have been taught to triumph in the expectation of a part in this first resurrection, as a glorious privilege, and a blessed and consolatory hope. But if it is certain, as some among you seem to maintain, that there is to be no resurrection at all, and that such an event is even impossible, what advantage will they, who by baptism publicly profess the Christian faith, and who are even sufferers in the cause, enjoy over heathens and others, who know not God, and who are without hope? What should induce them to advocate so forlorn and desperate a cause? They might as well have remained in their original state of idolatry and vice.

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Ver. 29.

This appears to me to be the most probable meaning of a passage, the

that he does not understand the phrase, being *baptized for the dead*; but supposes "it meant something by which they exposed themselves to danger." The ancients understood the expression to signify, professing Christianity with a view to the resurrection of the dead; which makes an excellent sense, and perhaps the true one. The absurd custom of baptizing a living man as a proxy for one dead, practised by the Montanists, and mentioned by Tertullian and other ancient writers, probably did not exist so early. Bishop Pearce understands the phrase, 'baptized with regard to the dead,' as signifying, "such as have been put to death for their belief in Christ;" which coincides nearly with Mr. Wakefield's interpretation. Le Clerc, Ellis, Doddridge, and Newcome, render it, "What shall they do who are baptized in the place of the dead, *q. d.* to supply the place of those who suffer in the cause of Christian truth?" which makes a very excellent sense. Whitby translates it, "What shall they do, who are baptized in the name of a dead man?" the plural, *νεκρων*, being used for the singular, as in Luke vii. 15, 22." Macknight explains the text, *q. d.* "who are immersed in sufferings for testifying the resurrection of the dead."

Τι ποιησουσιν, what shall they do? what advantage shall they gain? Compare Matt. xxv. 18. Bowyer, Markland. *επει* refers to ver. 22, and supersedes *ει ολως, κ. τ. λ.* which, therefore, is properly joined to the succeeding clause. Griesbach, Pearce.

Mr. Wakefield rejects the words *υπερ των νεκρων* from the last clause of verse 29: which omission is supported by the Coptic and Æthiopic versions. Griesbach gives as the most authentic reading, *υπερ αυτων*, for them; which Bishop Pearce approves.

Mr. Alexander's interpretation is, *q. d.* "What shall they do, how miserable is their case, who, if there be no resurrection, may by their profession of Christianity be considered as baptized for the dead; as acting the most foolish part imaginable, as devoting themselves to destruction?" Mr. A. entirely disapproves the supposition that the expression is elliptical, and that *αναστασεως* is to be understood after *υπερ*, *q. d.* What shall they do who are baptized for a resurrection of the dead? this he represents as quite arbitrary and unfounded, and inconsistent with all the rules and principles of just criticism.—Pyle's explanation is, "Who would be so weak as to be baptized into the faith of a resurrection, that give themselves up for eternally dead after this life? This," says he, (perhaps too confidently) "is the undoubted sense and design of the phrase; but how the Greek of it is precisely to be construed, must still be left to the critics."—"Quid volunt, qui maximis vitæ periculis se exponunt ut moriantur (nec unquam in vitam redeant)?" Rosenmuller, after Zeigler.

Ch. XV. true sense of which must, perhaps, always remain doubtful. And this is one
Ver. 29. instance among many, of the unavoidable inconvenience of epistolary writing, in which allusions and hints are often introduced, which to the correspondents themselves are perfectly intelligible, and need no explanation, but which are exceedingly difficult, if not wholly inexplicable, to others who are strangers to their views and circumstances.

2. It would be still greater folly in the teachers of the gospel to expose themselves as distinguished marks for persecution, if there be no resurrection of the dead, ver. 30.

30. *And why do we expose ourselves to danger every hour¹?*

If the gospel be true, and if there be a resurrection of the dead, the teachers of the Christian religion are acting a wise and a laudable part in zealously proclaiming the doctrine of eternal life, and in exposing themselves to daily hazard for the sake of diffusing Christian truth; for they are serving their fellow-creatures in their most essential interest, and their labour shall not be finally in vain, even with regard to themselves. But if there be no resurrection of the dead, it would be the excess of folly to persist in an office of so great hazard and so little use.

3. The apostle protests, that he is himself continually exposed to the most imminent danger; whereas, if no resurrection is to be expected, it would be far better to adopt the Epicurean maxim, and to enjoy the present hour, ver. 31, 32.

31. *I protest, by our boasting which I have of you² in Christ Jesus our Lord, that I die daily.*

¹ *Danger every hour.*] The following is Mr. Wakefield's translation of ver. 29, 30: "Besides, what advantage above the other dead will they have, who are submitting constantly to baptism? Why, indeed, are they thus baptized, if the dead will certainly live no more? Why should we, too, expose ourselves to the danger of this baptism every hour?" Mr. W. takes *baptism* in the sense of *suffering*, and refers to Mark xx. 22; Luke xii. 50. See also Noesseltus, *apud* Rosenmuller.

² *Our boasting which I have of you.*] *νη την ἡμετέραν*, *by our boasting*. This reading is supported by the Alexandrine and other copies, and is adopted by Pearce. The received text reads *ὑμετέραν*, which the public version renders, "I protest by your rejoicing which I have in Christ Jesus." Archbishop Newcome translates, "I protest, by my glorying on your account which I have in Christ Jesus:" and in his note he cites Dr. Wall as rightly explaining *ὑμετέραν*, *which I have on your account*. Thus Estius, "*qua de vobis glorior, tanquam meis in Christo filiis.*" Some MSS. and versions add, "my brethren."

Mr. Wakefield, upon the authority of the Æthiopic and Coptic versions, substitutes *δια* for *νη*, and thus translates the verse, "I die daily on account of the boastful confidence which I have in Christ Jesus our Lord."

You were converted by me to the Christian faith, and I esteem it my highest honour to have been employed in so important a service. I glory in you, as having by my instrumentality become the disciples of our Master Jesus Christ. And I can assure you, that as certainly as I was the means of your conversion to Christianity, and as surely as I triumph in the reflection of the benefit which you derive from your relation to Christ, so true is it that in the exercise of my ministry I am every day exposed to danger and to death.

If, to speak after the manner of men³, I have been fighting with beasts⁴ at Ephesus, of what advantage is it to me⁵? If the dead are not to be raised up, let us eat and drink⁶, for to-morrow we die⁷. 32.

³ *After the manner of men:]* *κατα ανθρωπων.* "I take the force of these words," says Bishop Pearce, "to refer to the word *εθνησιομαχησα*, which being a harsh metaphor, St. Paul softens it with an *if I may so speak, as other men do, or, if I may use a common expression.* Scaliger would read *κατα ανθρωπων*, "fought against men;" which, though not supported by any manuscript, the Bishop thinks defensible, from the frequent substitution of omicron for omega in very ancient copies.

⁴ *I have been fighting with beasts.]* "fought and struggled with men as fierce as beasts." Bishop Pearce; who refers to a passage in Ignatius's epistle, where he says, *απο Συριας μεχρι Ρωμης θηριομαχω*, i. e. "I fight with wild beasts: I have been persecuted by a savage mob from Syria to Rome." The epistle was written at Ephesus, where the apostle proposed to remain some time longer, ch. xvi. 8; so that he cannot here refer to the tumult raised by Demetrius and the artists, which compelled him to leave the city, Acts xx. 1. But it is not to be doubted that the apostle met with much opposition from these and other violent men, before it broke out into a public uproar. Bishop Pearce supposes it may relate to what is recorded, Acts xix. 9.

There was an old tradition alluded to by Nicephorus *Hist. Eccl.* l. 2, and Theodoret *in loc.* that the apostle Paul when at Ephesus was exposed to the lions, but that the wild beasts, restrained by miracle, refused to touch him. Upon this authority, Dr. Whitby considers the apostle as referring to what had actually taken place. But it is not probable that they would have ventured to expose the apostle to this ignominious punishment, he being a Roman citizen: still less probable is it that Luke in his history would have omitted so remarkable an occurrence; and least of all, that the apostle, in the detail which he makes of his hardships and sufferings, 2 Cor. xi. 23, should have neglected to mention his fighting with wild beasts.

⁵ *Of what advantage?] With Griesbach and Pearce, and, as the Bishop states, with almost all the old Greek commentators, I put the note of interrogation after οφελος.* Mr. Wakefield's translation is, "And though I fought as far as a man could with beasts at Ephesus, what advantage shall I have? If the dead will not be raised, let us eat and drink, for to-morrow we die."—"Cum bestiis propriè sic dictis eum pugnassee vix credibile est, quod civem aliquem Romanum unquam fecisse non constat." Rosenmuller. Alexander, Macknight, and Schleusner, think that the apostle alludes to a real fact.

⁶ *Let us eat and drink.* "Depingit Apostolus Epicureos, et ejus generis alios ipsorum verbis." Rosenmuller.

"Heu, heu! nos miseros! quam totus homuncio nil est!

Sic erimus cuncti, postquam nos auferet Orcus.

Ergo vivamus, dum licet esse bene."

Petronius, 34.

—"Convivæ certè tui dicunt: Bibamus, moriendum est." Seneca. Alexander denies that the apostle means to apply an Epicurean maxim: it is a quotation from Isa. xxii. 13, *q. d.* Let me eat my bread in quiet, rather than expose myself to danger in propagating a false religion.

Ch. XV.
Ver. 32.

If, during the whole of my stay at Ephesus, I have encountered the most savage treatment from wicked and interested men, who were ready to devour me like beasts of prey, this conflict, as well as many others, I have endured with resolution and cheerfulness, animated by the hope of a recompense at the resurrection of the just. But, upon the principles that some among you adopt, what have I to expect? It were better for us all, if there be no resurrection, and no future life, (for without a resurrection there can be no life to come,) to renounce the Christian religion, which requires temperance, self-denial, and self-government, and to adopt at once the licentious maxims of the Epicurean philosophy: As life is short, and we have nothing to expect hereafter, let us make the most of it while we live, and indulge ourselves without restraint in the gratifications of sense and appetite.

Observe here, the great stress which the apostle lays upon the doctrine of a resurrection of the dead. The whole expectation of a future life rests upon this fact. If there be no resurrection, there is no life to come: otherwise the apostle's argument is of no weight. If the dead rise not, saith the apostle, let us indulge as we please, for we shall not be accountable. No; might an objector say, if there be a state of separate existence for the soul, though the body may not rise, yet the spirit will live, and will meet with reward or punishment according to its deserts. It is evident, therefore, that to render the apostle's argument conclusive, the expectation of a future life must rest wholly upon the doctrine of a resurrection of the dead¹.

4. The apostle cautions the Corinthians against being deluded by the principles of a false and libertine philosophy, and infected by the company of

⁷ *To-morrow we die.*] "It is evident from this passage," says Dr. Priestley in his note, "that the apostle had no idea of any hope after death but upon the doctrine of a resurrection. In all his writings he never mentions, nor alludes to, any state of consciousness between death and the resurrection; not even when he is comforting Christians on the death of their deceased friends, on which occasion it was in a manner unavoidable, and indeed it never was or could be overlooked by any person who really believed it. Here he says, If the dead rise not, all ends with this life, and therefore we may as well make the most of it. But this inference would be by no means just, if happiness or misery awaited the souls of men after death, though there should be no resurrection of the body."

¹ *Resurrection of the dead.*] "Had any person," says Dr. Priestley, "the most incredulous in the world, been asked what proof he would require of a resurrection, he could only say to the preacher of the doctrine, Let me see you raise some person from the dead, and do you die yourself and rise again, and then we will believe you. Now this very thing has been done, and the history of it is as credible as any ancient history whatsoever." Priestley, on ver. 34.

those who hold and avow them ; and reprove the ignorance and immorality of some who ought to know and to behave better, ver. 33, 34. Ch. XV.

*Do not deceive yourselves : bad company corrupts good morals*². Ver. 33.

Do not suffer yourselves to be imposed upon by this plausible and dangerous maxim, and do not associate with those who would inculcate such pernicious advice. You may think yourselves sufficiently fortified by Christian principles ; but the society of bad men is a dangerous snare, and you may be talked or laughed out of the best principles before you are aware, and seduced into error and vice and misery. If you would maintain your virtue, your good principles, your peace of mind, your hope of immortality, you must keep out of the way of bad companions. You must renounce the society of the unprincipled and immoral.

*Awake from your intoxication, as ye ought*³, *and err not: for some of you are ignorant of God*⁴. *To your shame*⁵ *I say this*. 34.

Some of you are strangely besotted with the notions you have acquired of the impossibility of the resurrection of the dead, by which principle you totally destroy the credit and the value of the Christian revelation ; and whether you mean it or not, you in fact annihilate all reasonable expectation of a future life. From this stupor it is your duty to awake, to come to your senses, to abandon this dangerous delusion, to learn and to obey the truth, as it is in Jesus. For some of you at present are very ignorant. If you deny the doctrine of a resurrection, and the hope of a future life, you know nothing of the character of God, as the moral governor of his creatures, who has so-

² *Bad company.*] This is supposed to be a quotation from Menander ; but Macknight thinks it to have been a common proverb. Dr. Doddridge translates the line poetically :

“ Good manners are debauched, by talk profane.”
—“ *Tangit apostolus improbos aliquos vitæ magistros, aut nimiam Corinthiorum cum Græcis quibusdam consuetudinem.*” Rosenmuller.

³ *Awake from intoxication.*] “ *Εκνήφω* signifies properly, *sobrius sum post crapulam.*” Pearce ; who renders the word, *Awake out of this sottishness—as ye ought to do, δίκαιως.* “ It cannot,” says the Bishop, “ signify ‘ Awake to righteousness ! ’ which is the common translation ; but it may signify, *rite, debite, rightly, as ye ought to do.* See Luke xxiii. 41. Castalio and Erasmus render *δίκαιως, ut æquum est.*”—“ Be sober unto righteousness, and mistake not.” Wakefield.—“ Awake to right reason, and do not so grossly mistake.” Pyle.—“ Do not err any longer in a matter of so much consequence to your virtue and peace.” Alexander.

⁴ *Some are ignorant of God.*] “ There are some atheistical people among you : this I say to make you ashamed.” Locke ; who in his note puts the question, “ May not this be said, to make them ashamed of their leader, whom they were so forward to glory in ? For it is not unlikely that their questioning and denying the resurrection came from their new apostle, who raised such opposition against St. Paul.”

⁵ *To your shame.*] “ *προς ἐντροπήν,* to put you to shame ; and by that to bring you to amendment.” Pearce.—“ to shame, or perhaps more properly your amendment and reformation.” Wakefield : see ch. vi. 5.

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Ver. 34.

lemnly declared, that he will reward all of them according to their works. To your disgrace I mention it; for, as Christians, you ought to know better, and you possess the means of better information. And my reason for thus animadverting upon your inexcusable ignorance is, in part to guard you against the machinations of some who affect to be your leaders and instructors; but chiefly to induce you to use the means which you possess of rectifying your views of the character and government of God, and to prepare for the awful season when he will judge the world in righteousness by the man whom he hath ordained.

V.

IN REPLY to some hypothetical questions, the apostle shows the necessity of a resurrection to life, and illustrates the splendid superiority of the future exalted condition of man, to the mean and humble state in which he now appears, ver. 35—49.

1. The apostle supposes two objections to be stated against the doctrine of the resurrection of the dead, ver. 35.

35. *But some one will say, Why¹ are the dead to be raised? and, With what kind of body are they to come?*

It may possibly be asked by some among you who dislike the doctrine², What is the use of a resurrection? Why should men die at all? Would it not have been much better to have made them immortal at once? But supposing this question to be decided, and that a resurrection will actually take

¹ *Why are the dead to be raised?*] πῶς, “qua ratione, Matt. xvi. 11; Mark iv. 40.” Schleusner. q. d. “How is it? why?” see ver. 12. Wakefield. “How comes it to pass that dead men are raised?” Locke; who in his note observes, that “if we will allow St. Paul to know what he says, it is plain from what he answers, that he understands these words to contain two questions: First, How comes it to pass that dead men are raised to life again? Would it not be better they should live on? Why do they die to live again? Secondly, With what bodies shall they return to life? To both these he distinctly answers, viz. That those who are raised to a heavenly state shall have other bodies; and next, that it is fit that men should die, death being no improper way to the attaining other bodies. This, he shows, there is so plain and common an instance of in the sowing of all seeds, that he thinks it a foolish thing to make a difficulty of it; and then proceeds to declare, that as they shall have other, so they shall have better bodies than they had before; viz. spiritual and incorruptible.”

The question proposed, therefore, is not, as it is commonly understood, an objection to the possibility, but to the expediency of the resurrection; as supposing a chasm in existence. The apostle replies to it not by assigning the reasons which were demanded, but merely by showing from the analogy of vegetables that it appears to be a general law of existence, that the transition to a superior state of being, must be preceded by a state similar to that of death.

² *Who dislike the doctrine.*] Mr. Alexander supposes it not improbable that the apostle may use the very words of their new teacher.

place, What will be the form and condition of the restored man? Will he be raised to life precisely in the same state, and with the same individual body, with the same external appearance and qualities with which he descended to the tomb? or, Will his person undergo any material change?

Ch. XV.
Ver. 35.

2. The apostle, in reply to the first question, briefly refers to the case of vegetables, as indicating, that dissolution is a necessary step in the progress to a higher state of existence.

Thoughtless man! that which thou sowest is not brought to life, unless it die³.

36.

Unthinking caviller! Being driven from your favourite maxim that a resurrection is impossible, you now object to the expedience of the doctrine. You say, What need is there of a resurrection? why do men die at all? why do they pass through the disgraceful process of dissolution? Thus you inconsiderately arraign those measures of the divine government which you do not comprehend. Be content to know that it is the law of nature, that a process similar to that of death should precede the transition to a better state of being. The seed will never become a beautiful and fruitful plant till after it has been cast into the ground, and has been decomposed in the earth. And if this be the law and condition of our passage to a more exalted state, what right have we to complain, or to require of our Maker to give an account of his conduct, which, however incomprehensible by us, we know to be good and wise?

3. In reply to the second question, he reminds them of the great change which takes place in the seed which is sown, and of its obvious difference from the plant produced, ver. 37, 38.

And as to that which thou sowest, thou sowest not that body which will be, but a bare grain⁴; for instance⁵, of wheat, or of one of the other kinds.

37.

Unless it die:] i. e. unless it appear to die. "The comparison," says Dr. Priestley, "is not to be supposed to apply throughout, as if the apostle intended to say, that by a law of nature similar to that of the re-production of seeds from seeds, a dead man should produce a living one: for the cases are remarkably different; there being an apparent living principle or germ in every seed, the expansion of which makes the future plant; so that if the whole seed should ever become putrid, and the parts of which it consists be dispersed, no other plant or seed could be produced from it. But as antecedent to experience we could not have known this, but should rather have imagined that a seed buried in the ground would be absolutely lost; so, notwithstanding appearances to the contrary, a similar event may take place with respect to a man; so that, though he be buried, the time may come when he will appear again."

⁴ *A bare grain.] γυμνον κοκκον;* so Wakefield.—"A bare seed, without either stalk, blade, or ear." Pearce.

Ch. XV.
Ver. 38.

And God giveth it a body as he pleased, and to each of these seeds its own body.

You again hope to create difficulties, and to get rid of the doctrine by subtle questions concerning the identity of the resurrection body. But here, likewise, you betray your ignorance; for the same analogy will show that identity may remain in a very important sense under a great difference in form. When you put a grain of wheat, or any other seed, into the ground, you do not expect the very same grain in the very same form to appear again; but according to the established laws of the vegetable world, and the wise appointment of divine providence, a beautiful plant grows up from the seed which was sown, which, though very different from the grain itself, is nevertheless, so appropriated to it, and derived from it, as to be in a sort identified with it, so that no other grain could have produced the same plant. Not only does wheat produce wheat, and barley, barley; but each single seed produces its own numerical plant, and thus, under a change of form, it in a manner retains its proper identity.

4. The subject may be further illustrated by the consideration of the specific difference of substance in the bodies of different kinds of animals, ver. 39.

39. *All flesh is not the same kind of flesh; but there is one kind of flesh of men, and another of beasts, and another of fishes, and another of birds.*

The substance of all animal bodies is called by the general name of flesh, and the flesh of all animals has a general similarity, and possesses similar properties which distinguish animal from vegetable substance; but with this general resemblance, there is also a specific difference, so that the flesh of the different kinds of animals which inhabit the earth, the air, or the water, are easily distinguished from each other. Hence we may infer that the resurrection body, though of the same general nature, may possess very different properties.

5. The case may be further illustrated by the visible dissimilarity in the beauty and splendour of natural bodies, ver. 40, 41.

40. *There are also bodies celestial, and bodies terrestrial; but the brightness of the celestial is one, and the brightness of the terrestrial is another.*

There are great varieties of natural bodies, each having its peculiar beauty

⁵ For instance.] *εἰ τυχοί.* So Alexander. *Ἰσχυὶ μὲν, εἰ τυχοί, Μίλων,* in strength, for instance, Milo. Hieroc. Fragm. p. 258.

and lustre. Some are on the earth, others are in the heavens, both are resplendent, but each has a splendour peculiar to itself. Gold is refulgent, and gems are bright, but the brilliancy of gold is very different from that of light, and the sparkling of a diamond bears little affinity to that of the stars.

Ch. XV.
Ver. 40.

There is *one brightness of the sun, and another brightness of the moon, and another brightness of the stars. Moreover, one star excelleth*¹ *another star in brightness.*

41.

There is also a difference of splendour among the heavenly luminaries themselves. The stars are bright, but their lustre is inferior to that of the moon, which rules the night; and the splendour of the moon disappears in comparison with that of the sun, which is appointed the regent of the day. Also, the stars are of different apparent magnitudes, and shine with different degrees of comparative lustre.

6. Changes similar to these will take place in the form and appearance of mankind at the resurrection of the dead, ver. 42.

*So will the resurrection of the dead also be*².

42.

¹ *For one star excelleth, &c.]* Or, "for one heavenly body excelleth another heavenly body in glory." Wakefield, *Theol. Rep.*

² *So will the resurrection of the dead also be.]* Here the verse should end. Vide Bowyer, Wakefield. "The resurrection of the dead here spoken of," says Mr. Locke, "is not the resurrection of all mankind in common, but only the resurrection of the just. This will be evident to any one who observes, that St. Paul having, ver. 22, declared that all men shall be made alive again, tells the Corinthians, ver. 23, that it shall not be all at once, but at several distances of time. First of all Christ rose; afterwards, next in order to him, the saints should all be raised, which resurrection of the just is that which he treats and gives an account of, to the end of this discourse and chapter; and so never comes to the resurrection of the wicked, which was to be the third and last in order; so that to the end of the chapter all that he says of the resurrection, is a description only of the resurrection of the just, though he calls it here by the general name of the resurrection of the dead."

And surely then the presumption is, that the apostle means what his language expresses; especially as it would have been so easy for him to have made himself perfectly intelligible, if he had intended to be understood in the restricted sense which Mr. Locke and the generality of readers apprehend. But if we agree with Dr. Chancy and others, that the apostle actually does notice and insist upon three distinct periods of resurrection, and that the third and last, ver. 24—28, treats of the resurrection of the wicked, and of their eventual restoration to virtue and happiness, when death shall be abolished, and the Christian dispensation shall have fully answered its benevolent design, when Christ having subdued all things to himself, shall have resigned the kingdom to the Father, and God shall be all in all; if, I say, we admit of the correctness of this interpretation, we may then fairly conclude that the apostle in the remainder of his discourse keeps in view this glorious and happy period; and that when he speaks of the resurrection of the dead, he means, what his words express, the resurrection of all mankind, and not, as he is commonly understood, that of a very small proportion only. So that the apostle in imagination passes over the state of future discipline, the process of which, though it may last for ages, will be as nothing in comparison with the eternity which succeeds; and dwells with triumph upon that glorious state and order of things, when all that have died in Adam shall be made alive in Christ, and the whole race of mankind, each in his own order, shall have been introduced into a state of unmixed and everlasting rectitude and felicity: not in-

Ch. XV.
Ver. 42.

Though all language and all similitude must fail to convey a just conception of that happy state to which the race of man will eventually be raised, yet the analogies which I have suggested may in some degree assist the imagination.

As grain cast into the earth produces its appropriate plant, so the man of the resurrection, after passing through the purifying process of the grave, will appear in a much fairer and nobler form than in the present state, and yet by the wise providence of God his identity will be so preserved, that he will be in a true and proper sense the same person that was deposited in the tomb.

This similitude seems to imply, that a vivifying principle¹ will still remain; some stamina, which retaining the dormant principle of life, and percipency, shall preserve a strict identity of person in every change of state. But perhaps this supposition may strain the apostle's meaning further than he intended.

The sentient principle after the resurrection will, as it now does, reside in a corporeal form; but the body will differ from the gross matter of which our present bodies are composed, as widely, and more so than the different kinds of animal substances now differ from each other.

The human race will all be raised to glory in their respective order and felicity, but not all to equal degrees of happiness. As the lustre of celestial objects differs from, and is superior to, the most brilliant of terrestrial substances, as the sun and moon transcend in brightness the stars, which in a clear and serene night adorn the firmament of heaven, and as the stars themselves differ from each other in magnitude and brilliancy, such likewise shall be the state of man after the resurrection. All shall be glorious, and all shall be happy; but all shall not be equally resplendent, nor shall all be admitted at once to equal degrees of honour and felicity. Rewards shall be distributed in exact proportion to the real value of the moral character; and while all that are truly wise shall shine with the brightness of the firmament, they who have been most active in doing good, and in promoting the interest

deed into a state of perfect and universal equality, but differing from each other in dignity and felicity, in proportion to their different attainments in virtue and holiness, as one star differeth from another star in glory. I submit to the serious, intelligent, and candid reader, whether this interpretation does not best agree with the apostle's language, and make the writer most consistent with himself.

¹ *A vivifying principle.*] "*Sicuti tritici in agro sati germen servatur integrum ac vivificum: ita etiam facile servari potest aliqua corporis nostri particula essentialis quæ novarum partium accessione, in renovatum corpus crescat, eidemque animo juncta hominem partim eundem, partim novum efficiat.*" Rosenmuller, in ver. 38.

of truth and virtue, of freedom and happiness, shall be distinguished with the superior brilliancy of stars for ever and ever, Dan. xii. 3. Ch. XV.
Ver. 42.

7. The apostle describes the difference between man in his present state, and that which shall take place after the resurrection, ver. 43, 44.

It is sown² in corruption, it is raised in incorruption³; it is sown in dishonour, it is raised in glory⁴. 43.

Observe here, that the comparison is not between the dead body, as it is consigned to the grave, and the resurrection body, but between man in his present state of animal existence, which is represented as the seed time of his being, and the same man at the resurrection, when he shall be raised up in beauty and perfection fit to be gathered into the granary of God.

Man in the present state is born liable to death and dissolution; he shall rise hereafter to an incorruptible and immortal state of existence. He exists at present in a state of humiliation, exposed to vicissitudes of the most afflicting kind, from youth and beauty, health and vigour, to age and deformity, disease and death: but in that into which he will be hereafter introduced, all will be glorious and happy: and there will be no change but from good to better, and from glory to glory.

It is sown in weakness, it is raised in power⁵.

² *It is sown.*] Gr. σπείρεται. "Literally, the sowing is, Of whom, or what? Ans. Of mankind." Wakefield. Bishop Pearce substitutes σωματα as the nominative case. q. d. "So also is the resurrection of the dead bodies. They are sown in corruption." Archbishop Newcome renders it, "the body is sown in corruption," meaning the dead body. So also Pyle, Doddridge, Macknight, and Harwood. But Mr. Locke well observes, that "The time the man is in this world, affixed to this earth, is his being sown, and not when being dead he is put into the grave, as is evident from St. Paul's own words. For dead things are not sown. Seeds are sown, being alive, and die not till after they are sown. Besides, he that will attentively consider what follows, will find reason from St. Paul's arguing to understand him so." I think with Newcome, that σωμα is understood; and with Locke, that σπείρεται expresses the state of the living body in this world, not of the dead body when deposited in the grave.

³ *Sown in corruption, raised in incorruption.*] "That which is sown in this world and comes to die, is a poor, weak, contemptible, corruptible thing; when it is raised again, it shall be powerful, glorious, and incorruptible." Locke. "Seritur, i. e. sepelitur corpus corruptioni obnoxium, resurget ab omni corruptione alienum. εν φθορα, i. e. φθαρτον hebraico more, εν αφθαρσια, seu αφθαρτον." Rosenmuller.

⁴ *Sown in dishonour, raised in glory.*] ατιμον, vile, parvi pretii. "Sic vocatur corpus, quia interire potest. εν δοξη, corpus excellens, et magni pretii, quod corpus interire nequit." Rosenmuller.

⁵ *Sown in weakness, raised in power.*] εν ασθενεια "corpus infirmum, i. e. variis morbis et periculis obnoxium. εν δυναμει corpus validum, robustum, longe majoribus facultatibus praeditum. Grotius addit, cum sensibus multis, quos nunc non intelligimus." Rosenmuller. It is observable, that all the critics in their exposition interpret the apostle's language in the sense of Mr. Locke, as expressing the state of the body or the human being as living in this world, though most of them render σπείρεται as describing the state of the body when it is put into the grave, after it is dead.

Ch. XV.
Ver. 43.

Man in this infancy of his being is frail and feeble like a child, unable to help himself, and dependent upon every thing and every being around him; to renewed existence he shall rise in immortal vigour, with all the energies of body and mind in their highest perfection, and probably with additional faculties which shall open new scenes of perception, action, and enjoyment, of which he had previously no idea.

44. *It is sown an animal body, it is raised a spiritual body¹; if there be an animal body², there is also a spiritual body.*

In the present state, man is subject to animal wants and desires, and he needs animal refreshments and support; but in that glorious state of existence into which he will hereafter be introduced, he will no longer be subject to animal infirmities. The gross sensual affections having answered the purposes for which they were designed, shall be extinguished. All the feelings shall be spiritual and refined, and the constitution of the renovated man will no longer need those animal supports which are now essential to animal existence. For as certainly as the body, which is now the medium of communication with the external world, is of a gross texture, and susceptible of low and animal gratifications, so surely shall the renovated body be exempt from all the grossness of animal senses, wants, and gratifications, and be perfectly adapted to the pure and refined perceptions, occupations, and enjoyments of a new and intellectual state of existence.

8. Mankind in their renovated and exalted state shall resemble the second Adam, as completely as, in the present state of humiliation and degradation, they have borne the image of the first, ver. 45—49.

¹ *Sown an animal body, raised a spiritual body.*] *σῶμα ψυχικόν*, "translated in the Bible a natural body, should, I think, be translated an animal body. St. Paul means to show, that as we have animal bodies now, which, unless supported with a constant supply of food and air, will fail and perish, and at last, do what we can, will dissolve and come to an end, so, at the resurrection we shall have from Christ the second Adam, *spiritual bodies*, which shall have an essential, natural, and inseparable life in them, which shall continue and subsist perpetually, of itself, without the help of meat, or drink, or air, or any such foreign support, without decay, or any tendency to dissolution. See Luke xx. 35." Locke. "*Est notione spiritus illud comprehensum, eum causam vivendi, agendi, movendi, habere in se; non suspensam aliunde. Sic ergo ψυχικόν est, quod aliunde habet, cur vivat, moveaturque; πνευματικόν, quod in se habet vim vivendi.*" Rosenmuller.

² *If there be an animal body.*] *εἰ ἐστὶ σῶμα*. This is the reading of the Alexandrine and many other MSS., and of the Coptic, Æthiopic, and Vulgate Versions. It is marked as not improbable by Griesbach, and is adopted by Pearce. "We can have no other idea," says Mr. Alexander, "of a spiritual body, than that it is of a more noble and durable constitution than the bodies we have at present. Hence we conclude, that spirit and spiritual do not always denote strictly immaterial substance."

And thus saith the scripture, The first man, Adam, became a living animal³, the last Adam⁴ is a life-giving spirit. Ch. XV.
Ver. 45.

The writings of Moses support the doctrine which I have laid down. The account given in the Old Testament of the formation of Adam, Gen. ii. 7, after the Lord had breathed into his nostrils the breath of life, adds, that "he became a living animal," an animal of a superior kind indeed to the brute creation, but possessed of animal powers and feelings, and subject to animal wants and infirmities. But Christ, who since his resurrection is become the second Adam, the new head and representative of the human race, is now advanced to a more exalted state, from which all animal imperfections and wants are excluded. His substance is refined and incorporeal, and the mode of his existence is spiritual and intellectual; and not only does he himself possess

³ *Became a living animal.*] *Εγενετο εις ψυχην ζωσαν*, was made for a living animal. "In animam viventem. *Jam puto lector agnoscis, elocutionis idioma, toties admonitus, sic dictum factus est in animam viventem, pro eo quod erat, factus est anima vivens.*" Erasmus.—*Man became a living soul.* "I have followed our English translation, though it does not give the exact sense of the Greek words, because our language has hardly any words that can do it. Perhaps it might be rendered a *living being*. By soul, we are apt to understand that part of us that is distinct from the body; but this is not the sense here, for *ψυχη ζωσα* is opposed to *πνευμα ζωοποιουν*, a spirit that giveth life: *ψυχη ζωσα* is frequently applied by the LXX. to beasts. Gen. i. 20, 21, 24. In ver. 44, *σωμα ψυχικον* is not a body that has a soul, but an animal body, or a body that has merely life in it." Bishop Pearce. Dr. Priestley in his note remarks, that "it is evident, that the apostle here speaks of the life of which Adam became possessed in consequence of God's breathing into him, what Moses calls, the breath of life, as nothing more than what we call animal life, such as brutes are possessed of, who are likewise said to have living souls, that is, it was such a life as should have an end. It is evident, therefore, that he had no view to any immaterial principle infused into man, for then brutes must be possessed of an immaterial principle too. But Christ, who is here called the last Adam, being originally as much a man as the first Adam, became after his resurrection a being no more liable to corruption or death. This the apostle, not knowing how else to characterize it, calls, in opposition to the present animal body, a spirit endued with a principle of immortal life, and moreover, as the words literally imply, having a power of imparting it to others."

⁴ *The last Adam.*] *ὁ εσχάτος Αδαμ.* "Of the second, the spiritual body, we have an example in the great restorer of the human race, who is become a quickening spirit, not only raised to this most perfect life in his own person, but invested with the power and office of conferring it upon others." Alexander.

"The last Adam" is almost universally understood by divines to mean Jesus Christ, who is regarded as the great federal Head of mankind in restoring them to life, as Adam was in introducing death by the fall. But Rosenmüller mentions some commentators, Harduinus, Jehnius, Krausius and others, who deny that Jesus is ever called Adam in the writings of Paul, and who refer to Rom. v. 15, 17, 21, where an antithesis is kept up between the benefits derived to mankind through Christ, and the loss sustained by Adam's fall, but in which Christ is not spoken of as the second Adam. By this phrase, therefore, these writers understand either Adam himself after his resurrection, who will then be a model for all his posterity; or rather, in the abstract, man himself, after he has been restored to life; the risen and glorified human being. Viz. The second Adam is a quickening spirit, "*ideo appellari dicunt, quoniam spiritum censemus causam vivendi, agendi, movendi, in se habere, nec aliunde petere,*" because a spirit is supposed to have a principle of life and motion in itself, independent of any thing external.

Ch. XV. and enjoy this high rank in the scale of existence, but in due time he will be commissioned to raise all mankind to a state of dignity and glory similar to his own.

Ver. 46. *However, that which is spiritual was not first¹, but that which is animal, and afterward came that which is spiritual.*

Adam in the order of time was many years antecedent to Christ; so likewise the inferior imperfect animal and mortal state precedes the state of life, glory, and immortality.

47. *The first man was from the ground, earthy; the second man will be from heaven, heavenly².*

We are told that the Lord God made Adam of the dust of the ground, (Gen. ii. 7,) an emblem of his frail, mortal, suffering state; but the second Adam will in due time appear from heaven, from that state of bliss and glory, wherever it be, in which he now resides, and in a form of dignity and majesty becoming his present glorified and exalted state.

¹ *Not first.*] “As therefore the first man, Adam, was made before Christ was sent to be our Saviour, so must we, in order of time, be clothed with our animal and mortal bodies derived from the one, before we can be invested with our spiritual and immortal ones from the other.” Pyle. πνευματικόν, sc. σωμα. “Deus nempe in omnibus operibus suis hunc ordinem tenet, ut præmittat imperfectiora, sequi jubeat perfectiora. Quare quum Deus homini duplicem tribuere vellet naturam, mortalem alteram, alteram immortalem, non erat consentaneum, præstantiorem hanc indolem ei primum tribuere, eumque facere ruentem quasi in pejus, atque deterius.” Rosenmuller. q. d. It being the will of God to give to mankind two states of existence, one spiritual, i. e. intellectual and refined, the other animal, i. e. gross and sensual, it was his pleasure that the inferior should be antecedent to the superior, and that his works should improve and not deteriorate.—“What becomes,” says Mr. Alexander, “of that assertion that Adam was created immortal? and how will it be made to consist with the apostle’s decision in this place? It will not be sufficient to allege that he was created immortal, but that he lost this privilege by his offence; for the apostle is evidently speaking of his formation, and refers to his being taken out of the ground, for which reason he calls him earthy. Adam then had an animal body before the fall, a body composed of flesh and blood, and of consequence mortal and corruptible.”

But perhaps this is straining the apostle’s language too far; he alludes to the history of the fall, to illustrate the doctrine of the resurrection, and probably knew no more of the constitution of men before the fall, than any of his readers.

² *The second man will be from heaven, heavenly.*] The received text reads ὁ Κύριος ἐξ ὐρανης. But the Vatican, Ephrem, Clermont, and other manuscripts, the Coptic, Æthiopic, Vulgate, the old Italic, and other Versions, and many of the old ecclesiastical writers, leave out the word Κύριος, which, it is said by Tertullian, was introduced by Marcion; and which is probably a marginal gloss. See Griesbach: upon these authorities Bishop Pearce and Mr. Wakefield omit the word *Lord* in their translations. And upon the authority of two Uncial manuscripts, and of the Æthiopic and Vulgate Versions, and from the analogy of the construction, they add ὕψιστος at the end of the verse. The Vulgate reads, “*Secundus homo, de cælo, celestis.*” The bishop’s version is, “The first man was of the earth, created out of dust; the second man is of heaven, being heavenly.”—“*Primus homo, Adamus, qualis erat in his terris vivens, erat terrenus, caducus: secundus autem homo, idem ille, Adamus, in altera vitâ est vel erit, celestis, excellentior.*” Rosenmuller.

As was the earthy, such are they also that are earthy; and, as is the heavenly, such also will be the heavenly. Ch. XV.
Ver. 48.

Men in the present state are like their original ancestor, formed of the dust of the earth, animals of a superior kind, subject to all the wants, the infirmities, and inconveniences of an animal state, and liable to death. But they who will hereafter be raised by Christ, and who will be acknowledged as his disciples and subjects, will be advanced to a state of dignity and glory, similar to that in which he now is, free from all the inconveniences of the earthly and animal state, and delivered from the dominion of sorrow, pain, and death.

And as we have borne³ the image of the earthy, we shall also bear the image of the heavenly man. 49.

We, who are the descendants of the first Adam, who was formed from the dust of the ground, in the present state, in this humble commencement of existence, bear the image of our original ancestor; we are subject to animal wants and infirmities, to frailty, suffering and death; but in due time we shall all be advanced to a state of consummate felicity and glory, similar to that of our present exalted head and representative, Jesus Christ. And of this happy change in our condition, we are as certain as that we are now in a frail and mortal state. For it was the great purpose of our Lord's mission, to teach this glorious and important truth: and his own resurrection and exaltation to immortal life and happiness are a pledge, and an earnest of that dignity and bliss, which will be the final portion of his true and faithful disciples.

VI.

THE APOSTLE, having announced the necessity of a great and radical change in the present constitution of human nature, in order to prepare and qualify it for a future, glorious, and immortal existence, concludes his discourse with a burst of thanksgiving and triumph, and with an earnest exhortation to the expectants of this all-important change, to live in a manner becoming their exalted hopes, ch. xv. ver. 50—58.

³ *And as we have borne, &c.] "Qui de solo Adamo, primo homine, sermonem esse putant, illi hæc duo commata ita explicant. Qualis, ille primus conditus homo, terreus et caducus, tales etiam caduci; qualis e materia cælesti reparatus, tales etiam e materia cælesti reparati. Et quemadmodum retulimus imaginem illius terrei, ita quoque, cælestis hujus referemus imaginem, i. e. sicut similes eramus mortali, ita quoque similes erimus immortalis."* Rosenmuller. As we resemble our first ancestor in his first and feeble state of animal existence, we shall also resemble him in that renovated and glorious form in which he will be invested in a future and more exalted state of being.

Ch. XV. 1. The apostle declares that human nature, in its present frail condition, is utterly incapable of immortal life and happiness, ver. 50.

Ver. 50. *Now this I say, brethren, that flesh and blood shall not inherit¹ the kingdom of God, neither shall corruption² inherit incorruption.*

In the present frail and mortal state, we resemble our frail and mortal ancestor. But it is impossible under these circumstances to gain admission into that state, which is the final portion of the righteous; and which may in a peculiar and appropriate sense be called the kingdom of God, being that state of glory and felicity, which he has promised as the reward of persevering virtue, and where God himself will be all in all. The frail animal system which lives and acts in the present state would find nothing there, either to gratify its desires, or to support its existence; and that which is corruptible and perishable, can have no participation with that which is incorruptible and indissoluble.

2. The apostle declares, as a doctrine of immediate revelation, that a sudden and glorious change shall take place in the persons of the virtuous, who shall be alive at the time when Christ shall appear to raise the dead, ver. 51—54.

51. *Behold, I declare to you a mystery³.*

I am now about to announce something that has been hitherto unknown, something that was communicated to me by immediate revelation, something that will surprise and astonish you, and to which I demand your serious and devout attention.

52. *We shall not all sleep, but we shall all be changed⁴. In a moment⁵, in*

¹ *Shall not inherit.*] ουκληρονομησιν this is the reading of some good manuscripts, and of the Coptic and other versions; and it is confirmed by the reading of κληρονομησει in many of the best copies in the latter clause. See Griesbach. These readings are adopted by Bishop Pearce. The received text reads "flesh and blood cannot (εδυναται) inherit the kingdom of God, neither doth corruption inherit (κληρονομει) incorruption." "A kingdom of God: i.e. in Hebrew phraseology, a divine and heavenly state of things." Wakefield, *Theol. Rep.*

² *Corruption inherit incorruption.*] "Nor will this corruption inherit the incorruption thereof." Wakefield. "ἡ φθορα, abstractum pro concreto. Sensus est: quod natura sua hoc habeat, ut interire possit, idem non habere hoc posse, ut interire nequeat." Rosenmüller.

³ *A mystery.*] "A doctrine of Christianity hitherto unknown. Rem arcanam, et adhuc occultam, ideoque dignissimam quam attentè audiat." Beza. "What God purposed to do, but his purpose was not till then declared. Dr. Wall." Newcome. "The word mystery only means something new, which was not understood before it was discovered, and by no means a thing that could not be comprehended when it was revealed." Priestley.

⁴ *We shall not all sleep, &c.*] Many copies read, "We shall all sleep, but we shall not all be changed;" which Griesbach notices as a reading of considerable authority, but it is not easy to understand the meaning. "We shall all be changed. By we, he means the whole body of Christians who shall be alive at that day. So Deut. xxvi. 6, we is used for the Jewish peo-

the glance of an eye, at the last trumpet (for the trumpet will sound⁶), both the dead shall be raised incorruptible, and we shall be changed. Ch. XV. Ver. 52.

Though it is quite impossible that this mortal frame should sustain the glories of an immortal state, yet it will not be necessary for all to pass through the pains of death. From this calamity, the righteous who are living when the season of the universal resurrection arrives, shall be happily exempt. When the awful signal shall be given, for it will be given, to awaken those who are asleep, and to summon to life all the generations of mankind, a wonderful change shall instantaneously take place in the persons of the virtuous who shall then be living. The same omnipotent energy which reanimates the dead, will in a moment transform their frail and perishable systems into spiritual, immortal, incorruptible bodies; and being thus made fit to join the innumerable host of the righteous who will be raised to life, they will with them be pronounced blessed, and will enter upon their glorious and everlasting reward.

It is observable, that the apostle here speaks in the first person, and it seems doubtful, whether he might not himself hope to see this wonderful event, and to participate in this glorious immunity. It is certain from the second epistle to the Thessalonians, 2 Thess. ii. 1, that he did not, when that epistle was written, expect the immediate appearance of Christ. But it does

ple in all ages." Newcome. "*Ἡμεῖς, nempe quos vivos illic Deus deprehenderit, inter quos Paulus putavit fieri posse ut et ipse esset, et alii multi qui cum ipso vivebant. 1 Thess. iv. 15. Id eo evenit, quia de die ultimo, quando is futurus esset, nihil Christus suis revelaverat, ut semper expectaretur.*" Rosenmuller.

⁵ In a moment, &c. both, &c.] This punctuation and translation I adopt from Bishop Pearce. — "in the glance of an eye." Wakefield.

⁶ The trumpet will sound.] *σαλπισσει γαρ*, "for a trumpet shall be sounded." Bishop Pearce, who refers to his notes on ch. vi. 16, and xiv. 30, for examples of similar construction. Archbishop Newcome refers to Xen. Anab. p. 16, Ed. 4, Hutchinson, *και επει εσαλπιγξε*, as a parallel instance. Mr. Evanson supposes that the apostle Paul here alludes to the seventh trumpet in the Apocalypse, and explains it thus: "The seventh predicted war shall assuredly take place; at which period those faithful followers of Christ who are dead, will be raised as foretold by John, with bodies incorruptible; and they who are alive, will be so changed as to fit them to live for ever with the Lord. 1 Thess. iv. 17." This the learned writer calls "a testimony to the antiquity and authenticity of the Apocalypse, infinitely stronger than can be produced in favour of any other book of the received canon." Every body, perhaps, will not be quite so well satisfied with the conclusiveness of his argument as the learned and pious writer himself undoubtedly was. But it is not absolutely necessary, as he seems to insinuate, for those who do not agree in his explanation of the trumpet, to maintain that trumpets "are used in heaven," or that "the dead will be raised to the sound of any musical instrument." The expression may probably allude to some solemn and public prelude which will excite the general attention of mankind to the stupendous event which is approaching; though, of what nature that awful warning will be, must baffle all conjecture. "*Describitur solennis adventus Christi, imaginibus vel signis, e regis humani, regnum armata manu occupantis, triumphante ingressu, repetitis.*" Rosenmuller. Evanson's *Reflections on the State of Religion*, &c. p. 39, 40.

Ch. XV. not follow that he and the other apostles might not conceive that it would
Ver. 52. happen before the end of the age. Some expressions which the apostle uses, both in this epistle and in that to the Thessalonians, seem to favour this supposition ; and if such were the fact, it appears that the revelations made to the apostles were similar to those made to the ancient prophets, who, being ignorant of the purport of their own prophecies concerning a suffering Messiah, searched diligently to discover their meaning. The fact, that those who shall be living, when Christ shall appear to raise the dead, will, by a sudden and glorious transformation, be exempted from death, was revealed to the apostles. But the particular time and season when this grand consummation would take place, it pleased God, as in other instances, to reserve in his own power.

53. *For this corruptible must put on incorruption, and this mortal must put on immortality*¹.

It is quite necessary that this dissoluble corruptible system should put on the robe of incorruptibility, and that this frail mortal body should be arrayed in the garments of immortality, in order to strengthen and qualify it for the nature, the occupations, and the blessedness of a new and happier state of being, by the glories of which it would otherwise be oppressed and overwhelmed.

54. *And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then will that scripture be fulfilled, Death is swallowed up for ever*².

When the faithful and happy servants of God, redeemed from sin, suffering, and death, shall have exchanged the garments of mortality and corruption for robes of life and immortality, and when they shall thus be fully in-

¹ *Must put on immortality.*] "It is plain," says Dr. Priestley, "that in the idea of the apostle, it is virtually the same body that rises, though with some different properties. And as in every seed there is a part that does not perish in the ground, but appears again in the future plant, so some have supposed that in the human body there may be a similar germ or stamen that never perishes, but becomes the principle or foundation of a new life. This, however, is a speculation with which, as Christians, we have no concern. It is enough for us to be informed by the Great Being who made us, that whether our future bodies contain any of the particles of which they now consist, or not, we shall be so far the same, that we shall have a perfect recollection of our present consciousness, and a perfect recollection of our present friends and acquaintance."

² *For ever.*] *εις νικος*, quoted from Isa. xxv. 8. "It is in this sense only, that the phrase is used in the LXX. 2 Sam. ii. 26, Shall the sword devour, *εις νικος*, for ever? See also Job xxxvi. 7 ; Jer. iii. 5 ; Lam. iii. 20 ; Amos i. 11, viii. 7." Whitby. Pearce and Macknight adopt the same translation for the same reason. The apostle in this instance quotes Isa. xxv. 8, not from the version of the LXX. but from Theodotion. "The prophet there declares in a figurative manner that God would never more utterly disperse or destroy his people, but that they would continue in their own land to the end of time." Dr. Priestley.

roduced into that state of glory and blessedness, which the goodness of their heavenly father has prepared for them, then shall that illustrious prophecy receive its full accomplishment, Death is subdued and swallowed up, completely, and for ever. The tyrant is vanquished, and cast into the unfathomable abyss, never to appear again to ravage and lay waste the beautiful creation of God. All that remains will be righteousness, and truth, and happiness, unalloyed and everlasting; so that the time may possibly come when it shall even be forgotten that so great a calamity as death ever existed; the very remembrance of it shall be absorbed and lost.

Ch. XV.
Ver. 54.

3. The apostle, after this representation of the case, bursts into an exclamation of joy, gratitude, and triumph, ver. 55—57.

O death! where is thy sting³? O grave! where is thy victory? The sting of death indeed is sin, and the power of sin is the law⁴. But thanks be to God who giveth us the victory, through our Lord Jesus Christ.

55, 56.
57.

O death, king of terrors, irresistible conqueror of the human race, where is now thy dreaded weapon? where is thy power to excite dismay? O grave, insatiable devourer of mankind, where are now thy helpless captives? what is become of thy boasted prey? Sin, which entailed destruction and misery, and which distilled venom into the sting of death, is slain; and the righteous and avenging law of God, which passed the irrevocable sentence, and which transferred to sin its deadly power, is superseded by unbounded mercy. Grace reigns triumphant. Captivity is led captive. Death

³ *O death! where is thy sting?*] This is supposed to be an allusion to Hos. xiii. 14, thus translated from the Hebrew by Archbishop Newcome. "Yet, I will redeem them from the grave, I will deliver them from death. O death! where is thine overthrow? O grave! where is thy victory?" "St. Paul," he observes, "naturally applies to the resurrection, what the prophet says of future national happiness." The LXX. reads, "Where is thy punishment, O death? Where is thy sting, O grave?" So that, as Dr. Doddridge observes, it is by no means certain that the apostle intended any quotation at all. That learned expositor also remarks, that "the original has a kind of poetical turn, which seems in some measure to suit the sublimity of the sentiment; for the first of the clauses is an Ionic, and the second a Trochaic verse." Mr. Alexander thinks, that the three verses contain an anthem or song of victory. But I can by no means accede to his supposition, that it is intended to be put into the mouths of those who shall finally escape from death. To me it rather appears to be a burst of admiration, joy, and gratitude, to which the apostle is naturally led by the contemplation of the glorious and happy termination of all the dispensations of God to mankind, in the total and everlasting abolition of sin and death, of vice and misery, and of all evil, natural and moral.

⁴ *The power of sin is the law.*] "The apostle," says Mr. Alexander, "here represents all who come under the power of death, as dying in consequence of a judicial process. The Law is seated upon the bench, and passes sentence upon them as transgressors. Hence, it is the strength and authority of sin, or the judge who gives death his legal warrant to destroy. Sin in this figurative representation holds the place of a sting or dart in the hand of death, with which he, as the attendant or servant of the judge, executes the sentence that is passed upon us."

Ch. XV.
Ver. 57.

and the grave are compelled to restore their victims, and are themselves cast headlong into the gulf of perdition. They are swallowed up in victory, and, for ever. Thanks, everlasting thanks, be to God, who giveth us the victory, and who, by the mission, the doctrine, the death, and above all by the resurrection, of Jesus, hath abolished death, and opened the gates of life and immortality.

4. The apostle concludes the discourse with an earnest exhortation to his brethren in the faith of the gospel, to act up to these glorious and animating expectations, ver. 58.

58. *Wherefore, my beloved brethren, be ye stedfast, immoveable, always excelling¹ in the work of the Lord, knowing that this your labour in the Lord² will not be vain.*

To conclude; as one who is an associate with you in this glorious hope, as one of the same family of which Jesus is the head, and as one who is tenderly concerned for your true interest, I earnestly exhort you, be steady to your Christian principles, let nothing move you from your faith in Christ, nor induce you to corrupt his religion by the mixture of heathen fable and philosophy; and especially, let nothing shake your faith in the momentous doctrine concerning the resurrection of the dead, upon which all hope depends. Be active in the duties of life, be ever diligent, ever abounding, ever aiming at the highest excellence; act upon Christian principles, and with Christian views. Be not sparing in your exertions; you are not called to labour without hope of reward; you cannot eventually be losers by the utmost activity in doing good. You serve a righteous and a kind master: who knows all that you do, and all that you desire to do in his service; and who will hereafter compensate your faithful exertions beyond all your expectations, and your thoughts. Persevere therefore to the end; and be assured that your Christian labours shall not finally be in vain.

¹ *Excelling.*] περισσευοντες. “for the use of the word in this sense, see ch. viii. 8, and the examples referred to there.” Bishop Pearce.

² *Labour in the Lord.*] “εν Κυριω, the same as δια Κυριου, through the Lord, because, by his resurrection he hath obtained a resurrection for us. See ch. i. 4; 2 Tim. i. 13.” Pearce.—“Ο κοπος, εν Κυριω, labor secundum dominum, secundum Christi præceptum; virtutis Christianæ indefessum studium.” Rosenmuller.—“This your labour.” Wakefield, *Theol. Rep.*

CONCLUSION.

THE APOSTLE concludes his epistle with some directions concerning a collection for the Hebrew Christians, with a brief account of his own views and designs, with some miscellaneous hints of information and advice, and with the apostolical benediction. Ch. xvi. throughout. Ch. XVI.

I.

THE APOSTLE offers his advice upon the subject of the collection for the Hebrew Christians, requests that they would treat Timothy with kindness, and expresses his own intention of speedily making them a visit, and his unavailing recommendation to Apollos to visit them also, ver. 1—12.

1. He offers his advice with respect to a collection, which was to be made for the relief of the believers in Judea, ver. 1—4.

Now concerning the collection³ for the saints⁴, as I have given directions to the churches in Galatia, so also do ye. Ver. 1.

I am very desirous of softening the prejudices of the believing Hebrews against the Gentile converts; and in order to this, I have recommended it to the Gentile churches, many of the members of which are in opulent circumstances, to make a contribution for the relief of the believers in Judea, most of whom are persons of inferior rank, and in indigent circumstances, and whose little property, which they possess in common, is exposed to the depredations of their oppressors. I have already given my advice to the churches of Galatia, as to the manner in which I desire the collection should be made, and I will now repeat the same directions to you.

Upon the first day of each week⁵, let every one of you lay something by, 2.

³ *The collection.*] της λογίας this word occurs in the New Testament only in this and the next verse; and in the unusual sense of a collection or contribution: Vitringa understands it in the sense of computation, but Bishop Pearce thinks that the common rendering may be justified.

⁴ *Saints.*] That is, the Hebrew Christians, who were generally poor, and often persecuted; many of the Gentile Christians were rich, and the apostle was always desirous of promoting contributions for the relief of the Jewish Christians, in order to soften their prejudices against the Gentiles. Dr. Macknight supposes he gave the directions to the churches in Galatia when he made the journey, Acts xvi. 6, and received the contributions when he passed through the churches of Galatia and Phrygia in order, xviii. 23.

⁵ *Upon the first day, &c.*] κατὰ μίαν σαββάτων. The word σαββάτων here signifies a week. See Luke xviii. 12. Pearce, Wakefield, and others join this clause with the preceding verse, q. d. Do ye also follow, on the first day of the week, my orders to the churches in Galatia.

Ch. XVI. *treasuring up*¹ *according as he prospereth*², *that no collections may be made*
Ver. 2. *when I come.*

On the Lord's day, having first settled your accounts, and ascertained the profits of the preceding week, deduct from them whatever portion your own liberal spirit may suggest, more or less, in proportion to your gains; and bringing the amount with you to public worship, put it into the common treasury of the church, that when I come, the money may be ready, and no time may be lost in making the collection.

Two things are here observable; First, that the first day of the week was a day of religious worship, a day when Christians usually assembled together for the purpose, no doubt, of commemorating the death, and celebrating the resurrection, of their great Master, and for confirming themselves and each other in their Christian faith and practice. Secondly, that this day was also a day of secular business, in which the apostle recommends it to the Corinthians to settle their accounts and strike the balance of their profits, that they may be able to judge what they can with convenience and propriety contribute to the relief of the poor. True religion and honourable industry can never be inconsistent with each other. It may, however, be remarked, that the apostle, being a Jew, began to reckon the day from sunset; and as public worship began very early on the Lord's day morning, the apostle's idea

¹ *Treasuring up.*] *θησαυρίζων.* But the apostle advises that what is intended for the poor, should be laid up *at home*, *παρ' ἐαυτῶν*, that there might be no collection when he came.

Mr. Locke's exposition is, "Let every one of you, according as he thrives in his calling, lay aside some part of his gain by itself, which the first day of the week let him put into the common treasury of the church." Bishop Pearce for *θησαυρίζων* would read *θησαυρίζων*, and translate thus, "Let every one of you lay up at home, that he may bring into the treasury what he hath been blessed with, i. e. that at some other time, he does not say when, they were to carry what they had thus laid by them weekly, into the common treasury of the church, that it might be there ready against his coming." Archbishop Newcome's note is, "By him, with himself, or, at home; first treasuring up in his own house, in proportion as he prosperously possesseth, and afterward delivering the whole to such deacons as may be appointed before I come." He adds, "it might be required that this appropriation might be statedly made on the Lord's day, because the mind was disposed to benevolence by the worship of God."

² *According as he prospereth.*] Bishop Pearce's words are, "I suppose St. Paul to mean that upon every Sunday they were to reckon up the gains of the last week, and lay by them at home a proportion towards this charity." Mr. Evanson cites this text as a signal proof, that the Lord's day was not observed sabbatically by the apostle Paul. He speaks of it as "a very rational provision for regulating and preparing every person's quota of the charitable collection, which the persecuted state of the Jewish converts made necessary, but which is so far from insinuating any peculiar sanctity ascribed by the apostles to that day of the week, that it implies in it a direction to every disciple of those times to settle his accounts on that day for the preceding week, that he might proportion his contribution to the state of his circumstances; a business quite incompatible with the idea of a sabbath day." *Theological Repository*, vol. 5. p. 346.

probably was, that their accounts being settled on, what we call, Saturday Ch. XVI.
evening, they might bring their contributions with them the next morning. Ver. 2.

And when I come, whomsoever ye shall approve, them I will send with letters³ to carry your bounty to Jerusalem. 3.

Whatsoever persons are recommended by you as properly qualified to be the messengers of your beneficence, I will give them letters of introduction to the apostles and other leading members of the church at Jerusalem.

But if it be worthy of my going also, they shall go with me. 4.

If your contribution should, as perhaps it may, be so liberal as to authorize me to take the charge of it myself, I shall willingly undertake it in conjunction with the persons whom you may appoint; and they shall accompany me to Jerusalem, and be witnesses to the proper distribution of your bounty; as I would by no means be the sole agent in a trust, the administration of which I might be suspected as undertaking with selfish and mercenary views.

We may observe here, the oblique and delicate, but strong and persuasive manner, in which the apostle endeavours to excite their liberality in a cause which he was very desirous of encouraging. He suffers no opportunity to pass by of urging Christians in opulent circumstances to be liberal to the poor, and especially where, as in the present case, it would have a direct tendency to promote a spirit of candour and affection among Christians of different sects and parties, who might be inclined to think and speak ill of each other.

2. He promises to visit, and to spend some time with the Corinthians on his return from Macedonia, before the winter, ver. 5—7.

Now I will come to you when I have passed through Macedonia, for I mean to pass through Macedonia. And perhaps I shall continue and even 5.
6.

³ With letters.] δι' ἐπιστολῶν, "brevis est locutio, q. d. mittens per literas eos commendabo; testimonio meo eos prosequar." Grotius. This translation is favoured by Rom. xiv. 20. Bishop Pearce doubts whether διὰ ever signifies with, and translates, "those whom you shall have approved by your letters, I will send," &c. Macknight also disapproves of Grotius's interpretation, and gives this translation: "Whomsoever ye shall approve by letters, [i. e. of recommendation to the brethren at Jerusalem,] them I will send." Mr. Locke and Archbishop Newcome put the comma after δοκιμασητε, "as the opposition is between sending others with letters and going himself:" and Wakefield says, that all the Oriental versions with evident propriety adopt this punctuation. q. d. "whomsoever ye shall approve, them will I send with letters," &c.

Ch. XVI. *winter with you, that ye may conduct me forward on my journey whithersoever I may go. For I do not desire to see you now in passing only, but I hope to stay some time with you, if the Lord permit.*

In the beginning of the summer, I intend to make a missionary progress through Macedonia. I do not however mean to call upon you in my way, as I formerly led you to expect, 2 Cor. i. 15, for I should have but little time to spend with you, and it will be more convenient to make you a longer visit upon my return, at the latter end of the year. At that time, I hope that, in consequence of the advice which I have given in this epistle, and which has been dictated by the purest friendship for you, I shall find party spirit so much abated, and the present irregularities so much checked and reformed, that I shall be able to spend the winter with you with mutual satisfaction, if Christ, whose servant I am, and under whose direction I act, should not order me to some other district, and find employment for me elsewhere.

This is plainly the apostle's meaning; and when he wrote the epistle, he no doubt intended to visit them before the close of the year. But it appears from the second epistle, that in this respect he was disappointed; for having received an account of the state of the church perhaps from Timothy, comp. ver. 10, with 2 Cor. i. 1, and certainly from Titus, 2 Cor. vii. 6, which, though upon the whole encouraging, was not altogether satisfactory, he determined to defer his promised visit to another year, the reasons of which change of purpose he explains in his second epistle.

3. The apostle expresses his intention to continue till Pentecost at Ephesus, where he was very useful, though he met with great opposition, ver. 8, 9.

8. *But I shall remain at Ephesus until Pentecost, for a great door of employment¹ is opened to me, and there are many opposers.*

Amidst great opposition from wicked and interested men, I am making many converts at Ephesus, where I now am, and where I propose to continue till late in the spring, when I shall set out upon my journey to Macedonia.

Here we may observe, 1. That when the apostle wrote this epistle, he was

¹ *A great door of employment.*] Θύρα μεγάλη και ενεργης, "a great door and full of labour." Pearce. "a wide door for my employment." Symonds. "a great door of employment." Wakefield. "He seems plainly to allude," says Pyle, "to the *Ostia Circi Maximi*, from whence the race-horses and chariots were wont to be started. And this is very much countenanced by the phrase *αντικειμενοι*, those adversaries answering to the antagonists in the races, against whom the apostle was to run as it were, and strive to outdo."

certainly at Ephesus; and consequently that the postscript which says that the epistle was written from Philippi, is erroneous. 2. That the apostle did not continue at Ephesus so long as he intended, being driven away by the tumult which was raised by Demetrius and the artists, whose trade was injured by the progress of the Christian doctrine. It is probable, however, that this was not long before he meant to depart, as it is supposed that the letter itself was written about the time of the Passover.

Ch. XVI.
Ver. 9.

4. He recommends Timothy to their attention and respect, and informs them that Apollos declined visiting them for the present, ver. 10—12.

Now if Timothy come², see that he be among you without fear, for he is employed in the work of the Lord, as I also am. Therefore, let no one despise him, but conduct him forward on his journey that he may come to me in peace³, for I and the brethren expect him⁴.

10.

11.

Timothy, though a young man, is a diligent and faithful fellow-labourer with me in the gospel. I have desired him to call at Corinth in the course of his present mission, and I and the brethren with me expect him to return before I leave Ephesus. I hope he will bring me a good account of your state. Despise him not on account of his youth, but let the dignity of his character and the importance of his mission compensate for the tenderness of his

² *If Timothy come.*] The more I consider the subject, the more I am inclined to believe that the first epistle to Timothy was not written by the apostle upon the occasion of his leaving Ephesus after the tumult of Demetrius; but rather when he left Ephesus to preach the gospel in Crete, or possibly after his second imprisonment, on his return to Rome. When the apostle wrote this epistle to the Corinthians, Timothy was upon a missionary progress; the apostle expected him to visit Corinth, and to make some little stay there; and he means to give the Corinthians notice of his visit, and to recommend him to their favour. He expected, therefore, that his letter would arrive at Corinth before Timothy. But if it was written at the season of the Passover, there would hardly be time enough, before the Pentecost, which was only six weeks, for the epistle to reach Corinth, and for Timothy to make a short visit there and to arrive at Ephesus, not at the Pentecost, but at the time of Demetrius's riot, which happened before that festival. It is probable, therefore, that Timothy was not at Ephesus when the apostle left the city, but that he met Paul in Macedonia. Yet it is also possible that Timothy in his progress might have declined making the intended visit to Corinth, and might have returned to Ephesus sooner than the apostle expected, and before he left it. And this supposition is favoured by the consideration that the apostle in his second epistle acknowledges having received good accounts from Corinth by Titus, but saith nothing of any tidings received through Timothy.

³ *That he may come to me in peace.*] This punctuation is recommended by Bishop Pearce as the most natural; *εἰρήνῃ*, *peace*, he translates *safety*: he justifies the transposition of *ἵνα ἐλθῇ*, by referring to 1 Cor. ix. 15; Rom. xi. 31. The common version is, "conduct him forth in peace, that he may come to me."

⁴ *I and the brethren expect him.*] *ἐκδεχομαι αὐτὸν μετὰ τῶν ἀδελφῶν*. "Our English version renders these words, 'for I look for him with the brethren,' which may signify that St. Paul expected the brethren as well as Timothy; but this is not the sense. The brethren were present with St. Paul, as appears from the next verse, and therefore Paul and the brethren looked for Timothy." Bishop Pearce.

Ch. XVI. years. Discourage him not by cold, harsh, contemptuous behaviour, but
Ver 11. pay him the respect due to his character and mission, and help him forward in his journey.

12. *Now concerning our brother Apollos¹, I and the brethren were very importunate with him to go to you; however, he was by no means willing to go now, but he will go at a convenient season.*

I hoped that the presence of Apollos, in the present distracted state of your society, might have been of singular use, and that his knowledge and piety, his eloquence and zeal, might have contributed to silence faction, and to put a stop to the disorders of the church. For which reason, I and the brethren here earnestly importuned him to accompany the messengers, who are the bearers of this epistle to Corinth. We have not however been able to succeed, for at present he is disinclined to take the journey; but that you may not think that this delay arises from want of affection to you, he promises to make you a visit by the first convenient opportunity.

II.

THE APOSTLE exhorts to Christian duties, recommends respect to faithful ministers, expresses his satisfaction in the visit of the Corinthian messengers, sends the salutation of the churches, and closes with his own salutation and the apostolical benediction. Ch. xvi. 13, to the end.

1. The apostle exhorts to watchfulness, stedfastness, and mutual affection, ver. 13, 14.

13. *Be vigilant, stand firm in the faith, acquit yourselves like men, be strong.*

Keep a strict guard against every thing, and every person, that would corrupt your faith, or seduce you into practices unbecoming your profession. Adhere firmly to the doctrine which you were taught by me. Behave with the dignity and steadiness of men, and not with the inconsistency and caprice of children, and be resolute in your opposition to error and vice.

14. *Let all your concerns be transacted in love.*

In all your intercourse with each other, be solicitous to promote each other's welfare, both temporal and spiritual, and let benevolence govern your

¹ *Apollos.*] Some persons think it was a matter of delicacy in Apollos not to go to Corinth at this time, because his name had been mentioned in opposition to St. Paul: but it seems clear from 1 Cor. iv. 6, that he only used the names of Cephas and Apollos for convenience, because he did not choose to mention the name of his opponent. "I and the brethren." Pearce.

conduct. Where love is the ruling principle, party spirit will vanish, and divisions will soon be healed. Ch. XVI. Ver. 14.

2. He recommends to them to treat the family of Stephanas, and all other ministers and teachers, with due respect, and expresses great satisfaction in his interview with the Corinthian messengers, ver. 15—18.

Brethren, ye know² the family of Stephanas, that they are the first fruits of Achaia, and that they have devoted themselves to minister to the saints; I beseech you, submit yourselves to such persons, and to every associate in their work and labour. 15. 16.

My brethren, you know the highly respectable character of Stephanas and his family; you recollect that they were the first converts to the Christian religion at Corinth, and therefore that they possess greater knowledge and experience than many others. You also know that this whole family in their several stations have devoted themselves to the service of the church, some being employed in public instruction, others, in supplying the wants of the stranger and the poor; let such be treated with due respect, and let all who have imbibed the same spirit, and who in one way or another lay themselves out to promote the welfare of the society, either by public or private instruction, or by acts of hospitality and charity, meet with the deference and the gratitude due to superior wisdom, experience, and goodness.

And I rejoice at the arrival of Stephanas, and Fortunatus³, and Achaicus; for, what remained to be done⁴ on your part, they have supplied, for they have refreshed⁵ my spirit, and yours. Acknowledge therefore such men⁶. 17. 18.

² *Brethren, ye know.*] Bishop Pearce translates οἶδατε imperatively. "I beseech you, brethren, have regard to the family of Stephanas," &c. The bishop also observes, that this verse proves, that in Rom. xvi. 5, in the received text, where Epænetus is called the first fruits of Achaia, there is an error, of Achaia instead of Asia. See Griesbach.

³ *Fortunatus.*] This excellent man outlived the apostle some years, and was the bearer of Clement's letter from Rome to the Corinthians.

⁴ *What remained to be done, &c.*] "το ὑμῶν ὑστέρημα, they have supplied me with what you suffered me to want." Bishop Pearce; who observes that the word ὑστέρημα in the apostle's writings, almost uniformly signifies want of money. See 2 Cor. viii. 14, ix. 12, xi. 9, and would have been so understood in this place, had not the apostle so frequently and expressly declared that he would accept of no supply from the Corinthians. Yet still the learned prelate thinks it not improbable that they might have brought a supply from some of the countries through which they passed. Archbishop Newcome, with most expositors, understands the apostle, q. d. "services, which you if present would have performed; my want of you; your absence."

⁵ *They have refreshed my spirit, and yours.*] q. d. Both myself and you. "My spirit, and therefore yours; he means that his refreshment was theirs." Newcome and Pearce.

⁶ *Acknowledge such men.*] Wakefield. ἐτιμῶσκετε, "esteem such men as these." Pearce.

Ch. XVI.
Ver. 18.

I am much pleased with the visit, which I have received from those eminent persons who brought your letter. Their kind attention has in some degree compensated for the want of your company. And they have executed their commission with so much affection and friendship as gave me great pleasure to witness, and will give you equal pleasure to hear. Such men are highly valuable members of a Christian society. I charge you to esteem and love them according to their worth.

3. The apostle transmits the general salutations of the Asiatic churches, and particularly of the friends who were with him, and exhorts them to observe the common forms of kindness to each other, ver. 19, 20.

19. *The churches of Asia salute you. Apollos¹, and Aquila and Priscilla, with whom I lodge², and the church in their house, salute you in the Lord.*

20. *All the brethren salute you. Salute one another with a holy kiss³.*

My fellow-labourers at Ephesus, the friends with whom I lodge, the society of believers which resides under the same roof, or which from time to time assemble there for religious worship, and in general all the brethren who dwell in this city, and the churches in its vicinity, send their kind salutations to you. And be not you deficient in the common and decent expressions of civility and affection to each other.

4. The apostle with his own hand writes the salutation, denounces an anathema upon the enemies of the gospel, and concludes the epistle with a benediction, ver. 21—24.

21. *The salutation is written by the hand of me Paul.*

To save myself the trouble of writing, I employ an amanuensis; but to authenticate the epistle, I write the salutation with my own hand.

¹ *Apollos.*] One manuscript reads *Απολλως και*. See Griesbach. And Bishop Pearce suspects this to be the true reading, dropping *πολλα*, (salute you *much*), as the apostle no where else joins an adverb with *ασπασονται*. Apollos was at Ephesus when the apostle wrote; and from Acts xviii. 26, it appears that he lived in the same house with Aquila and Priscilla.

² *With whom, or at whose house I lodge.*] *παρ' οἷς και ξενοιομαι*. This is the reading of the Clermont and three other uncial MSS., and of the Vulgate, the Italic, and other versions. See Griesbach.

³ *A holy kiss.*] See Rom. xvi. 16, and the note there. Dr. Doddridge on that text observes, that "the custom of thus saluting each other was borrowed from the Jewish synagogue; and as chastely and prudently as it was managed, it seems to have been the occasion of those false and scandalous reports which were so industriously propagated among the heathen, of the adulterous and incestuous practices in Christian assemblies, on which account it seems to have been laid aside very early."

If any one love not the Lord⁴, let him be anathema⁵; the Lord is coming. Ch. XVI.
Ver. 22.

If any person professing the Christian religion, is so entire a stranger to the doctrine and spirit of the gospel as to propagate dangerous errors, to sow dissension in the church, to set himself up as the head of a party in opposition to the apostles of Christ, and the authorized teachers of the Christian religion, and thus to manifest his utter disregard to the person and authority of our common Lord; let that man know that in due time he will receive the reward of his deeds. It may not be in your power, or in mine, to treat such an offender according to his deserts; but the day is coming, when the judge will appear, and when all shall be judged according to their true characters. Let such an one tremble at the prospect of it.

The apostle is here supposed to allude to the superstitious notion which then prevailed among the Jews; who, when deprived of the power of life and death, devoted to destruction those who by their law had forfeited their lives, expecting that God would interpose in some miraculous manner to inflict a just punishment upon them.

Unless it be admitted that the apostle here speaks under the influence of the spirit of prophecy, and not of resentment, and that his words are a declaration of the punishment that will certainly be inflicted, rather than a wish that it might come to pass, we shall hardly be able to clear him of a degree of infirmity inconsistent with the general excellence of his character. But be that as it may, let no person from the apostle's example think himself authorized to denounce anathemas upon those whom he may ignorantly fancy to be the enemies of Christ, but let each, in the faithful discharge of his own duty, await the just award of that day, when every work shall be tried of what sort it is.

The favour of our Lord Jesus Christ be with you; may the love of God⁶ be with you all in Christ Jesus⁷.

23.
24.

⁴ *The Lord.*] The words "Jesus Christ" in the received text, are wanting in the Alexandrine, Vatican, Ephrem, and other manuscripts, and in the Coptic and Æthiopic Versions. Griesbach also marks them as of very dubious authority.

⁵ *Let him be anathema.*] Maran-atha, two Syriac words which signify, "The Lord is coming." See Philip. iv. 5. Some think the anathema unworthy of the apostle, and would expunge it. Vid. Bowyer. But it is similar to Gal. i. 8, 9. Mr. Wakefield understands it of excommunication. *q. d.* Let him be separated from you. Archbishop Newcome says, he has his opponents in view. "This being so different a sentence," says Mr. Locke, "from any of those writ with St. Paul's own hand in any of his other epistles, may it not with probability be understood to mean the false apostle, to whom St. Paul imputes all the disorders in this church, and of whom he speaks not much less severely 2 Cor. xi. 13—15?"

Ch. XVI.
Ver. 24.

May you enjoy in abundance all the blessings of the gospel, in its privileges, in its spirit, and in its consolations, and having been converted to the knowledge of truth, and the practice of virtue, by the gospel of Christ, may you be enriched with the favour and love of God, which is the great source of happiness both here and hereafter. Amen.

⁶ *The love of God.*] The received text reads "my love (η $\alpha\gamma\alpha\pi\eta$ $\mu\epsilon$) be with you." The Alexandrine and another manuscript omit $\mu\epsilon$; Bishop Pearce thinks it would be very strange if the apostle had prayed, or wished, that his love might be with the Corinthians, in the same form of expression in which he prays, or wishes, that the grace of Christ may be with them: he approves Le Clerc's conjecture, that $\mu\omicron\upsilon$ is a mistake for $\theta\omicron\upsilon$, and reads "the love of God as it occurs in 2 Cor. xiii. 14." The bishop remarks, "that in no part of his writings does the apostle pray that his love may be with them." See Griesbach and the improved Version *in loc.* Note.

⁷ The postscript which dates this epistle from Philippi, is evidently erroneous. It was written from Ephesus. See ch. xvi. 8—19.

THE SECOND EPISTLE

OF PAUL THE APOSTLE

TO

THE CORINTHIANS.

INTRODUCTION AND ANALYSIS.

WHILE the apostle Paul resided at Ephesus he formed a purpose of visiting Corinth in his way to Macedonia, (2 Cor. i. 15, 16,) and of spending some time there in his return from Macedonia, on his way to Jerusalem, of which intention he had probably by some means apprized the Corinthians. In consequence, however, of hearing of the disorderly state of the Corinthian church, he laid aside this design previous to his writing his first epistle¹, and having sent Timothy and Erastus into Macedonia, (Acts xix. 21,) he meant, when he left Ephesus at Pentecost, A.D. 56, to follow them thither, and he wrote word to the Corinthians that he would pass the winter of that year at Corinth, 1 Cor. xvi. 5, 6—8.

The fact however was, that he again postponed his journey for another year², and instead of visiting them at the time he proposed and promised, he went to Macedonia, and probably from thence to Illyricum³, and having

¹ *Previous to his writing his first epistle.*] Vide Paley's Hor. Paul. ; 2 Cor. No. 4.

² *Another year.*] Otherwise he could not have boasted to the Macedonians, that Achaia had been ready with her contribution a year ago. Vide 2 Cor. viii. 10.

³ *To Illyricum.*] Rom. xv. 19 ; compare ver. 25, 26, from whence it appears, that the apostle must have accomplished this mission before he went from Corinth to Jerusalem.

returned to Philippi, perhaps about the middle of A.D. 57, he there wrote this epistle to the Corinthians to assign the reasons for his delay, and to prepare them for the visit which he was now determined to make them in a short time.

The apostle, in consequence of the riot occasioned by Demetrius, (Acts xix. 19,) was probably obliged to leave Ephesus sooner than he originally intended. (Acts xx. 1.) He went to Troas, where he expected to have found Titus, whom he had sent with his first letter to Corinth, and from whom he expected an account of the impression which it had made, and the effect it had produced upon the Corinthians. For much as he wished to visit Corinth, he did not choose to go thither till he was informed of the state of the Corinthian church, and of the reception he was likely to meet with among them.

Not finding Titus at Troas, and being impatient to hear tidings from Corinth, the apostle gave up a flattering prospect of great usefulness at Troas, and leaving that city, he crossed the sea to Macedonia. In that province he met with Titus; but at what particular place does not appear either from Paul's epistle, or from Luke's history, for the narrative of Luke is in this instance very brief, and it is observable that he never mentions the name of Titus.

From Titus, the apostle received an account of the state of things at Corinth, which, though in the main favourable, (2 Cor. vii. 6,) was not altogether satisfactory. Indeed, it should seem from some passages in this epistle, that the false apostle and his adherents, finding their interest upon the decline in consequence of the apostle's letter, became more malignant, and more abusive in their opposition to the apostle than before; representing him as an unauthorized and mercenary teacher, upon whose purposes and promises no dependance could be placed; and who, though he blustered at a distance, would be very tame and gentle when he came among them. And upon the whole, though much had been reformed, so many irregularities still remained, that to avoid the necessity of using the rod of apostolic correction, he determined to postpone his visit for a year, hoping in the mean time that the advice given in his former epistle would continue to operate upon their minds, and gradually produce a still further reformation.

Upon his return to Macedonia, he wrote this second epistle, to prepare the minds of the Corinthians for the visit which he intended shortly to make them. The postscript says, it was written from Philippi, and sent to Co-

rinth by Titus and Luke, and this account is in part confirmed by the epistle itself, ch. viii. 16—18.

The apostle soon followed them to Corinth, and continued there three months (Acts xx. 3). By his personal presence, authority, and counsel, he probably completed the reformation which his epistles had begun; the abuses and disorders against which he so earnestly remonstrates were corrected; the factious and obstinate were excluded from the society; and the false apostle was either humbled or disowned: after which, as we learn from the epistle of Clement, (the companion of Paul,) written to the same church many years afterwards, the Corinthian believers as a body continued for a long time equally distinguished by their faith, their piety, their active zeal, and general good conduct.

This is one of those epistles, the genuineness and authenticity of which have never been called in question by any writer, ancient or modern. It has been acknowledged and quoted as the composition of the apostle from the earliest age of Christianity to the present time; and the many allusions to facts and persons, the undesigned coincidences with Luke's history, and the occasional variations from it; the general purpose of the epistle, and the excellent temper and spirit which it breathes, constitute a body of presumptive evidence in its favour, which cannot but be satisfactory to an inquisitive and candid reader ¹.

THE MAIN DESIGN of the apostle in this epistle is, to assert his claim as an authorized teacher of the gospel, in no respect inferior to any of the other apostles; and to manifest his decided superiority to his factious and boastful opponent; to defend his character from the imputation of inconsistency, of selfishness, of timidity, and imposture; and to warn his opposers, not to compel him, by their obstinacy, to proceed to measures of severity against them.

¹ This argument is illustrated with his usual perspicuity and force by the late acute and learned Archdeacon Paley, in his celebrated *Horæ Paulinæ*.

The apostle having INTRODUCED the epistle with the usual salutation, in which he joins the name of Timothy with his own, ch. i. 1, 2, proceeds, in

PART THE FIRST,

to clear his character from the imputation of inconsistency, and to assert the purity of his motives, and the propriety of his conduct in the discharge of his ministry, and especially in his transactions with the Corinthians themselves. He also appeals to his integrity, his disinterestedness, his activity and zeal, his fortitude, his sufferings, and his distinguished success, especially in his ministrations among them, as clear testimonials to his divine mission, which he trusts that they will be ready to acknowledge and allow. Ch. i. 3.—vii.

1. He expresses his gratitude to God for his deliverance from the imminent danger which threatened him in Asia, alluding probably, to the tumult excited at Ephesus by Demetrius and the artists, ver. 3—14.

2. He apologizes for not having yet visited them according to his repeated promise, which was entirely owing to tenderness for them, and not to any caprice or inconsistency in him, ver. 15—Ch. ii. 3.

3. He advises them to forgive the incestuous offender, upon whose conduct he had severely animadverted in his former epistle, and who had become a real and much humbled penitent, ver. 4—11.

4. He relates, that in his anxiety to obtain tidings of them, he had sacrificed a great prospect of usefulness at Troas, and had passed over to Macedonia to meet Titus; and he breaks out into an animated expression of gratitude to God for the triumph and progress of the gospel which he was commissioned to preach, ver. 12 *to the end*.

5. The apostle appeals to their public and honourable profession of Christianity as superseding all other letters of recommendation, and as abundantly establishing his claim as an authorized missionary of the gospel dispensation; the superior glory of which to that of Moses he illustrates at large, and infers the superior obligation which its ministers are under to sincerity and zeal. Ch. iii. 1.—iv. 6.

6. The ability of himself and of his fellow-labourers to support the hardships and the sufferings which they endured in the discharge of their ministry, exhibited a further proof of divine assistance and protection, and consequently of a divine mission; as no assignable motive could animate their

activity and zeal, short of a firm conviction of the truth of their doctrine, and a lively expectation of the promised rewards, ver. 7—10.

7. As a further evidence of their divine legation, the apostle states, that from devotedness to Christ who died for all, and from duty to God who is the origin of all, they, as ambassadors of Christ, and co-operating with God, are continually employed in imploring men to accept the offers of the gospel. Ch. v. 11.—vi. 2.

8. By their inoffensive conduct, their integrity, their suffering fortitude, their persevering zeal, and their extraordinary success, they still further approve the validity of their claim, ver. 3—10.

9. The apostle requests a reciprocal share in the affection of the Corinthians, and warns them against imprudent and dangerous connexions with heathen idolaters. Ch. vi. 11.—vii. 1.

10. The apostle pleads his continued disinterested affection for them, and expresses his confidence that they will admit his claim; he repeats the acknowledgement of his great satisfaction with the report of Titus, and particularly in his account of their conduct towards the incestuous person, and of the affection which they had shown to that evangelist, who was highly gratified by the reception he had met with. Ch. vii. 2 *to the end*.

PART THE SECOND.

THE APOSTLE urges the Corinthians, after the example of the churches in Macedonia, to be liberal in their contributions to the relief of their indigent brethren in Judea, and informs them that he had sent Titus and others to complete the collection before he came. This subject occupies the eighth and the ninth chapters.

1. The apostle informs them of the extraordinary generosity of the churches in Macedonia, and urges various considerations to induce the Corinthians to exercise a similar liberality in contributing to the relief of their necessitous brethren in Judea, in proportion to their ability. Ch. viii. 1—15.

2. He informs them, that in order to forward the contribution, he had sent Titus with two other distinguished brethren, who had with great cheerfulness accepted the commission, and who, by their virtue and their zeal, were eminently qualified to be intrusted with the distribution of the public charity, ver. 16—24.

3. He was the more anxious that the collection should be ready and li-

beral, because he had boasted of their generosity to the Macedonians; and though he is unwilling to prescribe minutely, he assures them in general that pure disinterested liberality would be highly acceptable to God, and would not fail to ensure an abundant blessing. Ch. ix. 1—9.

4. He concludes this portion of the epistle with prayer to God that their liberality may turn to the best account to themselves and others. Ch. ix. 10—15.

PART THE THIRD.

THE APOSTLE, changing his tone, establishes his claim to a divine commission in opposition to the allegations of the false apostle; he vindicates himself and his companions from the charges and calumnies of this impostor and his adherents; and threatens to animadvert severely upon them if they do not repent and alter their conduct before his arrival at Corinth. He then concludes his epistle with the usual salutations and benediction. Ch. xi. —xiii.

1. The apostle requests the Corinthians that they would not compel him to use severity; he assures them that whatever they might think, or whatever his opponents might insinuate, he was armed with full powers to vindicate his apostolic authority, and to punish those who were contumacious, and that he did not, like some others, boast without reason. Ch. x. 1—11.

2. The apostle makes some sarcastic remarks upon the self-conceit of his opponent, and upon his officious interference in the concerns of the church at Corinth, which had been planted by the apostle, ver. 12—18.

3. The apostle, after apologizing for his self-commendation, asserts his complete equality with the other apostles, and vindicates himself from the calumnies which had been propagated against him by the false apostle and his associates, upon whom he animadverts with great freedom and severity. Ch. xi. 1—15.

4. The apostle again apologizing for the self-commendation to which in self-defence he had been compelled to resort, asserts, that in external advantages he was equal to any of his competitors; but that in labours and sufferings as a minister of the gospel, he was far superior to them all. Ch. xi. 16—33.

5. Being against his will compelled to speak in his own commendation, the apostle with great modesty touches upon the revelations and visions with

which he had been favoured; but expresses still greater satisfaction in alluding to some consequent bodily infirmities, which, while they appeared almost to incapacitate him for active duty, so much the more illustrated the power of Christ, in the great success which attended his ministrations. Ch. xii. 1—10.

6. The apostle demonstrates his authority by an appeal to his miraculous powers, apologizes for not having accepted a maintenance from them, repels the calumnious insinuations of his adversaries, assigns the true reason of postponing his visits, and expresses his apprehensions concerning the characters of some who made profession of the Christian faith. Ch. xii. 11—21.

7. The apostle threatens to inflict condign punishment upon the refractory and contumacious, but at the same time expresses his earnest wish that they would disarm him by repentance, even though it should be at the expense of this proof of his apostolical authority; after which, he concludes his epistle with good wishes, salutations, and a solemn benediction. Ch. xiii. *throughout*.

Upon this general review of the epistle, it is impossible not to remark the very different tone and temper of the former and of the latter part of the composition. In the former part, including the first seven chapters, the apostle, addressing the great body of the Corinthian believers whom he knew to be well-affected towards him, expresses himself in the mild language of affectionate expostulation, conjuring them by his love, his zeal, his sufferings, and his success in publishing the gospel, to adhere stedfastly to their regard to his person, to their acknowledgement of his authority, to their profession of his doctrine, and to the practice of duty. In the latter part of his epistle, in the three last chapters, he assumes a higher tone, and expresses himself in more dignified language. While he apologizes for his self-commendation by the necessity of self-defence, he at the same time substantiates his claim to the authority of the apostleship by an appeal to miracles and revelations, to his labours, his sufferings, and his success. He publicly arraigns his opponent as an impostor and an incendiary; he challenges him to competition, and assumes a superiority over him in the very articles in which he most prided himself; he charges him with exciting contentions and fomenting parties in the church, in order to gratify his ambition, and to glut his avarice; he denounces him as the base calumniator of himself and his fellow-labourers, and threatens that, in his approaching visit to Corinth, he will

chastise him as he deserves ; at the same time expressing his kind wish that his adversary would disarm him by timely and sincere repentance.

The apostle could not have expressed himself in this triumphant manner if he had not been informed that his first epistle had produced a great effect, and that a very general reformation had taken place. Of the impression made by this second epistle, and particularly upon the mind of the false apostle, we are not distinctly informed. Possibly, he might improve by the apostle's friendly admonition, and might make the requisite confession and submission to him when he came to Corinth. More probably, he continued hardened against reproof : and finding his influence at an end, he might either renounce Christianity, or might make his escape before the apostle's arrival. At any rate, we know that the epistles and the personal instructions and advice of the apostle, were productive of the best effects. For in the epistle of Clement, which was written some years afterwards to the same church, the venerable writer speaks in the highest terms of the purity of faith and morals, and of the order and discipline which then prevailed in the Corinthian church. Such was the happy effect of seasonable instruction, and of mild and judicious reproof.

“Who that visited Corinth (says Clement in his admirable epistle) did not applaud your steady and exemplary profession of the gospel ? Who did not admire your calm and rational piety as Christians ? Who did not celebrate your amiable and generous hospitality ? Who did not bestow the highest eulogies on your perfect and accurate knowledge of Christianity ? In every instance of duty your character was irreproachable. In the commandments of God you walked ; to your pastors you yielded obedience ; to your aged you paid due honour ; youth you carefully trained up in piety and virtue. You were, moreover, humble ; in nothing elated ; more delighted in giving than receiving ; perfectly satisfied with the divine allotments ; and diligently attending to his word, you treasured it up in your minds, and kept the divine instructions before your eyes. In this profound and happy tranquillity you all lived, cherishing an insatiable ardour to do good, and mutually enjoying the ample endowments of the holy spirit. Full of holy desires and benevolent dispositions, you stretched out your hands with devout confidence to God, the universal governor, imploring his pardoning mercy if you had fallen into any involuntary errors. You were distinguished for sincerity and simplicity, and the mutual forgiveness of injuries. All discord, all dissension you regarded with horror. You mourned over the sins of

your neighbours ; their deficiencies you esteemed your own. You rejoiced in every opportunity to do a beneficent action ; you were prompt to every good work ; your minds were adorned with universal virtue ; and the whole tenor of your religious conversation was governed by the fear of God. The statutes and ordinances of the Lord were engraven on the tablet of your heart¹."

This epistle was written before the destruction of Jerusalem and the Temple², that is, before A.D. 70. Probably three or four years after the death of the apostle ; and ten or twelve years after the date of the second epistle to the Corinthians, and of the apostle's last visit at Corinth. It describes a state of things in the church at Corinth very different from that which the apostle exhibits in his first or even in his second epistle ; and contains an unexceptionable testimony to the great and good effect which was produced almost immediately by the apostle's instructions, admonitions, and reproofs. Unfortunately, this good effect did not continue long. In about ten years, and very soon after the martyrdom of the apostle, the same spirit of rivalry and insubordination broke out again, and produced the same evil effects upon the peace and discipline of the Corinthian church ; to remedy which, this eminent and venerable Christian, the friend and companion of Paul, and at that time bishop of the Roman church, wrote this celebrated epistle, the effect of which upon the mind and conduct of those to whom it was addressed is not recorded in history.

¹ Clement's *Epistle to the church at Corinth*, sect. 1, 2. Harwood's Translation.

² Ibid. sect. 40, 41.

THE SECOND EPISTLE TO THE CORINTHIANS.

THE APOSTLE'S INTRODUCTION.

THE apostle greets the church of Corinth in the usual form, joining the name of Timothy with his own. *Ch. i. 1, 2.*

P. 1. An apostle of Jesus Christ, by the will of God, and Timothy our brother, to the church of God which is at Corinth, with all the saints that are in the whole region of Achaia: for our be to you and peace from God our Father, and from the Lord Jesus Christ.

I Paul, who have been chosen by the free goodness of God to be a messenger of Jesus Christ, a teacher of his gospel, and a witness of his resurrection, together with Timothy my brother in the common faith, and my fellow-labourer in planting the gospel at Corinth, write in the most affectionate salutations to the church, which is associated for the worship of the

Timothy our brother] i. e. "either in the common faith, see Rom. i. 13, or, in the work of the ministry, see Rom. xvi. 21; 1 Cor. xvi. 12. St. Paul may be supposed to have given Timothy the title of brother here, for dignity's sake, to give him a reputation above his age, amongst the Corinthians to whom he had before sent him with some kind of authority, to rectify their disorders. Timothy was but a young man when St. Paul wrote his first epistle to him, 1 Tim. ii. 12. Which epistle, by the consent of all, was written to Timothy after he had been at Corinth, and in the opinion of some very learned men, not less than eight years after; and therefore his calling him brother here, and joining him with himself in writing this epistle, may be to let the Corinthians see that though he were so young, he was one whom St. Paul thought fit to treat very much as an equal. Locke.

And from the Lord Jesus Christ.] This is not to be understood as a direct prayer to Christ, but as a devout wish that the blessing of God by Jesus Christ, which brings peace, i. e. the gospel, which is the way to happiness here, and hereafter, may be communicated to them and remain with them; v. d. "wishing you all divine favour and blessings from God our Father, and Jesus Christ our Lord and Saviour." Pryn.

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PAUL, an apostle of Jesus Christ, by the will of God, and Timothy our brother¹, to the church of God which is at Corinth, with all the saints that are in the whole region of Achaia², favour be to you, and peace from God our Father, and from the Lord Jesus Christ³. Ver. 1. 2.

I Paul, who have been chosen by the free goodness of God to be a messenger of Jesus Christ, a teacher of his gospel, and a witness of his resurrection, together with Timothy my brother in the common faith, and my fellow-labourer in planting the gospel at Corinth, unite in the most affectionate salutations to the church, which is associated for the worship of the

¹ *Timothy our brother.*] *i. e.* "either in the common faith, see Rom. i. 13, or, in the work of the ministry, see Rom. xvi. 21; 1 Cor. xvi. 12. St. Paul may be supposed to have given Timothy the title of brother here, for dignity's sake, to give him a reputation above his age, amongst the Corinthians to whom he had before sent him with some kind of authority, to rectify their disorders. Timothy was but a young man when St. Paul writ his first epistle to him, 1 Tim. iv. 12. Which epistle, by the consent of all, was written to Timothy after he had been at Corinth, and in the opinion of some very learned men, not less than eight years after; and therefore his calling him brother here, and joining him with himself in writing this epistle, may be, to let the Corinthians see that though he were so young, he was one whom St. Paul thought fit to treat very much as an equal." Locke.

² *Achaia.*] "The country wherein Corinth stood." Locke. "*Voluit igitur Paulus ut exempla hujus epistolæ ad alias in Achaia ecclesias mitterentur, ut tum fieri solebat.*" Rosenmuller.

³ *And from the Lord Jesus Christ.*] This is not to be understood as a direct prayer to Christ, but as a devout wish that the blessing of God by Jesus Christ, which brings peace, *i. e.* the gospel, which is the way to happiness here, and hereafter, may be communicated to them and remain with them; *q. d.* "wishing you all divine favours and blessings from God our Father, and Jesus Christ our Lord and Saviour." Pyle.

Ch. I.
Ver. 2. true God at Corinth, and to all the believers in the gospel in the neighbouring regions. It is our earnest desire and prayer that you may all participate in the blessings of that gospel, which is the free gift of God, which is the source of all true comfort and felicity here and hereafter, which entitles you, though heathen, to look up to God as your father, and to expect an everlasting inheritance from him; and which was revealed to us by Jesus Christ, whom we regard as the holy prophet of God, and whom we acknowledge and revere as our Lord and Master.

After this introduction, the apostle proceeds to the main business of the first part of his epistle.

PART THE FIRST.

THE APOSTLE CLEARS HIS CHARACTER FROM THE IMPUTATION OF INCONSISTENCY; ASSERTS THE PURITY OF HIS MOTIVES IN THE DISCHARGE OF HIS MINISTRY, ESPECIALLY TOWARDS THE CORINTHIANS; GLORIES IN THE TRIUMPHS OF THE GOSPEL; AND APPEALS TO HIS INTEGRITY, HIS ZEAL, HIS FORTITUDE, AND HIS SUCCESS, AS AMPLE TESTIMONIALS TO THE AUTHENTICITY OF HIS MISSION. 2 Cor. ch. i. 3, to ch. vii.

SECTION I.

THE APOSTLE expresses his gratitude to God for his deliverance from the imminent danger with which he had been threatened in Asia, alluding probably to the tumult at Ephesus which had been occasioned by the clamours of Demetrius and the artists, ch. i. 3—12.

1. He gives thanks to God for the abundant consolations which had been imparted to himself, and by which he was qualified from his own experience to administer consolation to others, ver. 3—5.

3. *Blessed be the God and Father¹ of our Lord Jesus Christ², the Father*

¹ *Blessed be the God.*] "It is very observable," says Dr. Doddridge, "that eleven of St.

of tender mercies, and the God of all consolation. Who comforteth us in all our trouble, that we may be able to comfort those who are in any trouble, by the consolations with which we ourselves have been comforted by God.

Ch. I.
Ver. 4.

The God whom we worship and adore, the God and father of our Lord Jesus Christ, who derived his existence, his power and his commission from him, and who, in the whole course of his ministry, acted in subservience to him; the God and father of tender mercies, who pities his dutiful children under their distresses; the God of all consolation, who alone can administer those supports, which enable us to triumph in the midst of suffering and persecution: this good and merciful God is the worthy object of our most exalted praise. And blessed be his name for the consolation which he has administered to me and to my companions in labour and in suffering, under the various afflictions and persecutions which we have endured, and which both dispose us to sympathize with those of our brethren, who are under similar trials, and to administer to them the consolations with which our own hearts have been cheered, and our strength supported.

For as sufferings for the sake of Christ³ abound in us, so doth our consolation by Christ also abound.

5

I thankfully acknowledge that our consolations have ever been in proportion to our sufferings. For as the sufferings we endure for the sake of Christian truth are various and severe, so the consolation which we derive from Christian principles, and Christian hopes, have been and are proportionably great, and amply compensate all we feel, and all we fear.

Paul's thirteen epistles begin with exclamations of joy, praise, and thanksgiving. As soon as he thought of a Christian church planted in one place or another, there seems to have been a flow of most lively affection accompanying the idea, in which all sensibility of his temporal affliction or theirs was swallowed up, and the fullness of his heart must vent itself in such cheerful and devout language.

² *The God and Father of our Lord Jesus Christ.*] ἀπο θεου πατρος ἡμῶν, καὶ κυρίου Ἰησοῦ Χριστοῦ. "That this is the right translation," says Mr. Locke, "see Eph. i. 3, 1 Pet. i. 3; and that it agrees with St. Paul's sense, see Eph. i. 17."—The public version renders the clause, "from God our Father, and from the Lord Jesus Christ." The literal translation is, "from God the Father of us, and of the Lord Jesus Christ;" and this perhaps is the most correct.

³ *Sufferings for the sake of Christ.*] Literally "the sufferings of Christ." "That is," says Archbishop Newcome, "such sufferings as Christ underwent; or, sufferings for the cause of Christ." "As we resemble Christ in our sufferings," says Dr. Priestley, "so we partake with him likewise in our consolations. We see here that the sufferings of Christ are placed in the very same light with those of other good men, his followers. As he laid down his life for the brethren, we also are exhorted to do the same if we are called to it; which shows that there was nothing peculiar in the sufferings of Christ, as making atonement for the sins of men. He suffered in the cause of truth and virtue, and his example should encourage us to do the same."

Ch. I.

2. The apostle and his brethren were the more reconciled to their sufferings, as being persuaded that the converts to the Christian doctrine, and particularly the believers at Corinth, were greatly benefited by them, ver. 6, 7.

Ver. 6.

But if we are afflicted, it is for your consolation and relief¹; or if we be comforted, it is for your consolation, which consolation is wrought in you by your patience under the same sufferings which we also endure².

And we are the better reconciled to our lot, as we trust that you and others are greatly benefited by our example. For whether we suffer persecution it is for your benefit, that you may be more confirmed in your adherence to the Christian faith, when you see with what cheerfulness and resolution the teachers of it, inspired by its hopes and animated by its spirit, suffer in the good cause in which they are embarked; and if, under affliction and persecution, we are enabled to rejoice in the consolations of the gospel, this likewise is for your benefit; as it is an implicit assurance, that if you suffer with the same fortitude and patience, you shall be supported by the same consolations.

7. *And our hope concerning you is firm, knowing, that as ye are partakers of the sufferings, so also will ye be of the consolation.*

From the knowledge which I have of your character, I have no doubt that your experience will correspond with my hopes and declarations. Knowing, as I do, that many of you are exposed to the scorn, the insults, and the persecutions of your heathen neighbours as we have been at Ephesus, and as you have borne these taunts and sufferings with that spirit of fortitude and magnanimity which the gospel inspires, I cannot doubt that you have already experienced and will still continue to experience the same consolation that we have enjoyed; and that you will ever have reason to acknowledge that whatever you lose in external enjoyment, is abundantly made up to you in inward peace and triumphant expectation.

3. The apostle informs them of the extreme danger to which he had been exposed at Ephesus, and from which he had been extricated by the prayers of his friends, ver. 8—11.

¹ *And relief.*] σωτηρίας, “final salvation, which is promoted by patience. Rom. v. 3—5.” Newcome. “Relief, rather than *salvation*, which is understood of deliverance from death and hell; but here it signifies only deliverance from their present sorrow.” Locke.

² *Which we also endure.*] This is the reading of Griesbach’s text upon the authority of the Alexandrine and Clermont manuscripts. The received text reads, “But if we are afflicted, it is for your consolation and relief which is wrought in you by your patience under the same sufferings which we also endure; or if we be comforted, it is for your consolation and relief.”

For, brethren, we would not have you ignorant concerning the trouble which happened to us in Asia³, that we were pressed exceedingly, above our strength, so that we despaired⁴ even of life.

Ch. I.
Ver. 8.

I do not, my brethren, affect concealment. You have a right to be informed of the reasons of my change of purpose. Know, then, that since I last wrote to you, I have been in the utmost danger of losing my life in a tumult excited at Ephesus by Demetrius and others, who, fearing that their craft was in danger, by their wicked clamours raised a ferocious and sanguinary mob against me and my fellow-labourers, so that my friends entertained the greatest apprehensions on my account, and it was with much difficulty that I escaped and fled to Troas.

Yea, we had the sentence of death in ourselves⁵, that we might not trust⁶ in ourselves, but in that God, who raiseth the dead. Who rescued us from so great a death, and doth rescue⁷, in whom we trust that he will still rescue.

9.

10.

I knew that the object of this savage multitude was to destroy me; and hoping that my blood would satiate their fury, and save my friends, I willingly and cheerfully disregarded my own safety, and was very earnest to go out and appear among them, believing, that, though I exposed myself to certain death, yet that God, if he pleased to employ me in further services, would either raise me from the grave, or interpose miraculously for my protection, as he had repeatedly done before. And from this danger he did indeed release me, by putting it into the heart of my friends to restrain my

³ *In Asia.*] There can be little doubt that the apostle refers principally to the tumult at Ephesus raised by Demetrius and the artists (Acts xix.), in which his life was exposed to imminent danger, and after which he probably found it necessary to leave the city. It is possible that he might also allude to other persecutions not mentioned in the history of Luke. See Rosenmuller. This epistle was written more than a year after the apostle had left Ephesus; and yet we see how deep an impression still remained upon his mind of the danger which he had escaped, and in what strong and affecting language he describes it. It is hardly possible, therefore, that he should have written the first epistle to Timothy almost immediately after the event, without mentioning it, or making the least allusion to it.

⁴ *We despaired.*] Qu. who despaired? It is usually understood of Paul himself. Others interpret the words impersonally, *q. d.* life itself was despaired of *i. e.* by his friends. Rosenmuller thinks that this sense best suits the context.

⁵ *Yea, we had the sentence of death.*] “*αλλα, quinetiam ego ipse mortem quasi jam certam formidavi.*” Rosenmuller.—“*Sentence of death, q. d.* death itself had pronounced judgement upon me.” Idem. The apostle, perhaps, alludes to his purpose of going out to the populace, which he could not have done but at the utmost hazard of his life, and from which his friends restrained him. Acts xix. 30, 31.

⁶ *That we might not trust.*] *iva, adeo ut*, so that we put no confidence in ourselves, “*ita ut perspicerem me nonnisi miraculosa Dei potentia e tanto vitæ periculo eripi posse.*” Rosenmuller; who observes, that the Hebrew writers sometimes speak of men as dead, who are in imminent danger of death, and as raised to life, when they are delivered.

⁷ *And doth rescue.*] *και ηνεται* these words are wanting in the Alexandrine and Clermont copies, and in the Syriac version. See Griesbach.

Ch. I.
Ver. 10.

impetuosity, and to compel me to remain in a place of retirement and safety, till the prudence of the chief magistrate had calmed the uproar; after which, I took leave of them, and departed elsewhere in prosecution of my apostolic mission. And as the God, whom I serve, preserved me in this imminent peril, and has also continued to protect me in the dangers to which I have been since exposed, and is now protecting me from the idolatrous heathen and unbelieving Jews who oppose the gospel in Macedonia, I am persuaded that the same guardian providence will still protect me, and continue my life and mission as long as the interest of the gospel and the religion of Jesus may be promoted by my apostolic labours.

11. *You, also, assisting us by prayer for us, that so the favour obtained for us¹ by means of many persons, may be thankfully acknowledged by many on our account.*

I ascribe my present safety in a great measure to the prayers of you, my friends at Corinth, and to those which have been offered on my account in other places. And as this favour has been obtained in answer to the prayers of many, I trust that many will unite with me in thanksgiving to a merciful and protecting God. For what can be more reasonable, than that mercies granted in answer to prayer, should be acknowledged in a corresponding tribute of thanksgiving from an affectionate and grateful spirit?

4. The apostle expresses in the strongest terms the simplicity and integrity of his character, and especially of his conduct towards the Corinthians, ver. 12.

12. *For this is our boast², even the testimony of our conscience, that with godly simplicity and sincerity³, not with carnal wisdom⁴, but according to*

¹ *The favour obtained for us.*] *χαρισμα*, "or, gracious deliverance." Newcome. "The gift bestowed," says Dr. Priestley, "was probably his deliverance which he thought to be miraculous, and obtained by the prayers of his Christian friends." The apostle upon all occasions appears to have entertained a high idea of the efficacy of prayer.

² *This is our boast.*] "From what St. Paul says in this section," says Mr. Locke, "which, if read with attention, will appear to be writ with a turn of great insinuation, it may be gathered that the opposite faction endeavoured to evade the force of the former epistle, by suggesting that, whatever he might pretend, St. Paul was a cunning, artificial, self-interested man, and had some hidden design in it."

³ *Godly simplicity and sincerity.*] *ἀπλοτητι*. The Alexandrine and Ephrem, and some other copies and versions, read *ἀγιοτητι*, holiness: *ἀπλοτης*, "candor animi et sinceritas, bonus et sincerus animus." Schleusner.—"plainness of heart." Locke. *ειλικρινης*, "de mercibus usurpatur quarum puritas ad solis splendorem exigitur. Ab ειλη solis splendor, et κρινω judico. ειλικρινεια, sinceritas, puritas et candor rei, quæ, ad solis splendorem spectata, examen fert." Schleusner. *Sincerity*, such as will bear the light; which may be tried by a sunbeam: *godly sincerity*; such as the omniscient God will approve.

*the favour of God*⁵, *we have behaved ourselves in the world, and especially towards you.* Ch. I.
Ver. 12.

The sincerity of my character, my faithful zeal, and laborious exertions in your service, entitle me to this return of affection from you. I know indeed, by the information of Titus and others, that I am represented by some as insincere in my professions, as a man who says one thing and means another, and whose word is not to be depended upon. This charge I assure you is absolutely false. I am proud to affirm, and my own conscience is witness, that in the whole of my apostolic mission, and especially in the discharge of my ministry among you, I have been uniformly actuated by the best motives; in no case have I been influenced by worldly considerations, and by a regard to secular interest. Having been highly favoured by God, and intrusted with the apostolic mission, I am conscious that, in the discharge of it, I have continually acted as under the eye of God with perfect simplicity, and with undisguised sincerity. I am influenced by no motives but those which I publicly avow, nor am I unwilling that my character and conduct should be examined by the strongest light, being confident they will stand the severest test.

5. The apostle professes that he is as sincere and undisguised in his writing as in his teaching; he expresses his satisfaction in the confidence which they place in him, and hopes that their mutual affection will continue, ver. 13, 14.

*For we write no other things*⁶ *to you than what ye read and even ac-* 13.

It is well known that the term *God* is one way of expressing the Hebrew superlative; upon this principle, Mr. Wakefield thus translates the passage: "For we boast in this testimony of our conscience, that with the greatest simplicity and purity, not in fleshly wisdom, but with the utmost kindness of behaviour, we have demeaned ourselves in the world, and more particularly to you."

⁴ *Carnal wisdom.*] "secular wisdom, the selfish wisdom of this world." Newcome.

⁵ *According to the favour of God.*] *χαρις* has so many significations in the apostle's writings, that it is impossible always to translate it by the same word. In this place it is understood by some to express divine assistance. See Newcome. Mr. Wakefield renders it, "the utmost kindness." The apostle here probably refers to his apostolical office, which in other passages he calls *χαρις*. Rom. i. 5, xii. 3, and his meaning is, that instead of being influenced by secular motives, his only concern had been to discharge faithfully the duties of the mission with which he had been honoured by God.

Εν χαριτι Θεου, "that is, says Chrysostom, *εν σημείοις και τέρασιν*, by signs and miracles, which are the gifts of God. According to the wisdom of the spirit and the miraculous power given us by the grace of God for the propagation of the gospel." See Whitby. "By the grace of God, that is, by exercising his spiritual gifts without any mixture of ostentation or human artifices to set them off." Pyle; who cites a passage from Theophylact in support of his interpretation.

⁶ *We write no other things.*] Newcome translates, "we do not write different things to you,

Ch. I.
Ver. 14.

knowledge, and I hope that ye will acknowledge even to the end. As part of you¹ have acknowledged us that we are your glory², as ye also will be ours in the day of the Lord Jesus.

And however I may be calumniated by some, I assure you that I am as sincere and as undisguised in what I write as in my teaching, and in the rest of my conduct. There is nothing mysterious or equivocal in my last letter. What I write I mean to be understood in its plain literal sense, in which sense, as I am informed, you have understood me, and have acknowledged the justice and expedience of my counsels, and have followed my directions, as I hope you always will.

It is indeed with much pleasure that I hear, that though some are refractory, and will pay no regard to my advice, nor any deference to my authority, the majority are of a better spirit; that they glory in having been converted by me, and in having received their doctrine and their discipline from my instructions: and in return, I solemnly assure you, that I regard my relation to you as my highest honour and joy, and that it will be the consummation of my felicity to meet you, and all my other brethren and converts, those whom I have been the honoured instrument of introducing into the knowledge, the faith, the hope, and practice of the gospel, at the tribunal of our common Master Jesus Christ, in that day when he shall come to be glorified in all them that believe, when all shall be rewarded according to their works, and when we who have served him faithfully and have suffered for him, shall be put into possession of that prize which is the glorious and ample reward of all our labours, our reproach, and our suffering.

but only what ye read or even acknowledge." Which he explains in his note, "I am really plain and sincere. I do not write sometimes one doctrine and sometimes another, Gal. i. 7, but only such doctrines as ye now read, and acknowledge also, as to the sound and the greater part of you." "*Eandem animi integritatem, quam in vita mea exprimere soleo, etiam in epistolis meis agnoscetis. Non opus est mihi occulto et ancipiti scribendi genere; non scribo alia, vel diversa ab iis quæ animo cogito; sed aperte scribo; ut quis epistolam legens statim intelligere possit.*" Rosenmuller.

¹ *As part of you.*] *απο μερὸς.* Vid. Acts xxv. 5; Gal. i. 11; Mark xii. 34. See Locke, "Non sine causa apostolus dicit, *απο μερὸς.* Quæ enim de se scripserat, ver. 12, ea quidem noverant Corinthii omnes, sed non omnes perpendebant et sequebantur; multis, contra veritatem quam testari potuissent si voluissent, repugnantibus, Act. xxvi. 5, et rectiorem cognitionem ac sensum, per cupiditatem et pravam affectum reprimantibus atque pervertentibus." Rosenmuller.

² *That we are your glory.*] "Whereby he signifies that part of them which stuck to him, and owned him as their teacher. In which sense *glorying* is much used in these epistles to the Corinthians, upon occasion of the several partisans *boasting*, some that they were of Paul, and others of Apollos." Locke.

SECTION II.

THE APOSTLE apologizes for not having yet visited the Corinthians according to his repeated promise, which he assures them was not owing to fickleness of temper, but to his tenderness for them. Ch. I.

1. The apostle states to the Corinthians what his original design had been, ver. 15, 16.

And in this persuasion, I was intending to come to you before³, that ye might receive a second gratification⁴, and to pass by you into Macedonia, and to return again to you from Macedonia, and to be conducted by you on my way toward Judea. 15. 16.

I frankly acknowledge that my conduct has some appearance of inconsistency; for being persuaded of your attachment to me, and desire of my company and advice, it was my original design, upon leaving Ephesus, to have spent a short time with you in my way to Macedonia, and in my return from Macedonia to have visited you again, and to have passed the last winter with you. And I expected that when I left you, some of your society would have been delegated to accompany me to Judea with the contribution that was to be made for the relief of the indigent Christians there; and I flattered myself that you would have been improved and gratified by this renewed visit. I have, however, been prevented from coming, and I find that my opponents have taken advantage of my absence, to represent me as a capricious irresolute man, who do not know my own mind, and who am not to be depended upon for any thing.

2. He assures them, that the delay of his visit was by no means owing to fickleness or instability of mind, ver. 17.

³ *To come to you before.*] See Paley's *Horæ Paulinæ* p. 116—124, where that sagacious and learned writer proves that Paul's intention to pass through Corinth to Macedonia had been formed and laid aside previous to his writing the first epistle.

⁴ *A second gratification.*] "By the word *χαρις*," says Mr. Locke, "which our Bibles translate *benefit* or *grace*, it is plain the apostle means, his being present among them a second time, without giving them any grief or displeasure. He had been with them before almost two years together, with satisfaction and kindness. He intended them another visit; but it was, he says, that they might have the like gratification; i. e. the like satisfaction in his company a second time."

Ch. I.
Ver. 17.

Now when I purposed this, did I use any levity¹? or what I purpose, do I purpose from carnal motives²? that my Yea yea should be Nay nay³?

Am I a man of a frivolous and inconstant mind? Have you any reason to believe that I was capricious either in the design I formed of making you a visit, or in laying that purpose aside? Am I governed in my removes from place to place by fancy, or inclination, or interest, or any other secular consideration that should lead you to believe, as some are pleased to insinuate, that I mean the contrary to what I say; that my promise is not to be trusted? and that I vary my plans and purposes without any substantial reason?

3. The apostle solemnly asserts and proves the uniformity and consistency of the doctrine which he had taught, ver. 18—22.

18. *But as God is faithful, our doctrine⁴ among you was not yea and nay⁵.*

Some among you are pleased to insinuate, that as my purpose is not to be depended upon, so neither is my doctrine. This is a calumny which I must not suffer to pass without contradiction; and I now solemnly declare, in the presence of the God of truth, that the doctrine which I taught at Corinth was not sometimes one thing and sometimes another, but that it was uni-

¹ *Use levity.*] τη ελαφρεια, "levitas animi, inconstantia qua aliquis subito sine justa causa consilium suum mutat: ab ελαφρος, levis pondere, ita ut gravi, et ponderoso, opponatur." Schleusner. "He changed his design with good reasons. See ver. 23, ch. ii. 13, vii. 6, 7. Titus having brought him information what the state of the Corinthian church was, he deferred going, lest he should be necessitated to punish his opponents." Newcome.

² *Carnal motives.*] Gr. "according to the flesh." "with worldly views. See ver. 12." Newcome.

³ *That my Yea yea should be Nay nay.*] ινα η παρ' εμοι το ναι ναι, και το ο ο, that when I say Yes, I should mean No, that I should be fickle and false, so that no dependence could be placed upon my word. "Ut unum idemque eodem tempore affirmem et negem? Kai verti debet, etiam. Ad verbum, ut το ναι ναι apud me etiam sit το ο ο, ut affirmatio et negatio ejusdem rei apud me idem valeat. Adversarii Pauli forsan exinde, quod proposito non steterat, occasionem arripiebant eum accusandi etiam levitatis et inconstantiae in doctrina." Rosenmuller. The Vulgate and one Greek manuscript read only one yea and nay. See Griesbach. Some have conjectured that the true reading is, that my yea should be nay, and my nay, yea. But this emendation is needless, and destitute of authority.

⁴ *Our doctrine.*] λογος, "doctrina, ut alibi." Rosenmuller. It had probably been insinuated that his doctrine was as uncertain as his promise; sometimes one thing, sometimes another. This charge the apostle first rebuts with great solemnity and earnestness; and afterwards explains the cause of delaying his visit.

⁵ *Was not yea and nay.*] "There is neither levity of purpose in me nor uncertainty of doctrine." Archbishop Newcome; who thinks that the objection to St. Paul's behaviour was made in this very language; that with him was Yes yes, No no, and that he vindicates himself by taking the expression in more senses than one."

form and invariable, and strictly conformable to the instructions which I had received. Ch. I.

For the son of God, Jesus Christ, who was preached among you by us, Ver. 19. even by me, and Silas⁶ and Timothy, was not yea and nay, but through him was yea⁷.

The doctrine I taught was uniform and consistent; for the important truth which I am commissioned to preach, and which, in conjunction with Silas and Timothy, I did preach at Corinth, viz. that Jesus is the Christ, the holy and anointed prophet, and the son of God by his resurrection from the dead, is a uniform and consistent doctrine; it is the substance of the Christian revelation, and the only foundation of Christian hope. It is what we always teach every where, and to the promulgation of which my whole life is devoted. It is not, therefore, probable, that I should capriciously alter the tenor of my doctrine, especially as my brethren and fellow-labourers, whose characters are unimpeached, would soon have detected and exposed the imposture. This sacred doctrine, therefore, as taught by him to me, and by me to you, is uniform and invariable.

For all the promises of God which were preached by us, were through him yea, and through him Amen⁸, to the glory of God. 20.

All the promises of God to believers in Christ, those promises of reconciliation and everlasting life, which we are authorized to proclaim, all of them, I say, without exception, are immutably established in Jesus Christ, by whom they were first announced, and by whose death and resurrection they are abundantly confirmed. And they will all receive their complete accomplishment in their proper season, when the power, wisdom, and good-

⁶ *Silas.*] Silvanus his Latin name. "He was a chief man among the brethren at Jerusalem, and one of the Christian prophets, Acts xv. 32. After the council of Jerusalem, he accompanied Paul in those journeys through the Lesser Asia, and Greece, which he undertook for spreading the light of the gospel. St. Paul inserted his name in the inscriptions to several of the epistles. By him, or by a person of the same name, the apostle Peter sent his first epistle, 1 Pet. v. 12." See Macknight. Silas is supposed to have been employed by the apostle as his amanuensis. See Rom. xvi. 22. Doddridge.

⁷ *Through him was yea.*] The doctrine which was preached through him, by his authority and direction, was always uniform and consistent. "I did not advance affirmations and denials of the same doctrines concerning Jesus Christ; but always gave his faithful disciples positive assurances of eternal life through him." Newcome.

⁸ *Through him yea and Amen.*] *q. d.* are immutably confirmed. See Macknight. Yea is the Greek, and Amen the Hebrew form of affirmation. The repetition is one form of the Hebrew superlative. So Abba father expresses, that God is the truest kindest Father. He is a father in the best sense of the word. "*Promissiones certæ et indubitatae. Næi et Αμήν idem valent, ideoque conjungi solent. Altera vox Græca est, altera Hebraica.*" Rosenmuller.

Ch. I.
Ver. 20.

ness of God shall be equally and gloriously displayed in the final triumph of all the virtuous disciples of Christ.

21. *Now he who establisheth our authority with you¹ in Christ, and who hath*
22. *anointed us, is God; who also hath himself sealed us, and hath given the earnest of the spirit² in our hearts.*

We instructed you in the doctrine of Christ, and communicated to you the blessings of the gospel; and we gave you abundant evidence that we are duly authorized to preach these glad tidings concerning Christ among you. From God we received our appointment: by him we were chosen and consecrated to this high and honourable office; he sealed our commission, he ratified the doctrine we taught by the miracles which he enabled us to perform; and he gave us the holy spirit as an abiding principle within us, for our consolation and encouragement: a proof that we are already adopted into his family, and a glorious earnest and pledge of the eventual accomplishment of all his promises, and the completion of all our hopes. And being thus publicly announced and approved as the messengers of these glorious tidings, we dare not tamper with the doctrine of the gospel; nor are we at liberty to vary our schemes according to the caprice of fancy, but are constrained always to act in subservience to the great end we have in view, and to go whithersoever our presence may be most necessary for the advancement of the Christian cause. And I can assure you, that it is under the influence of those motives only that I have postponed my visit to Corinth.

4. Returning from his digression, he justifies his conduct in delaying his visit, ver. 23, 24.

¹ *Who establisheth our authority with you.*] “Now he who establisheth my authority with you as an apostle of Christ, and who hath consecrated me to that high office by the gifts of the spirit, is God; who, to show that I am an apostle, and to fit me for that office, hath also sealed me, and given me the earnest of the spirit in my heart, the spiritual gifts abiding in me.” Macknight.—“For he that gave us authority with you in Christ.” Wakefield.

I have adopted this interpretation as best suiting the connexion: not, however, without some hesitation. The common interpretation is that which is given by Archbishop Newcome and others: “He that establisheth us together with you in Christ, is God; *q. d.* God establishes both me and you with respect to Christ, as disciples of Christ.”

² *Earnest of the spirit.*] “Servants being hired by giving them earnest money, the apostle in allusion to that custom saith, God hath given us the earnest of the Spirit: he hath hired us to be the apostles of his Son by giving us the Spirit, or spiritual gifts, 1 Cor. xiv. 32. These gifts are called the earnest, because they were to them a sure proof of those far greater blessings which God will bestow on them in the life to come.” Macknight. The Spirit in our hearts: that is, to reside in us as an abiding principle. The apostles were never destitute of the holy spirit; though they did not, like their Master Jesus, possess it without measure.

Now I call God to be my witness³, that out of tenderness to you⁴ I have not as yet come to Corinth.

Ch. I.
Ver. 23.

Having, I trust, cleared myself to your satisfaction of the graver charge insinuated by some, of inconsistency in doctrine, I now proceed to explain the reason why I did not fulfill the intention which I had formed, and which I had communicated to you, of visiting Corinth in my way to Macedonia. The truth is, and I appeal to the heart-searching God for the veracity of my declaration, that having determined to call at Corinth in my way to Macedonia, and to pass some months there upon my return, and having actually sent Timothy and Erastus as my harbingers to Macedonia, I afterwards received from your Letter, and from other quarters, such disagreeable tidings of the state of things among you, that I was sure that if I visited you at the time that I proposed, I should be under the necessity of using very severe measures, to chastise the bad spirit and to correct the numerous irregularities and disorders which prevailed in the church; I rather chose, therefore, to write to you, hoping that you would profit by my admonition and advice. I was glad to hear by Titus that you had done so, and that you were greatly reformed: still, however, there was room for improvement; and in order to allow time to complete the work of reformation, I deferred my visit a year longer. But all these delays arose not from caprice in myself, but from tenderness to you, that I might not be compelled to use the apostolic rod.

Not that we lord it over you on account of your faith⁵, but we are fellow-labourers for your joy; for in the faith ye stand free⁶.

24.

³ *I call God to be my witness:*] ἐπικαλεσθαι ἐπὶ τὴν ἐμὴν ψυχὴν. “I call God for a record upon my soul.” Public Version.—“I call upon God as a witness against my life.” Newcome.—“I call God to witness, and may I die if it is not so.” Locke.—“And I call upon God as a witness to myself.” Wakefield; who says in his note, “I consider τὴν ἐμὴν ψυχὴν as the customary oriental phrase for ἐμαυτὸν i. e. “I call upon God to add his testimony to mine.” This appears to me a judicious observation.

⁴ *Out of tenderness to you.*] φειδομενος. See Wakefield. “to spare you I came not as yet to Corinth.” Public Version, and Newcome. See verses 15, 16, and Paley *Hor. Paul. 2 Cor. No. 4, 5.*

⁵ *On account of your faith:*] κυριευομεν ὑμῶν τῆς πίστεως. Dr. Macknight justly observes, that the construction requires διὰ or ἐνεκα to be supplied after ὑμῶν, and that “the apostle could not say with truth that he and his brother apostles had not dominion over the faith of all who professed to believe the gospel. By the inspiration of the spirit they were authorized to direct the faith of all the people of God. But they had no dominion given them over the persons and goods of those who believed.”—Storrius *ap. Rosenmuller*: “Non modo non dominamur in vos credentes, sed vestra etiam lætitiæ adjutores sumus. Respicere videtur Paulus ad Corinthienses pædagogos, qui ei crimini dederant quod in eos, qui doctrinæ ipsius fidem habuerint, dominari soleat.”

⁶ *In the faith ye stand free.*] “that is, in the gospel. Your teachers have no dominion either over your persons or goods, on account of your being Christians.” Macknight.—“Fide

Ch. I.
Ver. 24.

Not, indeed, that I pretend to any secular authority over you because you are believers in Christ and members of that community of which he is the head. For though I am invested with powers which, under his direction, I am occasionally required to exercise for the correction of refractory members while they continue in communion with us, I possess no civil power whatever over life or property, and claim no right of compelling any against their will to continue in our society, or to prevent them from withdrawing from us. I have no power but what I am bound to exercise in concurrence with my brethren for the benefit of the community in general, and of every individual member in particular. The profession of the gospel does not abridge your civil rights, nor subject you to the rule of domineering ecclesiastics. The Christian religion is a law of liberty; the officers of the church, with the exception of that corrective rod which is sometimes placed in the hands of the apostles, and is exercised under the immediate direction of Christ, are armed with no secular power for the support of discipline, and possess no authority but that which they derive from superior wisdom, and experience.

SECTION III.

Ch. II. *THE APOSTLE advises the Corinthians to restore to the communion of the church that great offender whose misconduct had been one principal cause of keeping him away, but whose sincere and deep repentance now moved his compassion, and induced him to advise them to receive him again into Christian fellowship. Ch. ii. 1—11.*

1. The apostle could not prevail upon himself to visit Corinth a second time, till every cause of uneasiness was removed, ver. 1—3.

Ver. 1. *But I determined this with myself, that I would not come¹ again to you in grief.*

I formed this resolution in my mind, that as our first interview had been

enim (ad quam perducti estis a me) beati evasistis, et florulistis. Στῆλαιν enim interdum significat absolvi, servari, salvum esse: cui opponitur πιπτειν, damnari. Rom. xiv. 3, 4.

¹ *Come again in grief.*] The apostle had not visited them in grief the first time: he means, therefore, that having visited them with satisfaction at first, he was resolved not to visit them with dissatisfaction the second time. Vide Locke.

a source of mutual satisfaction, my second visit should not be the occasion of uneasiness either to you or to myself: but that I would absent myself from you till every cause of trouble should be removed. Ch. II.
Ver. 1.

For if I occasion grief to you, who then is to gladden me² but he who is grieved by me? 2.

If I should be under the necessity of exercising severity when I come among you, my visit would be as painful to myself as it would be to you; for I could derive no comfort or satisfaction from any thing during my residence with you, but from the contrition and restoration of the offender whom it would be my painful duty to chastise.

And I wrote this very thing to you³, that when I came I might not be grieved by those in whom I ought to rejoice. Having this confidence in you all, that my joy is the joy of you all. 3.

The reason why, instead of coming among you, I wrote to you, and that with some degree of asperity, was this: That I might excite you to reform those lamentable irregularities which prevailed among you, that when I came I might not be under the necessity of exercising that discipline which would be equally distressing both to myself and you. And the more so as considering the earnestness and faithfulness with which I laboured among you for two years and upwards, I had a right to expect that your conduct would have been so correct and exemplary as to have afforded me the most pure and unmixed satisfaction. And notwithstanding all that has passed, I know you so well, that I am very confident, if the affairs of your society were restored to such a state as to give satisfaction to me, that it would afford equal satisfaction to you all. In short, I am confident that such is your affection for me, you would all be gratified with seeing that I was pleased.

2. He assures them that the painful rebuke which he had administered was the result, not of personal animosity, but of affectionate regard to their interest, ver. 4, 5.

² *Who then is to gladden?*] *καὶ τίς.* “And had I done it, what comfort could I have had among people I so much love, and yet am forced to punish in so severe a degree?” Pyle.—
“*Nisi vos—ac proinde nemo. Quomodo enim tristis alium exhilarabit?*” Rosenmuller.

³ *I wrote this very thing.*] “That is, in the first epistle. See ver. 9. He wrote to them to punish the fornicator. See ver. 11. Comp. 1 Cor. iv. 21, v. 8:—but now that he knows the Corinthians had punished him, in compliance with his Letter, and he had had this trial of their obedience, he is so far from continuing the severity, that he writes to them to forgive him and take him again into their affection.” Locke.

Ch. II.
Ver. 4.

For out of much affliction and anguish of heart I wrote to you with many tears; not that ye might be uneasy, but that ye might know the love with which I abound towards you.

The severity which was manifest in my late epistle was not the dictate of resentment against an individual, but of tender affection for you. I felt the deepest concern at the state of things at Corinth, and at the irregularities and crimes by which your society was disgraced. I wrote with many tears; and though I knew that you would feel great uneasiness at the strong expressions of disapprobation which I introduced, I trusted that you would see that my intention was kind, and that my only object was, the repentance and reformation of those who had done amiss. Nothing but the truest regard for you could have induced me to have performed so painful a task.

5. *Now, if a certain person¹ hath caused uneasiness, he hath not caused uneasiness to me, but in some degree² (that I may not bear³ too heavily upon him) to you all.*

If a certain person, whom I need not name, has created much uneasiness, which cannot be denied, it is not to me that he has given pain. All that I have felt and suffered on account of his misbehaviour I reckon as nothing: I forgive it all. But you are the parties more immediately concerned; your moral feelings have been wounded, your character as a society has been disgraced. But I will not aggravate the case, nor bear too hard upon a penitent offender.

3. The offender being now brought to a proper sense of his guilt, he ad-

¹ *If a certain person.*] Every one observes the delicacy and tenderness of the apostle in not mentioning the name of the penitent offender, nor using any harsh language in describing the offence.

² *In some degree.*] So Locke. *απο μερος*. "This phrase," says Mr. Wakefield, "here and in ch. i. 14, I apprehend to be equivalent to *εν μερει*." His translation is, "this uneasiness is not mine only, but the mutual uneasiness of us all." "*απο μερος*, *ex parte aliquatenus, quodammodo*." Schleusner. Ch. i. 14, the phrase seems to express a certain portion of the Corinthian congregation: here it is understood of a limited degree of uneasiness. So, Rom. xi. 25, it expresses a certain portion, meaning a large majority, of Jews who are at present blind to the evidence of the gospel. Rom. xv. 24, the same phrase expresses the degree of satisfaction which the apostle hoped to enjoy in the society of his friends at Rome. "St. Paul being satisfied with the Corinthians for their ready compliance with his orders in his former letter to punish the fornicator, intercedes to have him restored; and to that end lessens his fault, and declares, however he might have caused grief to the Corinthians, yet he had caused none to him." Locke.—"*Quodammodo vos omnes ille tristitia affecit. Facinus enim ab illo commissum tantum est et tam grave, ut ejus turpitudine ad universam societatem vestram redundare videatur.*" Rosenmuller.

³ *That I may not bear, &c.*] *ινα μη επιβαρω* "parenthesi includenda sunt hæc verba, et reddenda, ne quid gravius dicam." Rosenmuller. The Syriac Version places these words after *παντας*, all; Mr. Wakefield begins the next sentence with them.

vises the Corinthians to restore him to the communion of the church, ver. 6—8. Ch. II.

Sufficient for such a man is the censure which hath been passed upon him by the majority. Ver. 6.

The public solemn expulsion of this offender from your society has brought him to his right mind. It has convinced him of his misconduct, and therefore it has answered its end.

So that on the contrary⁴ ye ought rather to forgive and comfort him, lest such a man should be swallowed up by excessive sorrow. Wherefore, I beseech you publicly to confirm⁵ your love to him. 7.
8.

I hear that this unhappy offender entertains so just a sense of the heinousness of his crime, and is so much affected at the censure of the society, that he is almost overwhelmed with grief. It becomes you, therefore, to forgive and to comfort him, instead of persisting in your severity against him; and I request that, being perfectly satisfied as to his repentance, you would receive him again into your communion, in as public and as solemn a manner as you expelled him from your society.

4. As he was satisfied with their deference to his authority, which was one occasion of his writing, the apostle further recommends that they should act in unison with him in forgiving as well as in censuring offenders, that the adversary might not take advantage of their dissensions, ver. 9—11.

Moreover, I wrote for this purpose also, that I might have proof of you whether you would be obedient in every thing. 9.

I had heard such an alarming account of the disorderly state of your society, and of the hostility of opposing factions, that I entertained doubts whether my influence among you were not entirely lost. To satisfy my mind upon this subject, I wrote to you, requiring the immediate excommunication

⁴ On the contrary.] "This," says Mr. Locke, "has nothing to refer to but *ἐπιβάρυν*, overcharge, in ver. 5, which makes that verse refer to the fornicator."

⁵ Publicly to confirm.] This is Dr. Macknight's judicious translation: he remarks, that "the original word, *κυρωσαι*, does not signify to confirm simply, but to confirm or appoint with authority; consequently the apostle's meaning was, that the reception of this offender into the church was to be accomplished, as his expulsion had been, by a public act of the brethren assembled for that purpose."

It may be thought extraordinary that an offender so atrocious should be so soon forgiven, and received again into communion with the church: but the Corinthians were lately converted from heathenism, and had not that sense of the enormity of vices of this kind which belongs to those who have been educated in Christian principles and habits. Many of them had been reclaimed from the most odious vices; and this offender, having been made sensible of his fault, was now resolved to renounce his crime.

Ch. II.
Ver. 9.

of the offending party to try whether you would obey me or not. And I am happy to see, by your ready compliance with my direction, that I still retain that respect and deference among you which you had formerly shown.

10. *Now to whom ye forgive any thing I also forgive it, and indeed whatever I have forgiven, if I have forgiven any thing in the person of Christ¹, it has been for your sakes.*

As we have agreed in censure, let us now agree in forgiveness. If you forgive any offender, I forgive him too: and as I, in virtue of my apostolic authority, in the name and as the representative of Christ, have forgiven this penitent offender, I have done it for your sakes, to set you an example of Christian charity and meekness, and to point out your duty upon similar occasions. Join with me, therefore, in forgiving this penitent, and in restoring him to Christian communion.

11. *That we may not be over-reached² by the adversary³, for we are not ignorant of his wiles.*

Your unconverted neighbours will be upon the watch to take advantage of any dissensions which may take place between you and me, or in the body of your society, and will be glad to widen the breach, in order to injure the Christian cause. Be aware of their malicious purpose, and stand upon your guard. Let us ever act in union and harmony. Let us act with united vigour in excluding every member whose moral conduct would disgrace the society; and let us act with united sympathy and tenderness in restoring to their places in the church those unhappy persons who, having by irregular conduct

¹ *In the person of Christ.*] “in the name and by the authority of Christ.” Macknight.

² *Over-reached.*] “Πλεονεκτείν properly signifies *plus justo possidere*, to possess more than one is entitled to: but because persons of this description are commonly fraudulent and unjust, and sometimes violent in their conduct, the word signifies, to act fraudulently, unjustly, violently. ch. vii. 2, xii. 17.” Macknight.

³ *The adversary.*] Satan, the opposer; *i. e.* not an evil spirit, but their unbelieving neighbours, Jews and heathens, who would take advantage of their intestine divisions to disparage the Christian religion. Bishop Newcome explains it of wicked men, the instruments of Satan. “By Satan, or *adversary*, the apostle means the civil abettors of the Pagan superstition.” Harwood.

“By Satan,” says Dr. Priestley, “we are to understand any adversary; and Christianity had many of them in that and indeed in every age: and whatever man or thing has a tendency to obstruct a good design is called Satan, or something equivalent to it, in the Scriptures. Thus, our Lord called Peter *Satan*, when he would have diverted him from his resolution to die at Jerusalem. We are not, therefore, to infer from such passages as these, that there is in the universe a great evil spirit, the rival of the Supreme Being, and continually thwarting him in his designs; more especially prompting men to all vice and wickedness here, in order to be the instrument of their punishment hereafter. The vices of mankind are not to be excused in this manner: as if they were drawn into sin by some invisible agent, to whose powers their own were by no means equal. Men’s own depraved appetites are sufficient to account for all the wickedness there is in the world.”

exposed themselves to public censure, have been reclaimed to true repentance, and are desirous of being again admitted to the privileges of the Christian community.

Ch. II.
Ver. 11.

SECTION IV.

THE APOSTLE assures the Corinthians, that in his great anxiety to hear tidings concerning them, he had given up a fair prospect of usefulness at Troas, and had crossed over into Macedonia to meet Titus. And he bursts into an exclamation of gratitude and praise for the glorious success which attended the faithful preaching of the gospel. Ch. ii. 12—17.

1. The apostle, disappointed in his expectation of meeting with Titus at Troas, and being anxious to hear concerning the state of things at Corinth, abruptly quitted a situation which promised considerable usefulness, and hastened into Macedonia, ver. 12, 13.

Now, when I was come to Troas, to preach the gospel of Christ, and a door was opened for me in the Lord⁴, I had no rest in my mind, because I found not Titus my brother. But, taking leave of them, I departed into Macedonia.

12.

13.

When I was driven from Ephesus by the tumult excited by Demetrius, I fled to Troas, where I had directed Titus, who was one of the bearers of my last epistle, to meet me, and to inform me of the state of things with you. At Troas I found that many were disposed to hear the gospel, and that there was a great prospect of converting many to the Christian faith. But I could not make myself easy till I gained satisfactory information of the success of my advice to you; and therefore, taking leave abruptly of my friends at Troas, I went away to Macedonia, hoping there to find, as indeed I actually did find, that faithful companion of my labours, Titus, from whom I received the intelligence I desired.

2. At the mention of his success, the apostle bursts into an affectionate

⁴ *In the Lord,*] “or, *by the Lord*: that is, to spread his gospel.” Newcome. An opportunity offered of preaching the gospel with great probability of success; not by the immediate direction of Christ, for then the apostle, however anxious he might be to receive tidings of the Corinthians, would not have felt himself at liberty to depart from Troas.

Ch. II. exclamation of gratitude to God for the triumphs of the gospel, and for the gracious acceptance of his services, whatever might be the effect of his preaching upon different classes of his hearers, ver. 14—16.

Ver. 14. *Now thanks be to God, who always leadeth us in triumph by Christ¹, and maketh manifest the odour of the knowledge of himself by us in every place.*

Nor can I recollect the success of the gospel, of which I have in so many places been the honoured instrument, without expressing the affectionate gratitude I feel to God, who in his great mercy put a stop to the mad career of hostility and rebellion, and who stationed me as a willing captive at the car of Jesus, to grace the triumphal procession of the gospel: not indeed as a helpless prisoner doomed to destruction, but as one permitted to enlist in the victorious army, and employed to scatter the perfume of the Christian doctrine concerning God and his plans of mercy to mankind, among the multitude in every region through which the magnificent procession passes in its progress.

[15. *For we are to God a sweet perfume of Christ, in respect to them that are saved and in respect to them that perish².*

¹ *Leadeth us in triumph.*] “*ὁρμαίνων, in triumpho circumducere.*” Wetstein.—“*Triumphum ago, triumpho de aliquo, aliquem in triumpho captivum circumduco.*” Schleusner. “In allusion,” says Dr. Macknight, “to the method of triumph, the apostle represents Christ as a victorious general riding in a triumphal procession through the world, attended by his apostles, prophets, evangelists, and other ministers of the gospel, and followed by all the idolatrous nations as his captives.” Dr. Doddridge, after mentioning Witsius’s explanation of the passage, as expressing “the joy with which the apostle reflected on the powerful and sovereign grace which had led him in triumph who was once so insolent an enemy to the gospel,” adds, “I rather think the apostle represents *himself* as triumphing through the divine power. And as in triumphal processions, especially in the East, fragrant odours and incense were burned near the conquerors, so he seems beautifully to allude to that circumstance in what he says of the odour of the gospel in the following verses. And he seems further to allude to the different effects of strong perfumes to cheer some, and to throw others into violent disorders, according to the different dispositions they are in to receive them.”

Perhaps the apostle’s idea may be, that having been subdued and taken captive, they are led in triumph by Christ to grace the victories of the gospel: but not as prisoners bound in chains and doomed to destruction, but as pardoned rebels received into favour, and as employed by the conqueror to scatter perfumes among the multitude, some of whom are revived and cheered by the grateful fragrance, while others, overpowered by the strength of the odour, faint and die; while the officers so employed are equally performing their duty, and equally acceptable to their sovereign, whatever be the result. Mr. Locke supposes that the apostle alludes to his victory over his opponents at Corinth. But this is too mean a sense, and unworthy of the apostle.

² *In respect to them that perish.*] “If we be faithful, we are equally approved by Christ, under whose commission we act, whatever be the success of our preaching, whether it be properly received or not: whether men secure their future happiness by their obedience, or aggravate their condemnation by their disobedience.” Dr. Priestley.

Our labours as ministers of Christ are attended with various success. Some of our hearers receive our doctrine, and gladly accept the blessings and privileges of the gospel; others despise and reject our important message, and choose rather to remain and perish in ignorance, idolatry, and vice, than to embrace the glad tidings of salvation; but, whatever be the effect of our doctrine upon our hearers, our fidelity and zeal in all cases are equally exerted, and equally acceptable to God, in whose estimation they are as the fragrant incense of a costly sacrifice.

Ch. II.
Ver. 15.

To the one we are a deadly odour unto death³, but to the other a living odour unto life; and who is sufficient for these things⁴?

16.

Upon the surrounding multitudes the perfumes which we dispense produce different effects, according to the different constitutions and dispositions of those who are exposed to their influence. To some the odour is destructive; it is disgusting, overpowering, and dangerous. They labour either to resist or to escape from it, and are sometimes destroyed by it. To others, differently constituted and disposed, the very same odour is a refreshing balm, a reviving cordial: they inhale it with delight, and feel that it infuses into their spirits, animation, vigour, activity, and joy. Thus, to some, the doctrine of the gospel is a fatal venom: it excites contempt and hatred, malice and rage; they oppose it to the utmost; their guilt and misery are aggravated, and their ruin is sealed: so that the gospel, which should have been their salvation, becomes their bane. Upon others the effect is widely different. The doctrine of the gospel, approved by the understanding and cherished in the heart, becomes a reviving, invigorating, exhilarating principle, which dispels their darkness, which soothes their sorrows, which animates

³ *A deadly odour unto death.*] Gr. "an odour of death unto death:" *q. d.* Upon some, the perfume which we dispense has a noxious and even fatal effect; it paralyses the nervous system, and produces death. To others it is an *odour of life unto life*, "a living savour unto life." Wakefield. The very same perfume which overpowers and oppresses some, is to others a delightful, refreshing, reviving fragrance, which cheers the senses and invigorates the powers. "*Dantur odores, qui alios reficiunt et recreant, alios enecant.*" Rosenmuller. "*An odour of death*: the fragrant so rich in itself, instead of reviving, destroys them, and is efficacious to bring on death in its most dreadful forms." Doddridge.

⁴ *Who is sufficient?*] "for this preaching of Christ to all? None is sufficient of himself. ch. iii. 5." Newcome.—"When we consider all these awful consequences which one way or other attend our ministry, we may truly say, Who is sufficient for these things?" Doddridge.—"Here (says Dr. Whitby) the Vulgate ridiculously reads, '*et ad hæc quis tam idoneus*,' i. e. *quam ego?* and this reading is defended by Dr. Mills, against all the Greek Scholia," &c.—Mr. Wakefield's version is, "according to the suitableness of each;" which, he says, "is the acceptation of the Ethiopic, but is not certain whether it followed the present reading, or whether the passage be clearly susceptible of this sense as it now stands." Griesbach notes the variation in the Vulgate, but not in the Ethiopic.

Ch. II.
Ver. 16.

their hope, which governs their lives, which prepares them for, and will in due time advance them to, a happy and immortal state of being. And when I consider the nature of the message with which I am intrusted, and the infinitely momentous consequences of its admission or rejection by those to whom it is addressed, and likewise reflect upon my own inability, and the frailty of human nature, I am constrained to say, Who is equal to the important task? and I most readily acknowledge, that I have no hope of success but in God. Comp. iii. 5.

3. He has no merit to plead but that of his disinterestedness and his sincerity, ver. 17.

17. *For we are not as others¹ who adulterate the word of God²: but as in sincerity³, but as from God⁴, in the sight of God we speak concerning Christ.*

If we are honoured with distinguished success in dispensing the grateful and reviving odour of the gospel, it is because we acquit ourselves with integrity and faithfulness in the work assigned us. We do not, as some that might be named, and who may not be unknown to you, adulterate the pure word of God with unwholesome mixtures, in order to win applause, and to gain an ascendancy over the minds of our hearers; but on the contrary, with the most uncorrupted sincerity, mindful of our sacred character and awful responsibility as messengers from God, we teach the doctrine of the gospel as in his presence, and as those who are shortly to be summoned to his tribunal to give an account of their mission and to receive the reward of their works.

¹ *We are not as others.*] The received text reads οἱ πολλοί, *the many*, or, *most*; but οἱ λοιποί, *others*, is the reading of the Clermont and three other ancient manuscripts, and of the Syriac and other versions. It is hardly to be imagined that the majority of the preachers of the gospel, οἱ πολλοί, adulterated the word of God.

² *Who adulterate:*] καπηλευντες. A metaphor, taken from vintners who adulterate pure wine with foreign mixtures. The apostle is supposed to allude to the false teacher, who corrupted the doctrine of Christ to adapt it to the learned Greeks. "The apostle used this metaphor to show that he did not, like the false teacher, mix falsehoods with the gospel for the purpose of pleasing the vitiated taste of his hearers." Macknight.—"καπηλευων (ἢ καπηλος institor, propola, caupo) non solum significat vendere aliquid, sed et adulterare, artificiose fucare, et exornare."

³ *In sincerity.*] ἐξ ειλικρινειας. See ch. i. 12. "This word is elegantly opposed to the impure and gainful mixture mentioned before." Newcome.

⁴ *As from God.*] "I preach the gospel of Jesus Christ in sincerity: I speak as from God himself, and I deliver it as in the presence of God." Locke.—"ὡς ἐκ Θεοῦ ut a Deo jussus, ut a Deo per spiritum edoctus sum. κατεχων τὸ Θεοῦ Deum præ oculis habens. ἐν Χριστῷ nomine Christi: tanquam legatus ipsius, ch. v. 20. Vel etiam, plane idem doceo, quod Christus de se docuit." Rosenmuller.

SECTION V.

THE APOSTLE appeals to the conversion of the Corinthians to the Christian Ch. III.
 faith, and to their reputable profession of it, as the best testimonial to his
 apostolic mission; and from the superior glory of the new to the old dis-
 pensation, he enforces the superior obligation of the ministers of Christ
 to sincerity, fortitude, and zeal. Ch. iii. 1—iv. 6.

1. The conversion and exemplary conduct of the Corinthians themselves
 supersedes the necessity of all letters of recommendation, either to them or
 from them, ver. 1—3.

*Are we beginning to recommend ourselves again⁵? or, do we need⁶, as Ver. 1.
 some do⁷, letters of recommendation either to you or from you⁸?*

I have been enlarging upon the honour which has been conferred upon me
 and my colleagues, in being permitted to accompany the triumphal procession
 of the gospel, and to diffuse the odour of its salutary doctrine; and I have as-
 serted the faithfulness with which we exercise our ministry. But do you
 imagine, as my enemies may possibly insinuate, that by this I mean to esta-
 blish my apostolic authority among you, as though it were not already suffi-
 ciently proved? or can you suppose that I need, like others who might be
 named, letters of introduction to you, or of recommendation from you? Does my authority with you, and other churches, rest upon so precarious and
 unsatisfactory a basis as a mere letter of recommendation?

⁵ *Recommend ourselves.*] Συμψαίνειν must mean, not commend, but recommend. "It would seem that the faction had pretended that he had not proved himself an apostle by the things written in his former epistle." Macknight.

⁶ *Or, do we need:]* ἢ μὴ χρηζόμεν. This is the reading of the Clermont and other copies, also the Vulgate and Syriac versions, and adopted by Griesbach. The received text reads, εἰ μὴ, q. d. unless you think that I want letters. Newcome says εἰ μὴ is used interrogatively, as Gen. iii. 11.

⁷ *As some do.]* The false apostle had probably been introduced among them by letters of recommendation, perhaps from the Judaizing Christians at Jerusalem. See Macknight.

⁸ *To you or from you.]* The received text reads, or letters of recommendation from you; but the word συστατικῶν, recommendatory, is wanting in the Alexandrine and Ephrem manuscripts, and in the Coptic and Vulgate versions. Mr. Wakefield renders, "unless we want, as some do, letters of recommendation to you (μᾶλλον ἢ) rather than letters of recommendation from you."

Ch. III.
Ver. 2.

Ye are yourselves our letter, written in your hearts¹, understood and read by all men.

If I am asked for a letter of recommendation, I appeal to the church at Corinth. The existence of a body of professing Christians at Corinth, and their general exemplary conduct, is such an evidence of my apostleship as every one may read and understand: it is a matter of public notoriety.

3. *Since ye are manifestly² the epistle of Christ through our ministration³: written, not with ink, but by the spirit of the living God; not on tablets of stone, but on the fleshly tablets of the heart.*

Yes, my brethren, ye are yourselves my public letter of recommendation from Christ: who by you attests the authority with which I am endued to preach his doctrine, and the power with which I am invested for ensuring its success. This epistle he has written through my instrumentality, I having been the bearer of it; or, if I may so express it, the amanuensis that he has employed to write. And this epistle is written, not with ink in the ordinary way, but in characters inscribed by the spirit and power of God himself; and that not like the Mosaic decalogue, which was written by the finger of God upon tablets of stone, but upon the soft and tender tablet of the heart of all of you who have been converted from a heathen state to the public profession of the Christian religion. In plain language, your conversion to the Christian religion in consequence of my preaching the gospel to you, and exercising miraculous powers among you, your abandoning the gross vices of your heathen state, and your present love and practice of virtue in obedience to the law of Christ, and from regard to the discoveries of the Christian revelation, is a plain and public proof that I have a commission from God to

¹ *Your hearts.*] The received text reads ὑμῶν, *our hearts*: ὑμῶν is the reading of one manuscript, and of the Ethiopic version. The connexion seems to require it. Mr. Wakefield pronounces it to be undoubtedly genuine, and Dr. Doddridge adopts it.

² *Since ye are manifestly.*] “The sense of St. Paul,” says Mr. Locke, “in this third verse, is plainly this: That he needed no letters of commendation to them: but that their conversion to the gospel, written not with ink, but with the spirit of God in the tables of their hearts, and not in tables of stone, by his ministry, was as clear an evidence and testimony to them of his mission from Christ, as the law writ in tables of stone was an evidence of Moses’s mission: so that he, St. Paul, needed no other recommendation. This is what is to be understood by this verse, unless we will make the *tables of stone* to have no signification here. But to say, as he does, that the Corinthians being writ upon in their hearts, not with ink but with the spirit of God by the hand of St. Paul, was Christ’s commendatory letter of him, being a pretty bold expression, liable to the exception of the captious part of the Corinthians, he, to obviate all imputation of vanity or vain-glory, immediately subjoins what follows in the next verse.”

³ *Through our ministration:*] διακονηθεῖσα ὑφ’ ἡμῶν. “*delivered by us*, of which we had the charge and management.” Wakefield.—“Ministerio meo scriptus: Christus, in scribenda hac epistola, meo ministerio usus est.” Rosenmuller.

preach his gospel in the world. There is no other way of accounting for the great success of my labours at Corinth; and the wonderful change which has been wrought in your minds, in your hearts and lives, is a more satisfactory evidence of my apostolic mission, than the miraculous engraving of the ten commandments upon tablets of stone by the finger of God, was, of the divine legation of Moses.

Ch. III.
Ver. 3.

2. The apostle, to avoid all appearance of ostentation, ascribes all his ability and his success to the power of God, who by his spirit qualified him to be the publisher of a new, a better, and a life-giving dispensation, ver. 4—6.

Now we have this persuasion⁴ through Christ towards God: not that we are sufficient of ourselves to place any thing to account⁵ as from ourselves, but our sufficiency is from God. 4, 5.

Though I assert with so much confidence my commission from God, which was communicated to me by Christ, I am far from arrogating to myself any superior merit on this account, and least of all from ascribing the success of my ministry to my own power or wisdom. I am well apprized, that of myself I can do nothing. I cannot calculate upon the least success from any powers of reasoning or talent of eloquence that I possess, or upon which I might value myself. No argument nor persuasion of mine would ever have induced any one of you to have renounced the idolatry in which you had been educated, or the vices to which you were habituated, and to have become the true worshipers of God, and the virtuous disciples of Jesus. Whatever ability I possess, whatever success I have met with, all is the work of God.

Who hath even qualified us⁶ as ministers of the new covenant⁷, not 6.

⁴ This persuasion:] *πεποιθῆσιν*. “a milder term for boasting.” Locke. See chap x. 7.—“*certa apostoli persuasio de fructu muneris sui apud Corinthios.*” Rosenmuller.—“As if he had said, But mistake me not as if I boasted of myself. This so great boasting that I use is only my confidence in God through Christ: for it was God that made me minister of the gospel, that bestowed on me the ability for it, and whatever I perform in it is wholly from him.” Locke.

⁵ To place any thing to account:] *λογισασθαι τι*. So Newcome.—“to reckon upon any thing as from ourselves.” Doddridge.—“to reason any thing; *q. d.* we are unable by any reasoning of our own to bring men to conversion.” Whitby. See Acts xix. 27; Rom. iv. 3, 6, 11, ch. viii. 18, 36; 1 Cor. iv. 1: in all which places *λογίζομαι* signifies, *to reckon*, or, *place to account*.

⁶ Who hath even qualified us:] *ικανώσεν*. “who hath even made us sufficient ministers.” Newcome.—“who indeed hath fitted us to be ministers.” Macknight.—“who hath also thought us worthy to be ministers.” Wakefield.—“who hath made us able ministers.” Public Version, and Doddridge. The apostle takes up the preceding word, “our sufficiency,” *ικανότης*, “is from God who hath made us sufficient,” *ικανώσεν*.

⁷ The new covenant.] *καινης διαθηκης*, *new covenant*, as it is rendered in the Public Version.

Ch. III.
Ver. 6.

*of the letter, but of the spirit*⁸: *for the letter killeth*⁹, *but the spirit giveth life.*

I am one of the last men who would have thought of engaging in the Christian ministry and apostleship, or who would have been selected by others. I was once a bitter enemy to the Christian name: but even me has God chosen and qualified for this high and honourable office. He subdued my prejudices, he brought me to the knowledge of the truth, he inspired my heart with gratitude and zeal, with benevolence and courage; he instructed me in the Christian doctrine in its fullest extent, and gave me a particular commission to preach the gospel to the Gentiles: and to this he superadded those miraculous gifts and powers, which were so clearly exhibited among you, and which alone could, in the present state of things, have excited that attention to the doctrine and to the evidences of the gospel, which would overcome inveterate prejudices, and would make a powerful and abiding impression upon the heart.

Thus were I and my fellow-labourers amply qualified to dispense the blessings, not of the old dispensation, but of the new; not of that covenant which imposed rites and ceremonies, and which consisted in types and figures, but of that new and better covenant which was the completion of the Mosaic peculiarity, and which was the hidden spiritual meaning of all its pompous external symbols. And whatever may be affirmed by some who wish to hold you in bondage to the old dispensation, I can assure you that there is nothing in it which ought to attract your regard, or to alienate your affections from the Christian faith; for the law is a dispensation of death, as it passes a sentence of death upon every offence, and makes no provision for the pardon of the penitent. But the gospel is a life-giving spirit: it proclaims

The Mosaic dispensation was a covenant made by God with the Israelites, through the instrumentality of Moses; the Christian dispensation is the new covenant through the mediation of Jesus Christ.—“who hath even made us sufficient ministers of the new covenant.” Newcome.

⁸ *Not of the letter, but of the spirit.*] “the letter, the law of Moses, which was written on tables of stone—the spirit, the Christian covenant, the true spiritual religion, written on the heart by the power of the spirit. Rom. vii. 6.” Newcome.—“St. Paul may be understood to intimate that the new covenant was also, though obscurely, held forth in the law. For he says, he was constituted a minister of the spirit, or spiritual meaning of the law, which was Christ. But both letter and spirit must be understood of the same thing: the letter of the law, and the spirit of the law. And in his epistle to the Hebrews he shows what a spiritual sense ran through the Mosaic institutions and writings.” Locke.

⁹ *The letter killeth, &c.*] *i. e.* “Pronouncing death without any way of remission on all transgressors, leaves them under an irrevocable sentence of death; but the Spirit, *i. e.* Christ, ver. 17, who is a quickening spirit, 1 Cor. xv. 45, giveth life.” Locke.—“The end of the gospel is to give life. John x. 10; Rom. vi. 23.” Newcome.

pardon to the penitent, and everlasting life to all who accept its offers and comply with its requisitions. Ch. III.
Ver. 6.

3. The apostle argues the superiority of the gospel ministry to that of the law, from the superior excellence and permanency of its object, ver. 7—11.

The apostle through this whole paragraph alludes to the history which is given, Exod. xxxiv. of the shining of the face of Moses, after he had passed forty days upon the mount in communion with God, and receiving the law from him. The historian, ver. 29, there relates, that when Moses came down from Mount Sinai with the two tables of testimony in his hand, he was not aware that his face shone. But when Aaron and all the children of Israel saw Moses, and beheld the lustre of his countenance, they were afraid to come near him. And Moses called to them, and Aaron and all the rulers of the congregation returned unto him, and Moses talked with them. And afterwards all the children of Israel came near, and he gave them in commandment all that the Lord had spoken with them in Mount Sinai, and till he had done speaking with them he put a veil on his face. But when Moses went to Jehovah to speak with him, he took the veil off until he came out. And the children of Israel saw the face of Moses that it shone, and Moses put the veil upon his face again.

In allusion to this incident, the apostle declares, 1. That though the lustre upon the countenance of the Jewish legislator was glorious, and the honour thereby conferred on him was great, nevertheless it was evanescent, and greatly exceeded by the spiritual and far more permanent glory which attended the publishers of the Christian dispensation: and, 2. That the Jewish lawgiver covering his face with a veil was an emblem of the dark and figurative genius of the Mosaic dispensation; whereas the first teachers of Christianity publicly exhibited the lustre with which they were dignified, and were bound in duty to state the great doctrines of Christianity in the plainest and the clearest light.

But if the ministration of the law of death, engraven in letters upon stones, was so glorious that the children of Israel could not stedfastly look upon the face of Moses, because of that lustre of his countenance, which lustre was to be abolished, how much more glorious must this ministration of the spirit be! 7.
8.

¹ *How much more glorious.*] Mr. Wakefield renders the clause, "must not this spiritual

Ch. III.
Ver. 8.

I have just been speaking of myself and my brethren who are commissioned to teach the gospel, as ministers, not of that old covenant which was written on tables of stone, and which denounced death upon the transgressor, but of that new dispensation, which is the scope and end of the first covenant, which was confirmed by the gifts of the spirit, and which contains the promise of life. I do not, indeed, deny that the first dispensation was of divine authority, and that it was a great honour to Moses to be chosen to the office of communicating the will of God to the Israelites, by means of the law written by the finger of God on the tables of stone. And the dignity conferred upon him in being admitted to communion with God was marked by that lustre of his countenance which struck the beholders with awe, and made them afraid of approaching him. This lustre, however, was but temporary, an emblem of the limited duration of the dispensation which he introduced. But if the ministry of a dispensation which entailed death was honoured with a brightness which dazzled the eyes of the spectators, is it not reasonable to believe, may we not naturally expect, that the ministry of the dispensation of life will exhibit a still greater brightness; that the gospel, which is the soul and spirit of the law, will irradiate its officers with a greater and a more permanent glory?

9. *For if the ministry of condemnation were glorious, much more doth the ministration of justification exceed in glory.*

That the glory which attends the preaching of the gospel should greatly exceed that which accompanied the preaching of the law, is not at all wonderful, when we consider the nature and genius of the two dispensations; the law of Moses being a dispensation of condemnation only, requiring that uniform obedience which few or none could yield, and making no provision for repentance; whereas the gospel is a dispensation of peace and reconciliation, and restores the penitent believer to a state of friendship with God. Being so much superior in its object, it is entitled to be introduced with superior magnificence.

10. *And indeed that which was then made glorious¹ ceaseth in this respect to be glorious, because of the glory that surpasseth it.*

ministration be much more glorious?" literally, "how shall not the ministration of the spirit be more glorious?" Perhaps the best translation may be, "how is it possible that the ministration of the spirit (or spiritual dispensation) should not exceed in glory?" How can it be otherwise, than that the ministry of the spirit which giveth life should confer more glory and lustre on those who are employed in it?

¹ *That which was made glorious:] "ὅδε δεδοξασται το δεδοξασμενον. Munus Mosis quod fuit*

The lustre which attended the introduction of the Mosaic dispensation is completely eclipsed by the superior lustre of the gospel; so that the honour conferred upon Moses by the lustre of his countenance was nothing in comparison with that which is conferred upon the apostles of Christ, by the superior knowledge of the gracious purposes of God to man, with which they are inspired, by the spiritual gifts and powers with which they are favoured, and by the ability which they possess of communicating those gifts and powers to their respective converts: a power which Moses either did not possess at all, or possessed in a very limited degree.

Ch. III.
Ver. 10.

If, then, that which is abolished was abolished by glory², much more doth that which remaineth remain in glory.

11.

The lustre of Moses is eclipsed by the superior lustre of the apostles of Christ. Thus the law of Moses is wholly superseded by the gospel of Christ, and its ritual impositions are no longer obligatory upon the believing Gentiles; and as the knowledge with which the apostles are inspired, and the powers with which they are endued, are not momentary and occasional, but constantly inherent in them, so shall that glorious dispensation of which they are the ministers, remain in the world as a permanent and extensive blessing, and shall never be superseded to the end of time.

4. The apostle argues the indispensable duty of the ministers of the new

splendidum, ne excellens quidem nominari potest. εν τριτωτω μερει, hac ratione, hoc nomine, ενεναν, respectu hujus eminentioris dignitatis: i.e. comparata ad hanc excellentiorem dignitatem, quæ inest nostro ministerio. Rosenmuller. "For indeed that glory is no glory, with respect to the excessive glory of the other." Wakefield. Mr. Locke puts the question, "whether in thus industriously placing the ministry of the gospel in honour above that of Moses, the apostle may not possibly have an eye to the Judaizing false apostle of the Corinthians, to let them see what little regard was to be had to that ministration, in comparison with the ministry of the gospel."

² *By glory—in glory:] δια δοξης—εν δοξη.* The translation given in the text is that of Hallet and Macknight, and best suits the construction and the connexion. The glory of the ministry of the law was eclipsed by the superior glory of that of the gospel: how reasonable, then, is it to expect, that the glory which obscured the other shall remain complete or unabated after the first has vanished! As, therefore, the glory of the gospel ministry will be more permanent than that which it displaces, so the gospel dispensation itself also will be more permanent than the law. The apostle's language, however, is elliptical, and admits of a different construction and interpretation: *q. d.* If that dispensation which was to be abolished was introduced with glory, much more will that which remains remain in glory. This was Mr. Locke's interpretation, and Archbishop Newcome's, who translates the words thus, "for if that which shall be done away was glorious, much more must that which remaineth be glorious;" and Mr. Wakefield, "for if that which is no more were with glory, much more must that which continueth be in glory."

The apostle's idea seems to be this: that as the lustre of the ministry of the law was obscured by the superior lustre of that of the gospel, it is highly reasonable to expect that the lustre which superseded the other will also be more lasting: insinuating, by this imagery, that the gospel was both a more splendid and a more permanent dispensation than the law.

Ch. III. and superior dispensation, to teach its doctrines with the utmost freedom and simplicity, ver. 12, 13.

Ver. 12. *Having therefore this persuasion*¹, *we use great freedom of speech.*

Being fully convinced that the dispensation of the gospel is in its nature and tendency greatly superior to that of the law, that it is better adapted to human frailty, and intended to continue to the end of time, and consequently that the ministry of the gospel is beyond comparison more honourable than that of the law, we who are intrusted with this honourable service, feel it to be our duty to rise superior to all mean and secular considerations, and to speak the truth with the utmost plainness, fidelity, and courage, not taking into consideration either the offence which it may give, or the personal inconvenience with which it may be attended.

13. *And we are not as Moses, who put a veil upon his face, that the children of Israel may not see*² *distinctly the end of the dispensation which is about to be abolished.*

Moses put a veil upon his face to conceal its lustre; but this is not the practice of us, the apostles and ministers of Christ. It is not owing to any act of ours, nor to any obscurity in the delivery of the important message we have in charge, that the Jews remain ignorant of the true nature and design of that œconomy which, having answered its purpose, is just about to be repealed.

5. The ignorance and unbelief of the Jews are owing to their own prejudices and vices, which prevent them from seeing the true design of the ceremonial law, ver. 14—17.

¹ *This persuasion:*] ἐλπιδῶ. See Macknight, who refers to 2 Cor. i. 7; Philip. i. 20; Titus i. 2, for this sense of the word.

“That Paul by these words (says Mr. Locke, who has given a just and beautiful illustration of this portion of the epistle,) means the honourable employment of a minister of the gospel, or the glory belonging to his ministry, is evident by the whole foregoing comparison which he has made between the *ministry* of the law and of the gospel, and not between the law and the gospel themselves. The calling it *hope* instead of *glory* here, is the language of modesty: it is, *q. d.* Having, therefore, so honourable an employment as the ministry of the gospel, which far exceeds the ministry of the law in glory, though even that gave so great a lustre to Moses’s face that the children of Israel could not with fixed eyes look upon him, I, as becomes one of such hopes, in such a post as sets me above all mean considerations and compliances, use great freedom and plainness of speech in all things that concern my ministry.”

² *That the children of Israel may not see.*] “These words must be understood, not of Moses, but the ministers of the gospel. It is not their fault that the Jews do not understand the scope of the law; but it is owing to the blindness of their minds, which shall be taken away when they return to Christ.” Locke.

But their understandings were blinded³; for to this day the same veil remaineth during the reading of the old Testament⁴, it not being discovered⁵ that it is abolished by Christ.

Ch. III.
Ver. 14.

And to dwell a little upon this unhappy state of my mistaken countrymen : in justice to the preachers of the gospel I am constrained to say, that it is not owing to any defect of candour or simplicity in us, but to their own inveterate prepossessions that they remain so grossly ignorant of the true design of the law. Their prejudices render their minds callous to the impression of the clearest evidence. And even to this day, while they attend the reading of the scriptures of the Old Testament in their synagogues, the true sense of it is veiled from their sight. They continue to dream of the perfection and perpetuity of their dispensation, being totally ignorant that its purposes being fulfilled in Christ, the Mosaic economy is now about to be entirely set aside.

Yea, even to this day, when Moses is read a veil covereth their heart⁶.

15.

Though they listen to the word of the law, its true and spiritual meaning is completely concealed from them.

But when it shall turn⁷ to the Lord, the veil shall be taken away.

16.

There is a time coming, when the whole Jewish nation shall be converted to the Christian religion; and, when this auspicious event takes place, the veil which now envelopes and darkens their understandings shall be withdrawn, all their prejudices shall be removed, and they shall see the true de-

³ *Their understandings were blinded.*] q. d. "We, the ministers of the gospel, speak plainly and openly, and put no veil upon ourselves as Moses did, whereby to hinder the Jews from seeing Christ in the law; but that which hinders them is a blindness on their minds, which has been always on them, and remains to this day. This seems to be obviating an objection, viz. If you preach the gospel and Christ contained in the law with such a shining clearness and evidence, how comes it that the Jews are not converted to it? His reply is, Their unbelief comes not from any obscurity in our preaching, but from a blindness which rests upon their minds to this day: which shall be taken away when they turn to the Lord." Locke.

⁴ *The old Testament.*] Gr. "the old covenant." But the words Old Testament being used familiarly to express the sacred books of the Jews, without any reference to the signification of the words, the phrase is retained in the translation, as exactly expressing the apostle's idea.

⁵ *It not being discovered:*] μη ανακαλυπτομενον οτι. Bengel and Griesbach put a comma after μιν, and read οτι as one word. This punctuation is adopted by Newcome, Wakefield, and Macknight. The public version is, "for until this day remaineth the same veil, untaken away in the reading of the old Testament: which veil is done away in Christ."

⁶ *A veil covereth, &c.*] It is thought that the apostle here alludes to a custom of the Jews, which continues still in the synagogue, of wearing a veil when the law is read. See Locke, Macknight, &c.

⁷ *When it, &c.*] "But when their heart shall turn to the Lord, and laying by prejudice and aversion shall be willing to receive the truth, the veil shall be taken away, and they shall plainly see him to be the person spoken of and intended. When this shall be, see Rom. xi. 25—27." Locke.

Ch. III. sign of the ceremonial law, which was to prepare the way for a more liberal and more perfect dispensation, and to make it more welcome.

Ver. 17. *But the Lord is that spirit¹; and where the spirit of the Lord is, there is liberty².*

I have been speaking of the spirit as opposed to the letter, and of the ministration of the spirit as opposed to the ministration of death and condemnation. I now tell you very plainly, that by the spirit I mean Christ; that is, the doctrine of Christ, the dispensation of the gospel. To this great object all the types and sacrifices of the ceremonial Institution pointed; in this dispensation all its prophecies were accomplished, and all its promises fulfilled. And for this law of liberty all who groaned under the yoke of Moses panted with earnest desire. The legal dispensation introduced by Moses had its use, but it was limited and temporary: the spirit of the law was a spirit of bondage; its prevailing motive was terror. The obedience which it produced was a servile homage. Not so the spirit of the gospel. Believers in Christ are rescued from the terrors of the law; they become sons of God; their spirit is the spirit of adoption; their obedience is the fruit of faith, and hope, and love. They are no longer slaves, but sons: they have nothing to conceal; they no longer deal in types and mysteries, but they declare the important truths and the precious promises of the gospel with the greatest simplicity and plainness of language.

6. The apostle, in allusion to the case of Moses, represents the ministers of the gospel as diffusing every where around them the radiance which they derive from Christ, ver. 18.

18. *But we all³, with unveiled face, reflecting as mirrors⁴ the glory of the*

¹ *The Lord is that spirit.*] These words relate to ver. 6, where he says that he is a minister not of the letter of the law, nor of the outside and literal sense, but of the mystical and spiritual meaning of it, which, he here tells us, is Christ.

² *There is liberty.*] “because the spirit is given only to sons, or to those that are free. This is the liberty of speech mentioned, ver. 12. See the next chapter.” Locke.

³ *But we all.*] Mr. Locke observes, “that ver. 14—17 is a parenthesis, which being laid aside, the comparison between the ministers of the gospel and Moses stands clear. Moses with a veil covered the brightness and glory of God which shone in his countenance: but we, the ministers of the gospel, with open countenances reflect as mirrors the glory of the Lord.” Griesbach, Newcome, and Macknight all include these verses in a parenthesis.

⁴ *Reflecting as mirrors.*] “Κατοπτρίζω, repræsentō aliquid tanquam in speculo alteri, a κατοπτρον speculum. Medium, κατοπτρίζομαι, meipsum intueor in speculo.” Schleusner; who produces examples from Artemidorus, Ælian, and Diogenes Laertius. “Supposing κατοπτρίζομαι to be in the middle voice,” says Dr. Macknight, “I have translated it actively, in which I am supported by Estius and the Greek commentators, who explain it thus, ‘Instar speculi suscipi-

Lord, are transformed into the same image⁵ from glory to glory⁶, even as proceeding from the Lord, the spirit⁷. Ch. III. Ver. 18.

To return from my digression : I was observing (ver. 13) that Moses veiled his face to conceal its lustre, and that this was a symbol of the obscurity of that dispensation which he introduced. But the case is widely different with us, the apostles of Christ and teachers of the Christian doctrine. The glory of Christ shines full upon us, and we, like polished mirrors, reflect its beams : so that they who see us, do in a sense see him from whom our brightness is borrowed. And as we are continually receiving fresh streams of glory from our Lord and Master, who is the spirit and end of the Mosaic dispensation, so we likewise, with correspondent effulgence, diffuse fresh lustre around us ; till we at length become the perfect image of him

entes atque reddentes. Receiving and reflecting in the manner of a mirror the glory of the Lord. " ' Reflecting as mirrors,' so (says Mr. Locke) the word must signify here, and not ' beholding as in a mirror : ' because the comparison is between the ministers of the gospel and Moses, and not between the ministers of the gospel and the children of Israel. Now the action of beholding, was the action of the children of Israel ; but of shining, or reflecting the glory received in the mount, was the action of Moses : and therefore it must be something answering that, in the ministers of the gospel, wherein the comparison is made : as is further manifest in another express part of the comparison, between the veiled face of Moses, ver. 13, and the open face of the ministers of the gospel in this verse. The face of Moses was veiled, that the bright shining, or glory of God remaining on it, might not be seen ; and the faces of the ministers of the gospel are open, that the bright shining of the gospel, or the glory of Christ, may be seen. Thus the justness of the comparison stands fair, and has an easy sense ; which is hard to be made out, if *κατοπτριζόμενοι* be translated ' beholding as in a glass. ' "

" The glory of God in the face of Jesus Christ shines as in a glass which reflects the image upon us, so that we all are transformed into the same image, deriving the gifts and graces of the spirit from Christ, the Lord and great distributor of them : and so the glory which the Father gave to him he hath given us," John xvii. 22. Whitby.

" *κατοπτριζόμενοι, illuminati gloriâ Domini, tanquam specula quæ lumen accipiunt. Sic enim Græci intelligunt.*" Valla.—" *speculantes, Vulg. hoc loco a speculo ductum est, non a specula. Ut intelligas Dei gloriam a purgatis animis, ceu speculo, excipi ac reddi. Ad hunc enim sensum expouunt Græca scholia, ut κατοπτριζόμενοι sit veluti speculo exprimentes ac referentes.*" Erasmus.—" *κατ. attente spectantes : qui speculum consulunt omnia singulatim intuentur.*" Grotius.

As it is plain from the Greek scholiasts, that the original word will bear the sense of *reflecting as a mirror*, though this may not be its usual classical sense, and as the connexion appears so plainly to require it, I have adopted it in the text, though with some little hesitation. Perhaps the apostle's idea may be this : Christ as a mirror reflects the image of God, and the apostles gazing at this mirror are illuminated by its reflected rays, and themselves reflect the image of Christ.

⁵ *Into the same image :*] *τὴν αὐτὴν εἰκόνα.* " *that very image:* that of Moses was but a faint reflection of the glory which he saw." Locke.

⁶ *From glory to glory.*] " with a continued influx and renewing of glory, in opposition to the shining of Moses's face, which decayed and disappeared in a little while," ver. 7. Locke.

⁷ *From the Lord, the spirit.*] " as if this irradiation of light and glory came immediately from the source of it, the Lord himself, who is that spirit whereof we are the ministers," ver. 6. Locke.—" The Lord of the spirit." Macknight. *q. d.* In diffusing the knowledge of God and religion through the world, we are the images or representatives of Christ, by the power of an abiding inspiration from him who is the Lord, or author, of the covenant of the spirit.

Ch. III.
Ver. 18.

whose glory we thus reflect. In plain language, we are all enlightened by Jesus Christ, in the knowledge of the nature and design of the gospel dispensation, which knowledge abides with us. And we are so far from endeavouring to conceal it, that we think it our duty to publish the whole of it every where in the plainest language. So that they who listen to our instruction gain as distinct and comprehensive a view of the doctrine of the gospel as we ourselves possess, and as if, like us, they had been taught by Christ himself.

7. Invested with this honourable ministry, the teachers of the gospel fulfill their commission with zeal and fidelity, ch. iv. ver. 1, 2.

Ch. IV.
Ver. 1.

Therefore, as we have through mercy¹ obtained this ministry, we faint not²,

Having, by the unmerited goodness and the transcendent mercy of God, been appointed to the high and honourable office of teachers of the gospel, we do not shrink either from toil or danger, but endeavour to discharge the duties of our station with courage and fidelity.

2. *But have renounced the hidden things of shame³; not walking in craftiness, nor fraudulently corrupting the word of God, but by manifestation of the truth recommending ourselves⁴ to every man's conscience in the sight of God.*

Whatever some may insinuate concerning us, I solemnly and confidently

¹ *Through mercy.*] “as we have been graciously intrusted.” Wakefield. Gr. “having this ministry according as we have received mercy.” Newcome; who refers to ch. iii. 6—9. q. d. “according as God has had compassion on me, who was a persecutor, and has intrusted me with it.”

² *We faint not.*] *ἐκκλινόμεν.* “we flag not.” Macknight.—“*ἐκκλινω.* Proprie, cedo et succumbo laboribus, segnesco: metaphorice, desum officio meo, negligens et ignavus sum. Sic miles qui arma abjicit, et signa militaria deserit et fugit, *ἐκκλινειν* dicitur.” Schleusner.—“I do not fail nor flag: I do not behave myself unworthily in it, nor misbecoming the honour and dignity of such an employment.” Locke.

³ *We have renounced the hidden things of shame,*] “in which the priests of paganism deal so much, in order to impose on the people, practising in their mysteries so many impure and so many foolish rites.” Doddridge; who well observes in his note, that the word *ἀπειπαμένα*, which we render *renounce*, does not imply that they ever had any thing to do with such things; and that the words “set them at defiance” seem more literally to express the original. Dr. Macknight renders it, “we have commanded away.” “The expression (he says) is emphatical and picturesque: it represents the hidden things of shame as offering their service to the apostle, who rejected their offer with disdain, and bid them be gone.”—“The whole business of the first part of the epistle (says Mr. Locke) is to justify to the Corinthians his behaviour in the ministry, and to convince them that in preaching the gospel he has been plain, clear, open, and candid, without any hidden design or concealed secular interest.”

⁴ *Recommending ourselves.*] “not requiring commendation from others, ch. iii. 1.” Newcome.

assure you, that we are not in the number of those who connive at the dissolute practices in secret which they condemn in public; or who suffer the disgraceful rites of heathenism to pollute the purity of the gospel. We have no sinister designs, nor any selfish and secular ends to answer, while we profess to teach the truth; nor do we presume to debase the pure word of God by human mixture, Jewish or heathen, in order to render the gospel more palatable, and less obnoxious to the prejudices of our hearers. Truth is our sole object; and to prove our fidelity to the consciences of our hearers and to the eye of God, is the great scope of our ambition.

Ch. IV.
Ver. 2.

8. Hence it follows, that if the gospel doctrine remains concealed from any, the fault lies wholly with themselves, ver. 3, 4.

But if our gospel be also veiled, it is veiled only among those who destroy themselves⁵, among those unbelievers⁶ whose minds the God of this world⁷ hath blinded, so that the lustre of the glorious gospel of Christ, who is the image of God⁸, doth not shine upon them.

3.

4.

I deny not that there are some to whom the nature and design of the gospel are as much under a veil as the dispensation of Moses was to the Jews: but who are the persons in this situation? They are men who are working out their own ruin: they are blind, and cannot see the light; the God of this world has deprived them of their mental eye, so that they cannot discern in the gospel the glory of Christ; who is the image of God, as we are the images of him. Their prejudices, their vices, and their attachment to worldly interest, prevent them from discerning, or from being properly impressed by,

⁵ *Who destroy themselves.*] So Macknight. τοῖς ἀπολλυμένοις, "those who are lost: if our gospel, like the law, ch. iii. 13, 14, be veiled, it is veiled among those who perish through vice and infidelity." Newcome.

⁶ *Among those unbelievers.*] Newcome; who appeals to Grotius for the construction of this verse, as given in the translation. Gr. "among whom the God of this world hath blinded the understandings of unbelievers." See also Rosenmuller.

⁷ *The God of this world.*] That is, Mammon, or self-interest; or rather perhaps Satan, the opposing power, the supposed leader and head of the unbelieving and idolatrous world, in opposition to Christ, who is lord and chief of the community of believers, the ruler of the kingdom of light, as Satan is the ruler and prince of the kingdom of darkness. He is represented as blinding the minds of his subjects, who are prevented by their inveterate prejudices and vices from seeing the light of truth in the gospel. See 1 Cor. v. 5; 1 Tim. i. 20; Eph. vi. 12; Col. i. 16.

The generality of commentators, assuming the existence of such a being as the devil, of course apply the apostle's language to him.

⁸ *Christ, the image of God.*] "Christ is represented as the mirror from which the glory of God is reflected upon us, by such an image of the sun as we have in a mirror. This is reflected upon us from Christ. But all the light comes originally from God, the father of lights." Priestley.

Ch. IV.
Ver. 4.

the evidence of the gospel, so that they either cannot or will not learn the will of God, as revealed by Christ. Their ignorance is not owing to the ministers of the gospel: it is owing to the blindness of their understandings, and to the badness of their hearts, and they must abide by the consequences of this wilful and criminal unbelief.

9. The apostle renounces all pretensions to spiritual authority, and ascribes the success of the gospel ministry wholly to the power of God, ver. 5, 6.

5. *For we preach not ourselves, but Christ Jesus as the Lord¹, and ourselves as your servants for the sake of Jesus.*

I have been speaking in very high terms of the ministerial office; but do not mistake me, or imagine that it is my desire to domineer over you. The gospel of which we are ministers I have stated to be, not our gospel, but the glorious gospel of Christ. We are only his servants in common with yourselves and the universal community of believers. We are his missionaries; from him we derive all our instruction, he gives us our commission, and his name we bear. Nay, so far are we from pretending to govern you, that from love to Christ and zeal for his cause, we profess ourselves to be, not only his servants, but yours also: your very slaves. Nor is there any labour or drudgery to which we would not cheerfully submit, so that we may succeed in winning you over to the doctrine and service of Jesus Christ.

6. *For God, who commanded light to shine out of darkness, hath shone into our hearts, that we might diffuse the lustre² of his glorious knowledge³, which shines in the face of Jesus Christ.*

¹ *Christ Jesus as the Lord.*] “We preach not ourselves, *i. e.* not ourselves as Lords, ἀλλὰ Χριστὸν Ἰησοῦν Κυρίον, but Christ Jesus as the Lord; *q. d.* I have not given the least occasion to any to suspect I set myself up for the head of a party for any private advantage, but preach Jesus Christ as the common Lord and Head of all Christians.” Pyle. See also Macknight.

² *Diffuse the lustre.*] “that I might communicate the knowledge and light of the glory of God, which shines in the face of Jesus Christ.” Locke; who observes in his note, that this is a continuation still of the allegory of Moses, and the shining of his face, &c. so much insisted upon in the foregoing chapter.”

It cannot be doubted that the apostle in the whole of this discourse, though he uses the plural number, chiefly refers to himself, and means to vindicate his own character; and in this sense he would be understood by the Corinthians. For this reason Mr. Locke and most other expositors use the singular number in their expositions. But as the apostle out of modesty commonly uses the plural number, including Timothy, whose name is joined with his own in the salutation, and the other apostles and ministers of the gospel, and as it is certainly a more graceful manner of address where he is speaking in his own praise, I have for this reason generally retained the plural number in the paraphrase, though with an allusion and leaning to the apostle's own particular case.

³ *His glorious knowledge.*] The received text reads “the glorious knowledge of God.” See Griesbach.

That almighty Being who said "Let there be light," and there was light, has mercifully vouchsafed to shine upon our dark and benighted minds, which were once as remote from the light of the gospel, as blind, as ignorant, as strongly prejudiced, as any of its most inveterate opposers now are. And the reason why this holy and cheering light was imparted to us is, that we might diffuse it among the heathen: that so the lustre which beams from the countenance of our glorious Lord, and which is by him reflected from the Father of light and wisdom, might shine through the world; and the doctrine of the gospel might be manifest to all mankind. Not to ourselves, therefore, but to the mercy of God be the praise of that success with which the ministration of the gospel has been every where attended.

Ch. IV.
Ver. 6.

SECTION VI.

THE APOSTLE refers to the support which he and his fellow-labourers experienced under persecutions and sufferings, as an additional proof of their commission from God; and professes that nothing but the consciousness of their integrity, the assurance of success, and the hope of a future everlasting reward, could induce them to persevere in their laborious and hazardous enterprise. Ch. iv. 7.—v. 10.

1. The frailty of their nature, and the danger of their situation and office, demonstrate that nothing less than a divine power could be effectual for their support, ver. 7—9.

Moreover, we have this treasure in earthen vessels⁴, that the exceeding greatness of the power may be of God, and not of us.

The treasure which we dispense is of inestimable value; and the success of our mission is great and wonderful. But we who are employed in diffusing the blessings of the gospel, are feeble, frail, and dying creatures; ut-

⁴ *In earthen vessels.*] "We who preach the gospel, are frail and feeble. St. Paul repeatedly alludes to his bodily infirmities." Newcome. "The treasure of the gospel was committed to earthen vessels, that is, to persons of low birth, destitute of literature, and of every thing which could give them influence with mankind, and utterly unable by their own power to defend themselves against their enemies, on purpose that the excellency of the power by which the gospel was contrived, and the world was persuaded to embrace it, might plainly appear to belong to God and not to them." Macknight.

Ch. IV.
Ver. 7.

terly insufficient for our own preservation, and still more incompetent to command success. It is evident, therefore, that no power less than divine is adequate to the accomplishment of such extraordinary effects by such feeble and contemptible means.

8. *We are pressed on all sides, but not crushed*¹.

We encounter all kinds of difficulties and sufferings; but though severely pressed by them on every side, we are not totally disabled, nor so overpowered as to be compelled to yield.

*Dubious*², *but not in despair*.

We are doubtful, whether we shall survive the persecutions we meet with, but we do not abandon our confidence in God. We are apprehensive that we shall meet with no success in our exertions, yet trusting in the power of God, we do not relax from our labours.

9. *Persecuted, but not forsaken*³; *thrown down, but not killed*⁴.

We are hunted down by our enemies, and abandoned by the world; but God does not forsake us. He supports and delivers us. We are sometimes even overtaken and struck down by those who wish to destroy us and our cause; but when we seem wholly in the power of our enemies, and at the very last gasp, to our own astonishment and theirs, we are wonderfully rescued from destruction. What can afford a more striking proof that we are the faithful messengers of God, and under the protection of his providence?

2. They, like Christ, are continually exposed to death, in order to give evidence of his resurrection, to the end that their hearers may participate in the life that he enjoys, ver. 10—12.

10. *Always bearing about in our person*⁵ *the dying of Jesus, that the life also of Jesus*⁶ *may be made manifest in our persons*.

¹ *Pressed—but not crushed.*] “An allusion probably to wrestling at the Isthmian games.” Macknight. “*Θλιβείν* dieitur athleta quum adversarii corpus lacertis implicat, tamque arcte comprimit, ut spiritus coarctetur. *σενωχωρεῖσθαι* dicuntur, quorum fauces, aliaque animæ trahendæ instrumenta ita coarctata et compressa sunt ut spiritus trahendi meatibus omnis fere aditus præclusus sit.” Rosenmuller. “afflicted, but not utterly overpressed.” Doddridge.

² *Dubious.*] *ἀπορρομένοι*, perplexed. “So rendered,” says Macknight, “it signifies persons involved in evils from which they know not how to extricate themselves. If the apostle had the combat of boxing in his eye, the word would signify being stunned with the blows of the adversary.”

³ *Persecuted, &c.*] “The critics who think the apostle alludes to the combat of the race, translate the clause, ‘pursued, but not left behind.’” Macknight.

⁴ *Thrown down, but not killed.*] Locke, Wakefield, and Macknight. *q. d.* “Though they were thrown down by their adversaries, they were not, by the fall, either killed or disabled from rising and continuing the combat. This is supposed to be an allusion to the Pancratiun.”

⁵ *In our person.*] Gr. “our body;” and so in the last clause of the verse. *the dying of Jesus.*
The

Like our Master Jesus, we are continually exposed to suffering and death, in order that we may prove to our hearers, that Christ is now living. For, certainly, no one can believe, that we would undergo these dreadful persecutions if we had not sufficient evidence of the truth of the fact for which we suffer, the resurrection of Jesus from the dead.

Ch. IV.
Ver. 10.

For we, though living⁷, are continually delivered over to death for the sake of Jesus, that the life also of Jesus⁸ may be manifested in our mortal flesh.

11.

We, the apostles of Jesus, and preachers of the gospel, are as capable of enjoying the comforts of life, and are as much attached to life and its blessings, as others are; yet we suffer ourselves every day to be exposed to death for the sake of Christ, to the end that we may by our sufferings demonstrate his resurrection, and thus diffuse among our hearers the hope of life.

So then death worketh in us, but life in you⁹.

12.

The consequence of this zeal and fortitude in us is, that we are daily exposed to sufferings and death, to the end that you, our hearers, our converts, may be advanced by the resurrection of Jesus to the hope of a new and glorious life; which is the most powerful incentive to the practice of virtue.

3. The only consideration which inspired their fortitude and zeal was, the firm persuasion of the truth of their doctrine, and the hope of saving themselves and others, ver. 13—15.

Yet having the same spirit of faith, which the scripture describeth

13.

The received text reads "the Lord Jesus;" but the word Lord is wanting in the best copies, and is omitted by Griesbach.

⁶ *The life of Jesus made manifest.*] "Bearing about the dying of Jesus, that is, a representation of his death, that at the resurrection we may also represent his glorious life. Dying like him, to live like him." Newcome. "That the life of Jesus now triumphant above all hostile power, may be manifested in the preservation of our feeble body." Doddridge.

⁷ *We, though living.*] "We who survive persecution." Newcome. "As long as I live I shall be exposed to the danger of death." Locke.

⁸ *That the life of Jesus.*] The sense of this passage seems to me generally misunderstood. Some suppose that the apostle means, that the life of Christ is exhibited by his power being shown in their protection; but it is plain, that he ascribes their protection to the power of God, not of Christ. Others understand it of the life of Christ being exemplified in their future resurrection, as his sufferings are now exemplified in their present persecution: vide Newcome. But this seems foreign to the argument. The apostle's reasoning appears to be this: We are continually suffering like Christ; we who live, and who love, and can enjoy life as well as any other men, nevertheless, voluntarily submit to the most severe privations and persecution. The design of this is, to prove that Christ is now living; so that while we suffer the pains of death, you in consequence of it enjoy the hope of life by the conviction you gain of the resurrection of Jesus, which is the foundation of your hope. To live, signifies to enjoy life, 1 Thess. iii. 8: Now *we live* if ye stand fast in the Lord, *i. e.* we enjoy life.

⁹ *Death worketh, &c.*] "So that we die to Christ, and ye live to him; persecution has not reached you." Newcome.

Ch. IV.
Ver. 13.

(Ps. cxvi. 10), "*I believed, therefore have I spoken,*" *we also believe, and therefore speak.*

As David, when almost overwhelmed with distress, still retained his confidence in God, and still bore testimony to his goodness and faithfulness, so we, animated by a similar spirit, in the midst of trouble and persecution, retain a joyful confidence in the truth of the gospel, and therefore continue to preach it with resolute perseverance.

14. *Knowing that he who raised up the Lord Jesus, will raise up us also¹ by Jesus, and will present us together with you².*

Assured of the important fact, that Jesus our great master has, by the almighty power of his Father, been raised from among the dead, we are also assured that the same power will be exerted in the person of Christ to raise up both us and you, and all the faithful disciples of Jesus in all ages, and to unite us all into one glorious assembly in his blissful presence.

15. *For all things are for your sakes, that the abounding grace³ might, through the thanksgiving of many, overflow to the glory of God.*

All our labours and our sufferings, and all that God himself has done in raising up Jesus from the dead, and in authorizing and qualifying the apostles to preach the gospel, is for the benefit of you and others, who are sincere believers in the truth, that the blessings of the gospel might be extended to, and accepted by multitudes, and that God might be glorified by the gratitude and obedience of those who will be saved by it.

4. The joyful expectation of a future, everlasting recompense cheered and animated the apostles, and almost over-ruled the sense of present sufferings, ver. 16—18.

16. *Therefore⁴, we faint not; but even though our outward man is perishing, nevertheless the inward man is renewed daily.*

Taking into consideration the glorious and benevolent object of our mission, we resolutely persevere; persecuted as we are, and almost overwhelmed with toil and suffering, we shrink not from the arduous struggle, but on the

¹ *Will raise up.*] Newcome observes, that "this explains how the life of Jesus was to be manifested in his body or mortal flesh, ver. 10, 11."

² *Present us.*] Newcome renders it, "will place us before himself. See Eph. v. 27. God will admit us into his presence, and will favourably regard us."

³ *That the abounding grace.*] Or favour, that is, the gift of the gospel which abounds to multitudes. Mr. Wakefield says, the sense of this verse is clearer than the phraseology. I have adopted what appears to be the construction of Newcome and Macknight.

⁴ *Therefore.*] "*For which cause.*" Since we know that we shall be raised up to everlasting life." Newcome. Rather, since all we do is for your sakes and for the glory of God, ver. 15.

contrary, the more we labour, the more we suffer, and the more we are oppressed and overpowered by fatigues and persecution, the more earnest are we to persevere in our labours, and to spend all the little strength that remains in the same honourable and important cause.

Ch. IV.
Ver. 16.

Moreover, the momentary lightness⁵ of our affliction is working out for us an unmeasurable⁶, everlasting weight of glory⁷, while we aim⁸ not at the things which are visible, but at those which are invisible; for the things which are visible, are temporary; but the things which are invisible, are everlasting.

17.

18.

If our views were limited to the present state, our afflictions and persecutions might well be regarded as both heavy and tedious. But compared with that inexpressible, incomprehensible, immeasurable mass of glory and happiness which the gospel reveals, for which these sufferings are preparing and qualifying us, and to which by the mercy of God they entitle us, all these troubles are as dust in the balance, not deserving the least attention. And this is the true cause of that habitual cheerfulness which we maintain under the pressure of severe tribulation; our regards and best affections being fixed not upon visible and sublunary objects, but upon those which are invisible and permanent. The things of time and sense are light, transitory, and evanescent, they are not worth a thought; but the invisible objects of faith have a most serious and important reality; they are subject to no interruption or vicissitude, and when once possessed, they will be ours for ever.

⁵ *The momentary lightness.*] παραυτίκα ελαφρον. See Beza and Macknight. "Ad momentum, etiam, in presenti." Schleusner. q.d. the momentary light affliction of the present state. "Our present light affliction, q.d. when compared with the weight of glory which will follow." Newcome.

⁶ *An unmeasurable.*] καθ' ὑπερβολὴν εἰς ὑπερβολὴν, a very exceeding. Newcome; who remarks, that "the Greek word signifies in excess to excess. See Rom. i. 17, vii. 13." "A most excessively immense and eternal weight of unutterable felicity." Harwood.

"This sentence," says Dr. Doddridge, "is one of the most emphatical in all St. Paul's writings, in which he speaks as much like an orator as an apostle. The lightness of the trial is expressed by το ελαφρον της θλιψεως, as if he had said, It is even levity itself in the comparison. On the other hand, the καθ' ὑπερβολὴν εἰς ὑπερβολὴν is, says Mr. Blackwall, infinitely emphatical, and cannot be expressed by any translation. It signifies, that all hyperboles fall short of describing that weighty eternal glory, so solid and lasting that you may pass from one hyperbole to another, and yet, when you have gained the last, are infinitely below it." Blackwall's Sacred Classics, vol. i. p. 332.

⁷ *Weight of glory.*] An allusion to the word כבוד, which in Hebrew signifies both weight and glory. Macknight observes, that the apostle joins the two significations in one phrase, which is not unusual in his writings. See Philip. ii. 1; Eph. i. 8, 19. He adds, that "it is hardly possible in any translation to express the force of this passage as it stands in the original. Stephen says of it, Nothing greater can be said or imagined."

⁸ *We aim.*] "The word σκοπεῖν," says Macknight, "properly signifies to look at a mark which we intend to hit, an object which we wish to lay hold on."

Ch. V. 5. The apostle declares, that he and his fellow-labourers had a well grounded confidence, that when the present frail and dying state was past, it would be succeeded by a glorious and immortal state now reserved in heaven. Ch. v. ver. 1.

Ver. 1. *For we know¹ that if this tabernacle, wherein we dwell, which is fixed on the ground, be taken to pieces, we have a building from God, a house not made with hands, eternal, in the heavens.*

The apostle here appears to be speaking not as he is generally understood of the human body, but of the state of man in the present life, which he contrasts with the state which will take place after the resurrection. The present state of man he compares to a residence in a low and crazy tabernacle, which is fixed upon the ground, and will be shortly taken to pieces. The state of man in a future life he compares to a residence in a magnificent building, such as no human hands can form, and which will last for ever without being liable to ruin or decay, a building of which God is the architect, and which he reserves at present in heaven, from whence, at the proper season, he will let it down into this world. And here it is proper to observe, that the apostle does not affirm that the virtuous in a future life will dwell in heaven, but only that the house, which is hereafter intended for them, is *now* in heaven, and will at the proper time descend into this world², which he more explicitly asserts in the next verse. The meaning, therefore, of the apostle's declaration, stripped of its metaphorical dress, is this; We know that when the present frail and mortal state is passed, it will be succeeded by a state of everlasting glory and felicity, which God has prepared for all his faithful servants.

6. In the mean time, under the pressure of present sufferings, they look with earnest desire, not after an extinction of being, but after this happy change of state, ver. 2—4.

2. *For truly in this tabernacle we groan, earnestly desiring to be covered³ with our habitation which is to come from heaven⁴.*

¹ *For we know, &c.*] This beautiful translation is taken from Mr. Wakefield.

² *Descend into this world.*] Thus, in Revelation xxi. 2, the new Jerusalem is to descend from heaven to earth; the virtuous are not to ascend into heaven to inhabit it there.

³ *To be covered.*] ἐπενδυσασθαι literally to be clothed upon: to be clothed with a habitation does not sound well. But the apostle does not always guard against mixing his metaphors. See ver. 4.

⁴ *From heaven.*] The habitation is said to be at present ἐν τοῖς σπαιοῖς; but when it is to become the residence of the virtuous, it is to descend ἐξ οὐρανόθεν. The expression countenances the supposition, that the earth is the place in which the virtuous are to reside hereafter.

Under the labours and sufferings of the present life, we cannot but look and sigh for that glorious and happy state which God has prepared for us, and into which he will in due time introduce us. Ch. V.
Ver. 2.

Seeing that, though unclothed⁵, we shall not be found naked. 3.

Our desires, however, are founded upon the expectation and hope that when we are removed from the present state, we shall immediately, or at least in a very short time, enter upon our new habitation; for it is not at all our wish to be excluded both from the state of trial and that of recompense, and to lie as it were unsheltered and without a home, in the silence and inactivity of the tomb.

And, indeed, we who are in this tabernacle groan, being burdened; for which reason⁶ we are desirous, not to be unclothed, but to be clothed upon⁷, that mortality may be swallowed up of life. 4.

In this state of frailty and suffering, we who are the heirs of the promised inheritance often groan under the pressure of affliction, fatigue, and persecu-

⁵ *Seeing that, though unclothed.*] The received text reads *ενδυσσάμενοι*, clothed, of which it is difficult to make tolerable sense. The Clermont and some other manuscripts and versions read *εκδυσσάμενοι*, unclothed; and this reading, though not received into the text by Griesbach, is marked by him as of good authority. Erasmus is inclined to this latter reading. Grotius, Castalio, Locke and others, who adopt the received text, suppose that the apostle might expect to live till the appearance of Christ to raise the dead, and so be exempted from dying." "Desiring," as Mr. Locke explains it, "without putting off this mortal earthly body by death, to have that celestial body superinduced; if so be the coming of Christ shall overtake me in this life, before I put off this body." Mr. Locke acknowledges that "this passage is not very easy;" but he understands "*γυμνοί*, naked, of the state of the dead, unclothed with mortal bodies until the resurrection." See 1 Cor. xv. 37. Pyle reads *εκδυσσάμενοι*, *q. d.* If so be, or, since that being unclothed, *i. e.* of this body, we shall not remain naked, but shall have a heavenly one in its room, which he says is a much clearer construction than the common reading.

It is plain that what the apostle desires, is a change from the present state of labour, danger, and trial, to that state of glory and happiness which will take place at the appearance of Christ. But he deprecates the condition of mankind in the interval between death and the resurrection, which he calls being naked; being dislodged from the old habitation, and not yet admitted into the new. And it is evident, that notwithstanding all the burdens and sufferings of the present state, he by no means wishes to exchange it for the insensibility of the grave. This he expresses more clearly in the following verse.

⁶ *For which reason.*] *εφ' ᾧ*, "upon which," "in consequence of which." Compare Rom. v. 12: vide Chancey on Universal Salvation, p. 43. "groan with the weight thereof; not that we wish," &c. Wakefield.

⁷ *To be clothed upon.*] The apostle's wish seems to be, that the heavenly house might be let down, so as to cover the earthly tabernacle, and to conceal it entirely from sight. And his meaning is, that he was desirous, that the happy state which God intended should take place immediately without the intervention of natural dissolution, and of the season of insensibility in the grave, which, however, he probably expected to be very short. Dr. Doddridge renders and explains the passage thus: "*Nevertheless, we would not be unclothed, or stript of the body, for that is what we cannot consider as in itself desirable.*" This is unquestionably the apostle's meaning; but it is difficult to see how the learned expositor could reconcile this passage to the doctrine of an intermediate state of happiness for the soul, while separated from the body between death and the resurrection.

Ch. V.
Ver. 4.

tion, and earnestly desire to be released from the burden. Not indeed that we desire death for its own sake, and much less do we covet that state of insensibility to which death for a time reduces us : the object of our desire is, to enter upon a new and happy state of existence, and, if possible, to escape the pains of dying, and the disgrace of the tomb, so that this frail mortal condition might be immediately and at once absorbed and lost in a state of immortality and blessedness.

7. Of this desire of immortality, God is the author, and the gift of the holy spirit is a pledge of his design to gratify it in due season, ver. 5.

5. *Now he who hath wrought us to this very state¹ is God, who hath also given us the spirit as the earnest of it².*

It is God himself who has excited in our breasts these holy and ardent breathings after immortality ; it is God that has so clearly revealed, and so explicitly promised eternal rewards to virtue in the gospel of his son ; and as a further proof of his merciful design, he has communicated the gifts of the spirit to his apostles, and through them to others, as a pledge of our adoption into his family, and of our title to the heavenly inheritance.

8. Desirous, as they might be, to enter upon a better and happier state, in which they should dwell with their beloved Master, they were still more solicitous to approve their fidelity to him, whether living or dying, ver. 6—9.

6. *Therefore, we are always of good courage³, knowing, that while we are*
7. *present in the body, we are absent from the Lord. For we walk by faith,*
8. *not by sight. We are, I say, of good courage, and are better⁴ pleased to*
9. *be absent from the body, and present with the Lord⁵. So then we are am-*

¹ *Wrought us to this very state.*] “to these noble views and sublime desires.” Doddridge. “that hath prepared us for this very purpose, q.d. framed, fitted us by calling us to preach the gospel.” Newcome. “who will accomplish for us this very thing.” Wakefield ; who observes, that the Æthiopic appears to have read the verb in the future tense.

² *The earnest of it.*] Gr. the earnest of the spirit, i. e. “the spirit as the pledge of future acceptance.” Newcome.

³ *We are of good courage.*] Θαρρυντες. It is observed by Newcome and others, that agreeably to the Hebrew idiom, the participle is here used for the present indicative. See Rom. v. 11, and 2 Cor. v. 12. Mr. Locke observes, that the “word θαρραμεν, we are confident, here signifies the same as εν εκκακουμεν, we faint not. Ch. iv. 1, 16. q.d. I go on undauntedly, without flagging, preaching the gospel with sincerity and great plainness of speech.”

⁴ *Are better pleased.*] ευδοκαμεν μαλλον put a stop after μαλλον. Bengelius, Bowyer.

⁵ *Absent from the body, and present with the Lord.*] That is, to quit the present state, and to enter upon that state of recompence and happiness which we are to enjoy with Christ. This text is usually understood as expressing the apostle’s persuasion, that death is a separation of the soul from the body, and his expectation that the separate spirit would be introduced into

*bitious, whether present in or absent from the body, to be well pleasing to him*⁶.

Ch. V.
Ver. 9.

Animated by the prospect of immortality, we keep up our spirits, and persevere in our labours with undaunted fortitude and resolution. While we dwell in the present state, we cannot indeed enjoy the society of the Master whom we serve and love. Our conduct in life, and in the discharge of our ministry, must be governed by faith in the great truths of the gospel revelation, and not by an actual perception of those glorious scenes, to the participation of which we shall hereafter be admitted. Nevertheless, although we derive so much satisfaction from the exercise of faith, we cannot but earnestly desire to be actually in the presence of him, whom, though unseen we love, and to share in his glory and felicity. But the desire that lies nearest our heart, and which has the greatest and most habitual influence upon our conduct, the object of our best and highest ambition, is, that whether living or dying, we may approve ourselves his faithful servants, and may obtain his approbation.

a state of glory and happiness in the presence of Christ, while the body is perishing in the grave. But it is quite impossible that this should be the apostle's meaning, as he had expressly declared in his former epistle, 1 Cor. xv. 18, that if there be no resurrection of the dead, all who have fallen asleep in Christ have perished; which is palpably inconsistent with their possessing life and happiness in a separate state; and the apostle cannot be supposed to contradict himself. And in truth, the apostle's language in this passage will not bear the construction which is usually given to it; and gives no countenance to the doctrine of an intermediate state of perception, activity, and enjoyment between death and the resurrection. He is here only contrasting the present state of trial and suffering with the future promised state of happy existence in the presence of Christ. He never once mentions or even glances at an intermediate state in which the spirit will be happy, when separate from the body. On the contrary, he represents the state which immediately succeeds to death, as a state of nakedness, ver. 3, which was so far from being the object of his wish, that he expresses his earnest desire to be exempted from it by being permitted to continue in the world till the appearance of Christ. That the apostle regarded the season of rest in the grave as an evanescent point, hardly worthy of notice when compared with the glory which was to succeed, cannot reasonably be doubted. See Phil. i. 23. But this is to be attributed to a prevailing but erroneous opinion, that Christ would appear to judgement before the generation which then existed should expire, rather than to the speculative, however correct opinion, that the idea of duration ceases while thought is suspended. We have no reason to believe that the apostle was a profound metaphysician. See 2 Thess. ii. 1, 2, and the note.

⁶ *To be well pleasing to him.*] "Whether staying in the body or going out of it, *i. e.* whether I am to stay longer here, or suddenly to depart. This sense the foregoing verse leads us to. And what he says in this verse, that he endeavours, whether present or absent, to be well pleasing to the Lord, *i. e.* to do what is well pleasing to him, shows, that neither of these words can signify here, his being with Christ in heaven. For, when he is there, the time for endeavouring to approve himself is over." Locke. I think with Mr. Locke, that the apostle's general meaning is, that he was desirous to approve himself the faithful servant of Christ both living and dying. See Rom. xiv. 7, 8. But at the same time it appears to me undeniable, that by the phrase "present with the Lord," the apostle means to describe that future state of existence in which the virtuous shall be happy in the presence of Christ.

CH. V. 9. The ruling motive in all cases is, the certain and awful expectation of a future judgement, ver. 10.

Ver. 10. *For we must all appear¹ before the tribunal of Christ, that every one may receive for the things done in the body, according to what he hath done, whether it be good or evil².*

And we have good reason for this anxiety to approve ourselves to the Master whom we serve. It is the great design of the gospel revelation to teach us, that there is a day appointed, when all the families of the earth, and every individual of the human race will be summoned to the tribunal of Jesus Christ, who will be delegated by the Father to this important office, and who, as the son of man, is peculiarly well qualified for it, John v. 27, though it be not in our power to comprehend either the nature of the office, or the reason of his appointment to it. But the fact is so; at his tribunal we must appear; and whatever may have been our character, or our conduct in this state of probation, exactly corresponding to this will be the just and impartial sentence, which will then be pronounced. It cannot, therefore, be matter of surprise, that it should be the object of our supreme and habitual concern to secure a favourable audit, and that every consideration in comparison with this should be esteemed of no account.

SECTION VII.

THE APOSTLE avers that, whatever ungenerous insinuations were thrown out to the contrary, the preachers of the gospel were conscious that they acted with the soundest discretion, and from the purest motives; and upon these grounds they press upon their hearers the immediate acceptance of the offers of salvation. Ch. v. 11.—vi. 2.

1. Under a deep impression of the final account, the authorized preachers

¹ *We must all appear.*] “This,” says Dr. Priestley, “clearly shows that the views of the apostle were not directed to any thing short of the resurrection of the dead and the future judgement; and that he had no prospect of any reward before that time. This, therefore, is the key by which we must interpret all that precedes this verse.”

² *Whether it be good or evil.*] “That each may receive either good or evil according to his deeds in the body.” Wakefield. Whether this appearance at the tribunal of Christ is to be understood in a literal or in a figurative sense, as meaning nothing more than that the final state of all shall be decided according to the principles and declarations of the gospel, must be left to time to unfold. See Rom. xiv. 10.

of the gospel discharge their ministry with the most solicitous concern to approve themselves both to God and man, ver. 11. Ch. V.

Knowing, therefore, the terror of the Lord³, we persuade men. To God indeed we are manifest, and I trust that we are also manifest to your consciences. Ver. 11.

Being fully apprized how terrible it will be to fall under a sentence of condemnation at the tribunal of Christ, we are solicitous, both upon our own account and that of our hearers, to prevail upon them to accept the gospel, and to obey its laws. Of my sincerity, faithfulness, and zeal in this important work, God is witness, who knows my heart; and I trust that I have given sufficient evidence to you at Corinth, among whom I have laboured, how much I am in earnest to establish your faith and to promote your edification.

2. What he declares upon this subject, is not from vainglory, but to satisfy his friends with regard both to his character and qualifications for the apostolic office, which his opponents appear to have called in question, ver. 12, 13.

For we are not again recommending ourselves to you, but are giving you an opportunity to boast concerning us, that you may have something to answer those who glory in appearance⁴, but not in heart. 12.

I do not speak thus of myself from a vainglorious spirit, as some insinuate, who wish to injure me in your esteem, but from a desire to afford satisfaction to my friends and converts, that you may be assured that you have been converted to the Christian religion, and instructed in it by one who was

³ *The terror of the Lord.*] or, "how fearful the Lord is." Newcome; who explains, *q. d.* Knowing, therefore, how fearful this judgement will be to me if I discharge not my duty as an apostle, and to others if they persist in their sins; we persuade men to obey the gospel, and so act that our integrity is manifested to God.

⁴ *Who glory in appearance.*] Macknight renders it, "who boast on account of appearance, not of heart." He understands it of those superficial, outward qualities of which the false teacher boasted, while he was deficient in the virtues of the heart. But the sense given in the commentary is the most generally received, and appears to me the most eligible. Locke and most other critics suppose that his opponent had charged him with vanity, and had even insinuated insanity. "In these epistles to the Corinthians," says Dr. Priestley, "there are many concealed allusions to the state of things at Corinth, and especially to the apostle's enemies there, and their objections to him, which make them exceedingly difficult to be understood at this distance of time. It is probable that the apostle among other things was charged with a wild enthusiasm, and affecting to be more disinterested than was necessary. This he here seems to say arose from his zeal for the honour of God, and that of this God was judge; but that in the rest of his conduct, they themselves might perceive that he was in his sober senses, and that he had most earnestly devoted himself to their service."

Ch. V.
Ver. 12.

fully authorized to do it, and amply qualified for it. And this will furnish a sufficient reply to those who endeavour to depreciate me, and to exalt themselves while they are at the same time conscious of their own incapacity and deficiency, both in Christian knowledge and a Christian spirit, and cannot but be apprized that I have given ample proof of my apostolic commission.

13. *For if we were beside ourselves¹, it was for God; or if we are of a sound mind, it is for you.*

If, as some are pleased to represent me, I was out of my senses, it was owing to my zeal for God, to my activity in his service: or, if, as the truth is, I am in my right mind, and have said no more in my own commendation than what you know and acknowledge to be true; in this case, whatever gifts, or powers, or capacity I possess, all are devoted to your service and edification.

3. The love of Christ in dying for them animates all who believe in him, and especially the apostles and preachers of the gospel, to devote their lives to his service, ver. 14, 15.

14. *For the love of Christ bears us away²; while we thus judge, that if one*
15. *died for all, then all were in a state of death³. And that he died for all, that they who live⁴ might no longer live to themselves, but to him who died and was raised to life for them.*

We, the apostles of Christ and teachers of the gospel, are borne on as with a delightful and irresistible force, in the discharge of our ministry, by a grate-

¹ *Beside ourselves.*] i. e. "in speaking well of myself in my own justification." Locke; who adds, "He that observes what St. Paul says, ch. xi. 1, 16—21, xii. 6, 11, will scarce doubt but that the speaking of himself as he did, was by his enemies called glorying, and imputed to him as folly and madness."

² *Bears us away.*] "like a strong and resistless torrent." Doddridge; who observes in his note, "that this is the beautiful import of *συνεχεται*, which suggests a noble simile which few translations preserve. See Phil. i. 23." "is urgent upon us." Wakefield.

³ *In a state of death.*] "had forfeited life by their transgressions." Newcome. "were obnoxious to death, and condemned to it for their transgressions." Whitby.

The doctrine which the apostle here briefly asserts is the same which he has largely explained in the first five chapters of the epistle to the Romans. All mankind, whether Jews or Gentiles, were under a sentence of death, whether by the law of nature or by the law of Moses; and Christ was sent to publish the new covenant of pardon and reconciliation, and to ratify it by his death. In this sense he died for all.

⁴ *They who live.*] That is, they who by entering into the gospel covenant are recovered from the sentence of condemnation. "Might no longer live to themselves," &c.; might consecrate their renewed powers to the service of Christ, and in obedience to his gospel. See Rom. xiv. 7—9. "If he died for all, his intention was, that they who by him have attained to a state of life, should not any longer live to themselves alone, seeking only their own private advantage, but should employ their lives in promoting the doctrine and kingdom of Christ, who for them died and rose again." Locke.

ful sense of the great love of Christ in dying for us. For this is the way in which we reason, and the conclusion we form upon the case: if one died for the sake of all, then all were in a state of death. The Jews had violated the law of Moses, and were exposed to its condemning sentence. The Gentiles had broken the law of nature, and could therefore have no claim to life. A sentence of death was passed upon all. But Jesus died for the benefit of all, and by his death ratified that new and gracious covenant, by which Jew and Gentile were again advanced to the hope of life upon the reasonable terms of faith and repentance. And the design of God in bringing us into this new and privileged state, was, that we might live not to ourselves but to Christ, that we might fulfil not our own pleasure, but that of our Master, whose will it is that we should co-operate with him in that great undertaking, for the accomplishment of which he died and rose again; that being ourselves put into possession of the invaluable blessings of the gospel, we should devote our lives to the promulgation of them through the world.

Ch. V.
Ver. 15.

4. Governed by this principle, they renounced all former connexions in life, how dear and honourable soever, and acted as if they had entered into a new state of being, ver. 16, 17.

So that from henceforth⁵ we know no man after the flesh; yea, though we had known even Christ after the flesh, yet now we know him no longer.

16.

⁵ *So that from henceforth, &c.] q. d.* So that from henceforth we renounce all former connexions, and part with our dearest friends; yea, even if Christ were now upon earth, and if we had the honour of being numbered amongst his chosen friends and companions, we must for the sake of duty, and of advancing the cause for which he suffered and died, resign his society, and all the blessings and delights of his personal friendship. We must relinquish the familiarity of Christ to promote the cause of Christ.

No one who is conversant with the phraseology of Scripture will hesitate to admit that this is a natural interpretation, and even the most obvious sense of the words. *Kata σαρκα*, "according to the flesh," is frequently used to express what is natural, in contradistinction to what is spiritual, see Acts ii. 30.—Christ was the seed of David, *κατα σαρκα*, according to the flesh, Rom. i. 3: but the Son of God, according to the spirit of holiness; *i. e.* by natural descent, the son of David; by the holy spirit, the son of God.—1 Cor. x. 18, Behold Israel "after the flesh," that is, the *natural*, as distinguished from the *spiritual* Israel.—Eph. v. 6, your masters "according to the flesh," *i. e.* those who in a natural and civil sense are your masters.—To know Christ "after the flesh," therefore, is to have a personal acquaintance with him; to know him as a friend and a companion. And the apostle, to show how completely detached the ministers of the gospel were from the world, puts the strongest possible case; and argues that if Christ were still living in the world, and they were honoured with his intimate friendship, they must break from his society in order to promote his cause. The harshness of the supposition of abandoning the company, even of Christ himself, has probably induced expositors, for I find hardly any exception, to overlook the obvious sense of the words. But they forget that Christ requires not personal affection, but obedience to his gospel, as the test of true love to him, John xiv. 21.

Mr. Locke's interpretation is, "so that from henceforth I have no regard to any one ac-

Ch V.
Ver. 16.

Being thus made partakers of the blessings of the new covenant, being appointed to publish the glad tidings through the world, and animated by the love of Christ to support his cause and devote our lives to the same benevolent work, we in a manner renounce all our former friends and connexions, however honourable, useful, or dear. We regard them all with a holy indifference, as obstructions rather than helps in the great business which we are now carrying on. And to show how entirely we are abstracted from all former connexions, I will venture to put the strongest possible case. If Christ himself were now upon earth, and we were personally connected with him, and attached to him, we must for the sake of Christ himself, and in order to promote the great cause he has at heart, renounce this dearest connexion, and must tear ourselves even from the personal friendship and society of Jesus, that we may go where duty calls, to publish the tidings of eternal life, and to advocate the cause of truth and goodness, for which he laboured and suffered.

17. *So that if any man be in Christ, there is a new creation¹. Old things are passed away²; behold, all things³ are become new.*

By our conversion to the Christian religion, and especially being invested with the Christian ministry and apostleship, we are, as it were, introduced into a new world. We have new perceptions, new habits of thinking, new expectations, new hopes and fears, new principles of action, and new courses of conduct; so that we are no longer influenced by the motives which had formerly the greatest effect upon us, and are no longer attached to those connexions which were formerly the most dear. We are governed by one

according to the flesh, that is, for being circumcised, or a Jew. For if I myself have gloried in this, that Christ himself was circumcised, as I am, and was of my blood and nation, I do so now no more any longer." And he adds in his note, "This may be supposed to be said with reflection on their Jewish false apostle, who gloried in circumcision, and perhaps, that he had seen Christ in the flesh, or, was some way related to him." Most other expositors and critics agree in the main with Mr. Locke. "*Etiam si vero Christum ipsum in carne familiariter cognitum habuissimus, nunc tamen eum non ut talem consideramus et colimus.*" Rosenmuller; who gives the true sense.

¹ *A new creation.*] "So that if any one be in Christ, it is as if he were in a new creation, wherein all former mundane relations, considerations, and interests are ceased, and at an end; all things in that state are new to him." Locke.

² *Old things, &c.*] "The old things of this world. Jewish ordinances, and heathen ignorance and guilt, are passed away; and new instructions, new obligations, new motives, and new hopes succeed." Newcome.

³ *All things.*] τα πάντα. These words are wanting in the Ephrem, Clermont, and other manuscripts; and in the Coptic, Italic, Æthiopic, and other versions. Archbishop Newcome considers it as a marginal gloss; and Mr. Wakefield drops it from the text. He translates thus, "the old things are passed away; behold all things are become new from God, who reconciled us," &c.

principle alone, viz. obedience to the commands of God by Christ, in publishing the gospel faithfully and assiduously in the world. Ch. V. Ver. 17.

5. Of this new order of things God is the immediate author, who having first brought them into a state of reconciliation, now employs them as the ministers of reconciliation to the world, ver. 18, 19.

Now all things are of God, who hath reconciled us to himself⁴ by Jesus Christ, and hath given to us the ministry of reconciliation. Namely, 18.
that God⁵ by Christ was reconciling the world⁶ to himself, not imputing their trespasses unto them, and hath committed to us the doctrine of reconciliation. 19.

Of this new creation, as of the old, God himself is the original author. We are his workmanship. It is he, who by the gospel of Jesus Christ hath so enlightened our minds, and renovated our hearts, and subdued our prejudices, that we are, as it were, transformed into new beings, and introduced into a new state of existence. And having been thus brought out of a state of enmity into a state of peace and favour with God, he has graciously vouchsafed to honour us with a commission, to publish the joyful tidings of peace and reconciliation to others; and to invite sinners to repentance. And this is the gracious tenor of the message, 'That the gospel of Christ is now to be made known to the whole world, without distinction of Jew or Gentile, as a dispensation of pardon and of peace. It is a covenant of mercy, by which all past transgressions are freely forgiven, and provision is made for the restoration of offending creatures to virtue, life, and happiness. This is the true doctrine of reconciliation by Christ. And I repeat it again as a fact upon which you may safely depend, and as a privilege in which we make our greatest boast, that we, notwithstanding all our unworthiness, have been selected by God for the high and honourable office of communicating this doctrine to mankind.

⁴ *Reconciled us.*] who has changed our state; who has created us anew; who has transferred us from a state of enmity to a state of peace. "καταλασσω, 1.) *proprie commuto, permuto*; 2.) *reconcilio partes a se invicem dissidentes, nam tunc animi mutantur.*" Schleusner.

⁵ *Namely, that God.*] ὡς ὅτι; that this is equivalent to ὅτι, see ch. xi. 21; 2 Thess. ii. 2. Newcome and Wetstein.

⁶ *The world.*] "All who receive the gospel." Newcome. "It is to be observed," says Dr. Priestley, "that it is here said, that God was reconciling the world to himself by Christ. There was no occasion to reconcile God to the world. He was always disposed to be at peace with men, whenever they should repent and turn to him. All that was wanting, therefore, was to bring men to repentance and reformation by preaching the gospel."

Ch. v. 6. In conformity to this commission, the apostles and authorized ministers of the gospel, as ambassadors in the place of Christ, entreat and urge their hearers to accept and to improve the invitations and privileges of the gospel, ver. 20.—vi. 2.

Ver. 20. *We, therefore, are ambassadors in Christ's stead, as though God entreated by us: we, in Christ's stead, implore, Be ye reconciled to God.*

In the execution of this high commission, we are the representatives of Jesus Christ. Christ was once the great ambassador of peace; but he has now ascended to the Father, and has ceased to exercise this honourable office. We, the apostles of Christ and preachers of the gospel, succeed to the same important task; we are now the ambassadors of God and the representatives of Christ, and as such, we urge and exhort you, yea, we entreat and implore all that hear us, Embrace the offers of the gospel, comply with its terms, accept its blessings, believe and obey, make your peace with God, and thus ensure your present and your everlasting felicity.

21. *For God hath appointed him who knew no sin, to be a sin-offering for us¹, that we by him might be justified before God².*

As the sin-offering under the law, was the symbol of the restoration of the person who had committed an involuntary trespass to the privileges of the Mosaic covenant, so God has, in a figurative sense, appointed Jesus Christ as a lamb without blemish and without spot, to be the sin-offering for the whole world, ratifying by his death that new and gracious covenant by which all, whether Jew or heathen, who believe, are admitted into the community of the justified; and all who improve their privileges and obey the gospel, are entitled to everlasting life.

¹ *A sin-offering for us.*] Gr. *sin*, i. e. sin-offering. See Hosea iv. 8; Heb. ix. 26, 28. Sin-offerings were appointed for sins of ignorance only. See Lev. iv. and Jennings's Jewish Antiquities, vol. i. p. 328. This shows how little foundation this text affords for the wild supposition that Jesus upon the cross was regarded as a sinner, and bore the punishment due to the sins of men. "The Rabbis limit the law to those sins of ignorance, which, if they had been committed knowingly and wilfully, would have incurred the penalty of cutting off." The offering, therefore, of the victim was a symbol of restoration to communion, and to covenant with God. So the death of Christ may be considered figuratively, as the ratification of the new covenant by the gospel. The sin-offering for a ruler was a kid without blemish. So Christ was a lamb without blemish and without spot. He knew no sin; he had committed no transgression by which his covenant privileges had been forfeited. "Christ was made sin, that sinners might become righteousness." Macknight.

² *Justified before God.*] So Newcome; *δικαιοσύνη Θεοῦ*, the righteousness or justification of God. The apostle here alludes to the subject of which he treats at large in the epistle to the Romans. All men are sinners, without hope of relief antecedently to the gospel dispensation. By faith in Christ, who published and whose blood ratifies the new covenant, men are justified in the sight of God, and admitted into a state of reconciliation and hope.

Therefore, as fellow-labourers, we also entreat³ you, that ye receive not this favour of God in vain. Ch. VI. Ver. 1.

As fellow-labourers in the same glorious cause, as successors of our Master Jesus Christ in the embassy of reconciliation, and as humbly co-operating with God himself, whose servants and messengers we are, we earnestly exhort and entreat you, not to make light of and to neglect the mercy of God in the gospel dispensation; but having received the grace of God, and having professed your acceptance of the blessings of the gospel, we press it upon you to make the best improvement of your privileges, to live under the influence of Christian principles, and not to forfeit your interest in the promises by a conduct unworthy of your character and profession.

For the scripture saith⁴, (Isa. xlix. 8,) In an acceptable time have I heard 2.

³ *As fellow-labourers, &c.]* Working together with God. Newcome, Wakefield. See ch. v. 20. God entreats by us. ch. vi. 1. We, as workers together, also entreat; *i. e.* as working together with God. "As an apostle of Christ and a minister under him." Pyle. "I and my fellow-labourer Timothy." Dr. Taylor. "Now fellow-labourers in the ministry of reconciliation at Corinth," Dr. Macknight; who understands the succeeding discourse as an address from the apostle to the ministers of the gospel at Corinth.

⁴ *The scripture saith.]* This quotation is made from Isaiah xlix. 8, which Bishop Lowth applies to the Messiah, and translates thus: "In the season of acceptance have I heard thee, and in the day of salvation have I helped thee." Mr. Dodson, adopting the bishop's translation, adds in his note, "It is certain that by *thee* is here intended Israel." The apostle applies this promise to those who live under the gospel dispensation. Behold, Now is the accepted time, &c. *q. d.* This is the happy season to which the prophecy refers, and in which God promises to hear and succour his people; and he presses it as a motive upon the Corinthians to improve their privileges, that they may not receive the grace of God in vain.

Dr. Taylor (see Taylor's Key, sect. 185,) conceives, that the apostle in this passage means to give a specimen of his address to unconverted Gentiles, and to those who had embraced Christianity.

1. "To unconverted Gentiles, ch. v. 20, 21. He speaks, ver. 19, of God's reconciling the world to himself. By the *world* he commonly means unconverted heathen, and *reconciling* signifies changing men from heathenism to the faith of the gospel, Rom. v. 10. Our translators have inserted *you* twice in ver. 20, very improperly; for the apostle could not address the Corinthians as unconverted heathen; but he gives a specimen of the manner of his address to unconverted Gentiles. Now then we are ambassadors on the behalf of Christ as though God did entreat by us, we beg on behalf of Christ, Be ye reconciled (changed from your enmity or idolatry) unto God. In such language the apostle addressed the Gentile world. He adds, ver. 21, the grand argument which they used to enforce this entreaty: For he has made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."

2. "He gives a specimen of his address to those who had already embraced Christianity, ch. vi. 1, 2. And working together, (I and my fellow-labourer Timothy, ch. i. 1,) we moreover entreat, that You receive not the grace of God in vain. The Corinthians had received the grace of God, and therefore the apostle did not exhort them to be *reconciled*, but, not to *receive it in vain*. He subjoins the grand argument to persuade Christians to make a right improvement of grace and privileges received. For he saith, (explaining the blessed state of the church or people of God,) I have heard thee in a time accepted, &c. Behold, (take good notice, Christians,) now is the accepted time, &c. *q. d.* You are in the happy state of pardon, in which God has promised to hear your prayers, and to supply you with all needful succour and strength. Therefore make due improvement. Thus the apostles and ministers preached to such as had embraced Christianity. And it is evident they considered all professed Christians as in a

Ch. VI.
Ver. 2.

thee, and in the day of salvation have I succoured thee. Behold, now is the most acceptable time ; behold, now is the day of salvation.

The language addressed by God to the Messiah in the visions of Isaiah for his encouragement and consolation, may in a somewhat different sense be applied to those, to whom the blessings of the gospel are now offered, and its invitations addressed. If they apply to God while the offers of reconciliation are continued, he will hear and answer their prayers ; if they will improve the season allowed them to work out their salvation, God will grant them all needful aid. And let it be deeply impressed upon your minds, that now is the most acceptable time, that now is the day of salvation. Not only is it *Now*, the present time, under the gospel dispensation, that these promises of attention and succour are exhibited as powerful motives to faith and holiness ; but it is *Now*, the present hour, in which it behoves you to pay the most earnest attention to them, and to make the best use of your privileges while you have it in your power. The present is the only season that you can call your own ; and if you now neglect to comply with the invitations of the gospel, the offers may never be repeated, and the door may be for ever barred against you. You may be cut off unexpectedly in the midst of life, you may never have another opportunity of hearing the glad tidings of salvation, or your prejudices may become more and more riveted, so that your understandings may be incapable of discerning the evidence, or your hearts of feeling the power, of the gospel ; and with the offers of life and invitations of mercy sounding in your ears, you may obstinately pursue the road to destruction, and may never be apprehensive of your danger till it is too late to make your escape.

state of grace, they have received the grace of God ; but this will not absolutely secure their final salvation. For the grace of God is a motive to virtue ; and if they do not so improve it, they receive it in vain and shall perish for ever."

These remarks are ingenious, even if they should not be allowed to be completely satisfactory. Mr. Dodson, in his note on the text in Isaiah, expresses his approbation of them ; and Dr. Macknight adopts the interpretation of ch. v. 20, 21.

SECTION VIII.

THE APOSTLE, in pursuance of his main design of satisfying the Corinthians with regard to the authenticity of his commission, and to preserve or recover their affection, alleges, that he and his fellow-labourers had given ample proof of their character and mission by the inoffensiveness of their conduct, by their patience and fortitude under persecution, by the integrity of their character, by the gifts of the spirit, and by their great success. Ch. vi. 3—15. Ch. VI.

1. They avoided giving unnecessary offence, ver. 3.

We give to none offence¹ in any thing, that the ministry be not blamed. Ver. 3.

Anxious for the success of our sacred embassy, we carefully adhere to the rules of prudence. If we perform our duty faithfully, we know that many will take offence. But we avoid rendering the gospel more offensive, by unnecessarily wounding the innocent prejudices of others; or imprudently tempting those who are less informed, to do that which in their consciences they disapprove. In all things we endeavour to act with great caution and circumspection, so that no person may take occasion from our conduct to cast any reflection upon the Christian ministry in general, or to call in question our own authority in particular.

2. They further approved their ministry by patience and fortitude under tribulation and persecution, ver. 4, 5.

But in every respect we approve ourselves ministers of God, by much patience² in afflictions, in necessities, in streights, in stripes, in imprisonments, in tumults³, in labours, in watchings, in fastings. 4.
5.

¹ *We give to none offence.*] διδόντες, in apposition with συνεργούντες, ver. 1, or by a usual hebraism putting the participle for the indicative.

² *By much patience.*] “by patiently enduring much.” Wakefield. Then follows a long detail of distressing circumstances by which their patience and fortitude were exercised.—“*Magna tolerantia, quam demonstramus in calamitatibus, &c.* Vox ὑπομενῆν construenda est cum sequentibus, usque ad vocem νηστειαις.” Rosenmüller.

³ *In tumults.*] ἐν ἀκαταστασιαις. “in disturbances, as at Ephesus.” Newcome. *Exagitationibus*, Beza; “who interprets this (‘and I think,’ says Dr. Doddridge, ‘no man seems better to have understood the propriety of Greek words:’) of such attacks as a man cannot stand

Ch. VI.
Ver. 5.

In the exercise of our ministry, I and my companions have endured great persecutions; we have suffered oppression; we have been often in want of common necessities; we have been in difficulties and dangers almost inextricable; we have been beaten with stripes; we have been cast into prisons; we have been in danger of losing our lives by the violence of lawless mobs; we have laboured incessantly in our ministry, and have often maintained ourselves by our own industry; we have added the toils of the night to those of the day, and in discharging the duties of our profession we have not unfrequently denied ourselves the refreshment of sleep; we have sometimes been destitute even of necessary food: yet in all these troubles, amidst all these dangers, under all these sufferings, we have shown no resentment, we have uttered no complaint, nor have we been deterred by them from the vigorous and persevering prosecution of our sacred work, and the discharge of our divine embassy.

3. They had further approved their ministry by the exemplary virtues of their character, as well as by the extraordinary powers with which they had been invested, ver. 6, 7.

6. *By purity, by knowledge, by long-suffering, by kindness, by a holy spi-*
7. *rit*¹, *by love unfeigned, by the word of truth, by the power of God, through*
*the armour of righteousness*² *on the right hand and on the left.*

We approve our ministry, not only by the exercise of patience under suffering, but by the practice of every other virtue, which our state and circumstances may require: particularly by simplicity of motive and integrity of heart; by a comprehensive knowledge of Christian doctrine, and of the best

against, but which bear him hither and thither by violence."—"In being tossed up and down." Locke.

¹ *By a holy spirit.*] "by holy affections." Wakefield.—"by the gifts of the holy ghost." Locke.—"by a well-regulated spirit." Macknight; who observes, that the power of God, which signifies the power of miracles, is mentioned separately: and a holy spirit is here placed among good dispositions of mind.

² *Through the armour of righteousness:*] *δια.* The apostle changes the preposition from *εν* to *δια*, *q. d.* the power of God is manifested in giving efficacy to the means which we use to defend and propagate the gospel of Christ: these he calls the *armour of righteousness on the right hand and on the left.* The buckler was carried in the left hand, and the sword and spear in the right: it is the offensive and defensive armour of righteousness. *Δικαιοσυνη* perhaps signifies the gospel, the divine method of justification, see Rom. i. 17; and probably the sense of the passage is, "We approve ourselves servants of God by the use of that armour which the gospel provides, to ensure our triumph: the offensive armour of miracles and gifts accompanying and succeeding the preaching of the gospel, and the defensive armour of meekness, faith, patience, and universal virtue. These are the weapons which effectually pull down the strong holds of idolatry, error, prejudice, and vice."

means of promoting it; by meekly enduring the injuries and insults which we daily receive; by a spirit of kindness and good-will; by a temper and conduct worthy of our Christian profession, and which becomes those who are admitted into the community of believers; by ardent, diffusive, disinterested benevolence; by faithfully and fearlessly publishing the truth; by those signal interpositions of Almighty power, which attest the divine authority of the doctrine we deliver, and which impart irresistible efficacy to the humblest instruments; which enable us, impotent as we are in ourselves, successfully to wield the whole armour of the gospel, and to subdue the opposition of ignorance and prejudice, either by a direct attack upon the strong holds of Satan, demonstrating the absurdity and wickedness of the popular superstitions, or by defending the Christian faith against the assaults of unbelievers, and establishing its truth upon the clearest evidence; or, finally, in recommending it to the acceptance of mankind by exemplifying its beneficial influence upon the heart and life. Thus it is, that in the whole of our character and conduct, whether as men, as Christians, as ministers of the gospel, or as apostles of Christ, we are solicitous to approve ourselves faithful to our important trust; to secure the approbation of God and man, and to advance the cause of evangelical truth.

Ch. VI.
Ver. 7.

4. The apostle and his brethren in the ministry further approved their character by the simplicity of their conduct in the various scenes of prosperity and adversity through which they passed, and by the divine protection which they experienced amidst difficulties and dangers, ver. 8—10.

Through honour and disgrace; through evil report and good report; as deceivers³, and yet true; as unknown, and yet well known⁴; as dying, and behold we live⁵; as chastened, yet not killed; as sorrowing, yet always rejoicing; as poor, yet making many rich⁶; as having nothing, yet possessing all things⁷.

8.

9.

10.

³ *As deceivers.*] Mr. Locke supposes that some of the opposite faction had called him a deceiver. Compare xii. 16. "as deceivers, in the opinion of some, and yet in reality true." Newcome.

⁴ *As unknown.*] "as an obscure unknown man, but yet known and owned." Locke.—Wakefield, upon the authority of the Æthiopic version, renders the clause, "as ignorant, but full of knowledge."

⁵ *Behold we live.*] "He expresses himself as if this were wonderful, considering the many and great dangers to which he was exposed." Newcome.

⁶ *Making many rich,*] "in spiritual gifts, in good works, and in future hopes." Newcome.

⁷ *Possessing all things.*] "This," says Dr. Doddridge, "is certainly one of the sublimest passages that was ever writ." Comp. Phil. iv. 18; 1 Tim. vi. 17; Eph. i. 3; Rev. xxi. 7; 1 Cor. iii. 21—23.

Ch. VI.
Ver. 10.

We pass through various scenes prosperous and adverse, and we meet with various treatment, yet in every situation our character is uniform; we constantly act as the messengers of God, as ambassadors in Christ's stead. When we are honoured beyond what is our due, we disavow improper marks of respect, and declare ourselves to be men of like passions with others. When treated with contempt and exposed to disgrace, we are willing to be despised by men, if we can secure the praise of God. If we are loaded with calumny and unjust reproach, we content ourselves with the testimony of conscience and the approbation of God. If we are treated with respect, and held in reputation, while we readily disclaim all unmerited praise, we are cheered by the approbation of the wise and good, and stimulated to persevere in the discharge of duty. There are some who represent us as deceivers, who have no authority from Christ, and who wilfully teach erroneous doctrine for Christian truth; but let such be assured that we little deserve the imputation which they cast upon us, and that if they will allow themselves impartially to examine, they will find that we profess nothing which we cannot prove, and assume no character which we cannot establish. There are some who affect to speak of us as persons of no consequence, who are not known to the apostles nor acknowledged by the apostolic churches, and whose character and doctrine are disavowed by the approved disciples and messengers of Christ, and the churches under their care: whereas the truth is, that these venerable founders of the church willingly give us the right hand of fellowship, acknowledge our claim and sanction our doctrine, though our commission is made out with greater latitude, and we are particularly commanded to teach the gospel to the Gentiles. We have often been in circumstances in which it seemed impossible to escape from death, yet to our own amazement, and that of others, we are still alive; and whether living or dying, our only solicitude is to discharge our office with faithfulness, and to

"This," says Dr. Priestley, "was a noble appeal to the apostle's conduct, and especially to his daily sufferings in the cause of truth, for his sincerity and disinterested zeal in the service of the gospel, and of his Christian converts; and should serve to encourage others, in all ages, who suffer from calumny while they are strenuously labouring to promote the cause of truth. If the zeal of this apostle, his unwearied labours, his patient sufferings, and prudent conduct, could not save him from continual opposition, and even from those who professed the same gospel with himself, why should we wonder at the like happening at this day, when Christians are much more divided among themselves, and when there are consequently many more occasions of offence? It ought to satisfy every man, as it did the apostle Paul, that he can acquit himself to his own conscience, and to God, who knows the heart. Whatever we suffer from friends or enemies, while we act in this manner we shall be abundantly recompensed at a future day."

be approved by him who sent us. We have undergone a severe discipline of persecution, but hitherto we have been saved from death. Ch. VI.
Ver. 10.

To the eye of sense our condition is most wretched, continually exposed to insult, to want, to suffering, to danger; but such is our confidence in the goodness of the cause for which we suffer, and such our expectation of an exceeding great reward, that the consolation we feel abundantly overbalances all the sufferings we endure, and fills us with habitual and inexhaustible delight.

We, like the Master whom we serve during his personal ministry, are poor and dependent, without money, and without a home; yet are we authorized to dispense those spiritual blessings which are true opulence, and are daily enriching many with those consolations and hopes which they justly value beyond all the treasures of the earth. In this world we have nothing that we can call our own, we are destitute even of common necessities: yet in truth we possess those inexhaustible stores of spiritual riches, both for our own use and for the use of others, that earthly treasures are of no value in our account; and in the possession of the spirit, the blessings, and the hopes of the gospel, we enjoy far more than earth can give, and every thing which a wise and good man can desire.

And with all these credentials of a divine commission, we trust that all who sincerely profess the faith of the gospel at Corinth, and who have been converted by our doctrine, will be fully satisfied, and that our enemies will be put to silence and to shame.

SECTION IX.

THE APOSTLE requests to be admitted to a reciprocal share in the affection of the Corinthians, and warns them against forming imprudent connexions with unbelievers, and joining in their idolatrous worship. Ch. vi. 11—vii. 1.

1. In return for his affection towards them, he claims from them reciprocal regard, ver. 11—13.

Our mouth is opened to you¹, O ye Corinthians! our heart is enlarged.

¹ Our mouth is opened to you.] "I freely mention in what I glory: and I use this lan-

Ch. VI. *Ye are not straitened*¹ *in us, but ye are straitened in your own bowels*².
 Ver. 12. *Now, as a recompence*³ *for this, I speak as to my children*⁴, *be ye also en-*
 13. *larged.*

We feel the warmest affection for you all, and as a proof of it we express our mind to you with the utmost freedom. There is no want of kindness on our part, but you are deficient in your regard to us. You do not feel that love for us, nor that respect to our authority, to which we are justly entitled. To this reciprocal affection we put in our claim. As to myself, I speak to you as a father: you are my children in the gospel. I feel the affection, and I address you with the authority, of a parent. Let my love to you be the measure of yours to me: enlarge your affection to an equality with mine. I shall then have no reason and no disposition to complain of the want either of filial gratitude or filial duty.

2. The apostle dissuades them from forming intimate connexions with unbelievers, and particularly warns them against every approximation to idol worship, ver. 14—16.

14. *Be not unsuitably associated*⁵ *with unbelievers; for what participation*

guage for your benefit. See ch. v. 12. It is dictated by a heart which expands itself in love towards you." Newcome; who adds, that Mr. Locke observes, that St. Paul here expresses his affection for the Corinthians in a very pathetic manner. "*Aperte et libere vobiscum loquor. Sine ullo timore, tanquam familiaribus lætus loquor.*" Rosenmuller.

¹ *Ye are not straitened:*] *σφενωχῶρεσθε.* "q. d. *Vos in animo meo quasi domicilio quodam estis, eoque minime angusto. Sed vos mihi non pariter locum facitis in animis vestris.*" Rosenmuller.

² *Your own bowels.*] "*τα σπλαγχνα, viscera vocat, Hebræorum more, teneriores illos affectus intimo cordi insidentes.*" Rosenmuller.

³ *As a recompence.*] "*τὴν δὲ i. e. κατὰ τὴν αὐτὴν ἀντιμισθίαν. Vicissim et vos, nam ut filiis loquor, dilatate vos: q. d. ad vicem rependendam. τὴν αὐτὴν, eandem, i. e. parem affectui meo.*" Rosenmuller.—"As a proper return for my affection, give me as your father the same room in your affections that you as my children have in mine." Priestley.

⁴ *As to my children.*] The apostle, to avoid the appearance of egotism, commonly uses the plural number, including Timothy, though it is plain that he chiefly means himself. But as Timothy was a young man, and had no pretence to the character of a father, the apostle speaking under this character adopts the singular number.

⁵ *Unsuitably associated:*] *ἑτεροζυγῶντες.* This word occurs only once in the New Testament, and is variously explained. Some understand it *eodem jugo junctum esse*: so Mr. Wakefield translates it. "Be not yoke-fellows with unbelievers." Schleusner, with Hesychius and Kypkios, considers *ἑτεροζυγεῖν* as opposed to *συζυγεῖν*, the latter being understood *de animalibus paribus*, and the former *de animalibus disparibus jugo junctis*. And he renders the text, "*Nolite societatem inire cum paganis, vobis plane imparibus, eorumque mores imitari, et ita consortio vobis indigno uti.*" The public version is, "Be ye not unequally yoked with unbelievers;" and with this most other versions agree. Archbishop Newcome remarks, after Bowyer, that there is a beautiful allusion to the idolatrous rite forbidden, Deut. xxii. 10: "Thou shalt not plow with an ox and an ass together." All agree that the apostle means to dissuade the Corinthians from partaking in the rites of idolatrous worship. The expression is general: perhaps he means

hath righteousness⁶ with iniquity? or what communion hath light with darkness? or what concord hath Christ with Belial⁷? or what portion hath a believer with an unbeliever?

Ch. VI.
Ver. 15.

Form no connexions with idolaters. Do not associate with them more than is absolutely necessary, even in business, and in the common intercourses of society: contract no family alliances with them: and above all, do not unite with them in their acts of idol worship, and in celebrating their idolatrous festivals. That the disciples of Jesus and worshipers of the one true God should form alliances with idolaters, and join in their worship, is absurd and dangerous in the extreme. It is aiming to join things which are in their nature the most discordant. It is attempting to reconcile a state of friendship with God, with a state of alienation from him; to combine light with darkness; and to unite the kingdom of Christ with that of the idolatrous power, which it was his express commission, and the design of his advent, to overthrow. It is to confound the character, the state, and the final portion of the believer with that of the unbeliever; and thus to represent the Christian doctrine as nugatory and useless, and therefore unworthy of God.

And what agreement hath the temple of God with idols⁸? For ye are the temple of the living God⁹: as God hath said¹⁰, I will dwell among them, and walk among them, and I will be their God, and they shall be my people.

16.

Can the same building serve as a temple of the living God, and a place for the lewd and cruel rites of a heathen idol? No more can you be at the same time the servants of God and the associates of idolaters: for you, by

to prohibit all intimate connexions with idolaters, whether by friendship, marriage, or religion. See ver. 16, 17.

⁶ *Righteousness* :] *δικαιοσυνη*. Perhaps justification, the state of privilege and acceptance into which we are introduced by the gospel; in opposition to *ανομια*, the state of outlawry in which the gospel found us.

⁷ *Belial*.] “A common name for the false Gods worshiped by idolatrous Gentiles.” Locke. —“‘The false God who profiteth not:’ as the etymology of the word imports.” Newcome.

⁸ *What agreement*] Dr. Doddridge well observes, “There seems a peculiar strength in this interrogation. If God would not endure idols in any part of the land in which he dwelt, how much less would he endure them under his own roof?”

⁹ *Ye are the temple*.] “This (says Dr. Priestley) is a noble image, by which every Christian is taught to consider himself as the temple of God, and should therefore keep himself holy and undefiled.” —“*the living God*, in opposition to the dead heroes and benefactors whom the heathen worshiped.” Newcome.

¹⁰ *God hath said*.] In the promise made to the Israelites, if they would continue to obey his laws, Levit. xxvi. 11, 12: “And I will set my tabernacle among you, and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people.”

Ch. VI.
Ver. 16.

assuming the Christian profession, are become temples of the living God, as the Israelites were of old; concerning whom God himself declares, that he will take up his residence with them, and will walk among them, that is, that he will honour them with the manifestation of his glory, and that he will take them under his protection; that he will sustain the character of their God, the object of their veneration, confidence, and love; and that they shall be his people, whom he will guide and teach, preserve and bless.—These are the privileges to which all who believe in Jesus are entitled: they cannot, therefore, without the most glaring inconsistency, contract habits of intimacy with those whose ignorance and whose vices keep them at a distance from God; who are aliens from that community which he calls his own, who abhor his worship, and are enemies to him by wicked works.

3. He urges them, by their relation to God as their Father, to separate themselves from idolaters, and to abstain from every connexion and from every practice which would pollute their minds, and infringe upon the sanctity of the Christian character, ver. 17—viii. 1.

17. *Therefore, come out from the midst of them, and separate yourselves, saith the Lord¹, and touch not the unclean thing, and I will receive you,*
18. *and I will be a father to you, and ye shall be to me for sons and daughters, saith the Lord Almighty².*

The exhortation which is addressed by the prophet to the Israelites at Babylon, urging them to join the pious band who were about to return to their own country, rebuild their temple, and reinstate the worship of the true God, and calling upon them to embrace the opportunity which then offered of quitting the land of their captivity and the metropolis of heathen idolatry, utterly renouncing all connexion with idolatrous persons and idolatrous practices, may be considered as addressed to all who have embraced the Christian faith. Separate yourselves immediately, entirely, and for ever, from idolaters and from their works; and if, in obedience to this injunction, you will be compelled to renounce some of the dearest connexions and the

¹ *Saith the Lord,*] Isaiah lii. 11, addressed to the captives in Babylon: "Depart ye, depart ye! go ye out from thence; touch no unclean thing; go ye out of the midst of her: be ye clean that bear the vessels of the Lord."

² *Saith the Lord Almighty,*] It is asked where this promise is made? and some refer, erroneously I think, to 2 Sam. vii. 14, which is a promise to David and his family. Perhaps the text is lost from our copies. Perhaps the apostle only meant to give the general sense of the promises of God to his people. Perhaps he declares upon his own authority, that if they separated themselves from the society, the practice, the rites, and the vices of idolatry, God would be a father to them.

most intimate friends, remember that you can make no sacrifice of this nature, which God cannot and will not amply compensate; for the almighty, immutable God has promised to be a father to you, and to regard you as his children, if you are faithful and obedient. And if God is your father, he will most certainly and amply fulfill all the obligations of this endearing relation: he will provide a rich and perpetual inheritance for you, and will use all proper means to train you for the possession and enjoyment of it; and he will supply you with every thing needful during the present state of minority and pupilage. Surely this consideration may well induce you cheerfully to comply with these injunctions which he lays upon you, which are intended for your ultimate advantage; though, perhaps, that compliance may at present require the exercise of much resolution and painful self-denial.

Ch. VI.
Ver. 18.

Having therefore these promises, beloved, let us purify ourselves from all pollution of flesh and spirit³, perfecting holiness in the fear of God.

Ch. VII.
Ver. 1.

As the Almighty God has promised to be a father to us, and to treat us as his children, let it be our concern to behave in a manner suitable to this glorious and honourable relation; let us carefully abstain from those vices which idolaters practise, and in which they glory, but which are strictly forbidden by the Christian law, which are absolutely inconsistent with the duty which we owe to God, and which will inevitably exclude us from his presence and favour, and from all the privileges of his children and servants. Dreading, therefore, his displeasure as the worst of evils, let us not rest satisfied till we have attained that perfection of character to which, as the professors of Christianity, it is our duty to aspire; which will assimilate us most nearly to the divine being, and recommend us to his favour, and which can only be attained by keeping out of the way of temptation, by renouncing connexions, however dear, which would ensnare our minds and seduce us into idolatry and vice; and by the diligent use of all the means which will conduce to our improvement in knowledge and in virtue.

³ *Flesh and spirit.*] “all impure actions and desires. The precept is well adapted to the dissolute manners of Corinth.” Newcome.—“of body and mind.” Wakefield.

SECTION X.

Ch. VII. *THE APOSTLE, to recover the affections of the Corinthians, pleads his own earnest and disinterested attachment to them: he renews the declaration of his great satisfaction at the report of Titus, and particularly concerning their treatment of the great offender, and their kind behaviour to the evangelist himself, who was highly gratified by the reception which he experienced at Corinth. Ch. vii. 2—16.*

1. The apostle requests a share in their affection and friendship, which he had done nothing to forfeit, and pleads his own disinterested affection for them, and his joy in their good conduct, ver. 2—4.

Ver. 2. *Make room for us¹: we have injured no man, we have corrupted no man, we have taken undue advantage of no man.*

Open your hearts to admit us; receive me into your affection, and yield to my authority. I have done nothing to forfeit your kindness and confidence. Whatever imputations may have been cast upon my character, or in whatever manner others may have acted, I can with confidence declare, and appeal to you for the truth of the declaration, that I have injured no man in his property, that I have corrupted no man by false and immoral doctrine, and that I have not taken advantage of any person's ignorance or credulity, to subserve any sinister purposes.

3. *I do not mention this to condemn you, for I have already told you² that ye are in our heart, to die together and to live together.*

I do not mean to blame you, but only to express my earnest desire of an interest in your affections, and to clear my character from all unworthy imputations: my affection to you is unalterable, and what I have before said I now repeat. My earnest desire is, that the most perfect harmony may subsist between us, both living and dying.

¹ *Make room for us.*] “Receive us with enlarged affection, ch. vi. 11, 12. We are unlike your factious leaders. We have openly injured no man; we have corrupted no man by false doctrines, we have artfully circumvented no man.” Newcome.—“This seems to insinuate the contrary behaviour of their false apostle.” Locke.

² *I have already told you.*] “I do not mean to condemn your conduct. I have said before, that I have a deep affection for you, ch. vi. 11, 12. He refers to the sense, and not to the very words: which is his manner.” Newcome.

Great is my freedom of speech³ towards you, great my boasting concerning you. I am full of comfort, I exceedingly abound in joy⁴ under all our affliction.

Ch VII.
Ver. 4.

I open my whole soul to you with the utmost freedom, both in animadverting upon your faults, and in expressing my solicitude for your welfare. And having heard of your reformation, I mention it upon all occasions with delight and triumph. My heart overflows with joy which I cannot express; and all my labours and sufferings are abundantly repaid by the satisfaction which I feel in your good conduct.

2. He expresses the extreme gratification which, in the midst of his cares and troubles, he had derived from the pleasing intelligence which Titus brought of the state of things in the church at Corinth, ver. 5—7.

For indeed when we were come to Macedonia our flesh had no respite, but we were afflicted on every side: without were oppositions, within alarms⁵.

5.

When, being desirous of hearing tidings concerning you, I had crossed the sea from Troas into Macedonia, where I preached the gospel while I waited for the arrival of Titus, I met with the same harsh treatment which

³ *Freedom of speech.*] “Respecting my own conduct, and my enlargement of heart towards you.” Newcome.

⁴ *I exceedingly abound in joy.*] ὑπερπερισσεύωμαι, “superabundo supra modum, vel vehementer exubero: q. d. Abundo lætitia in omnibus miseriis meis, ita, ut gaudium illud summum, quo me affectum sentio, omnem tristitiam et dolorum sensum removeat.” Schleusner. “This word,” says Dr. Doddridge, “has an inexpressible energy, and is, if I mistake not, a word of the apostle’s own making.” It occurs but twice in the New Testament, here and Rom. v. 20, “where sin abounded, grace did much more abound.”—“Ἰπ. verbum rarum. Non solum tranquilla mihi mens rediit, sed et eximii gaudii sensum percipio.” Rosenmuller.

“The apostle’s success in preaching the gospel at Corinth (says Dr. Priestley in his admirable note), after spending a considerable time to very little purpose at Athens, gave him great joy; and it appears that, next to Antioch and Ephesus, the Christian church at Corinth was the largest of any out of Judea. The anxiety which the apostle had on his mind about the state of this church, we clearly see in every part of both these epistles. They discover the most genuine strong feelings, such as no forger or inventor of letters could have assumed. Every paragraph speaks the genuineness of these epistles; and the genuineness of them is one of the strongest internal marks of the truth of the Christian religion. For, as I have often observed, if the principal facts of the gospel history were not true, the existence of these epistles, written as they are, cannot be accounted for.”

⁵ *Within alarms.*] φοβος, fears lest faction should prevail among you, ch. xi. 3. “I lay under the utmost uneasiness, partly from the opposition I met with against my doctrine, and more especially from the dread I had that your false teachers should still pervert you and gain credit in your church.” Pyle.—“lest the false apostle, continuing his credit and faction among you, should pervert you from the simplicity of the gospel.” Locke. It cannot well be doubted that these learned expositors are right in supposing the apostle to allude to his insidious opponent, both here and elsewhere; but it is observable, that in this part of his epistle the apostle does not expressly point to him. He only marks him out by innuendoes, which his readers would easily understand.

Ch. VII.
Ver. 5.

usually attends me in the exercise of my mission. Bodily refreshment and comfort I had none: I was harassed on all sides, with persecutions from without, with anxiety and fear within. The opposition I met with in my attempt to propagate the gospel was greatly aggravated by the anxiety that I felt on your account, lest any of you should be tempted to apostatize from the faith, or to disgrace your profession by an unworthy conduct.

6. *But that God who comforteth those who are brought low, comforted us*
7. *by the coming of Titus; and not only by his coming, but especially by the consolation with which he had been comforted concerning you, reporting to us your earnest desire, your lamentation, your zeal for me*¹.

When I was ready to sink under the pressure of outward troubles and inward conflicts, that merciful and compassionate Being, whose gracious attribute it is to comfort the dejected, administered the most reviving consolation to my spirit by the seasonable arrival of Titus, whom I had sent to inquire into the state of your society. I rejoiced in his arrival, as in that of an affectionate faithful friend, and an able assistant in my apostolic labours; but I was more especially delighted to hear how much he had been pleased and edified by your friendship and your Christian conduct, and to be informed by him how earnestly you desired to rectify every thing that was amiss; how sincerely you lamented your past misconduct, how much warmth of affection you expressed for my person, and how much deference to my authority and instructions.

3. The apostle expresses his satisfaction that the severe epistle he had written to them, and which had been the occasion of so much uneasiness both to himself and to them, had nevertheless been attended with such beneficial consequences, ver. 8, 9.

8. *So that I was the more glad*² *on seeing no reason to repent of the uneasiness which I gave you by that letter: though I did repent*³. *For I see*⁴

¹ *Your earnest desire*] “to rectify every thing agreeably to my first epistle: your lamentation for past misconduct, your fervent spirit to obey me.” Newcome. *Your zeal.* “*Ardorem vestrum in perficiendis iis rebus, de quibus scripseram.*” Rosenmuller.

² *So that I was the more glad.*] This is Mr. Wakefield's translation, and appears to me to give a just idea of the apostle's meaning.

³ *I did repent*] “when I reflected on the agitation of mind which I had occasioned among you.” Newcome.—“*Non doleo quanquam doluit mihi.*” Grotius.—“He was sorry that he found himself obliged to write that letter.” Macknight. “We see by this circumstance,” says Dr. Priestley, “that the apostle wrote from the feelings of his own heart, and from no immediate inspiration of the spirit of God, which was indeed altogether unnecessary; for he could never

that the epistle grieved you, for a short time only. Now I rejoice; not that ye were grieved, but that ye were grieved to repentance: for ye were grieved with regard to God⁵, so that ye receive damage by us in nothing⁶.

Ch. VII.
Ver. 9.

I sent you an epistle, which, though dictated by the truest friendship and Christian affection for you, contained much severe animadversion, much harsh reproof, many unpalatable injunctions. I knew that to some it would give offence, and that to many it would occasion grief; and after I had written it, I almost repented of the strong language which I had used, and was grieved at the thought of the great uneasiness which it would occasion. But now I no longer regret what I have done, because I see that the uneasiness which I apprehended was transient, and that it operated in a right direction. I am even glad that the epistle, severe as it was, was sent to you. I rejoice, not that you were made uneasy, but that the uneasiness occasioned by my letter took a proper turn, and produced that change of mind and conduct which it was my desire and intention to accomplish. The epistle, indeed, gave you pain, as I intended it should; but that pain arose from a just sense of your guilt, and of the greatness of your offence in the sight of God; and this produced that change of conduct which Titus has reported to me, and which has given me so much satisfaction: so that, upon the whole, you have been benefited, and in no respect injured by the severity of my faithful reproofs.

4. The apostle represents the happy effect of their godly sorrow, which had completely answered the purpose for which he had written to them, particularly in the case of the incestuous person, ver. 10—12.

have repented, or been inclined to repent, of what he had written by the suggestion of the holy spirit. But it was quite natural for him to suspect, that writing from his own quick feelings, he might have expressed himself too strongly, so as to have done more harm than good by his writing."

⁴ For I see.] The Vulgate reads *βλεπων*, which Mr. Wakefield approves, and renders it, *For perceiving*, &c. *I now rejoice*.

⁵ With regard to God.] "with a penitential and humble regard to the honour of the blessed God, which is so immediately and peculiarly affected by the irregularities of those who profess themselves his people." Doddridge. *κατα Θεον*. "*Tali enim tristitia estis affecti, cujus Deus auctor et suasor fuit. Alii: contristati estis convenienter divinæ voluntati. Intelligitur tristitia quæ oritur ex causis, e quibus Deus vult oriri tristitiam, et quæ habet eos affectus, quos habere Deus vult.*" Rosenmuller.—"In a godly manner, or, according to God." Newcome.

⁶ In nothing.] "For this proved a beneficial sorrow, acceptable to God, that in nothing you might have cause to complain that you were damaged by me." Locke.—"*Ita ut nulla per me pæna, nullo damno afficeremini: ινα pro ωσε.*" Rosenmuller.

Ch. VII.
Ver. 10.

For grief with regard to God worketh repentance to salvation, never to be repented of; but the grief of the world worketh death.

Sorrow for sin, which arises from a regard to the omniscience, the purity, the justice, and the power, but especially to the goodness of God, produces that thorough change in the affections, views, and principles, which is the source of holy and virtuous practice; of which a man will never have any reason or any wish to repent, but, persevering in it to the end of life, will ultimately obtain that everlasting recompense which the gospel promises to those who continue patient in well-doing. But that sorrow for sin which arises solely from low and worldly motives, from the experience of evil consequences as to bodily health or secular interest, or, perhaps, from shame and regret because their follies and vices have attracted the notice, and exposed them to the contempt and the condemnation of the world, produces no good moral effect, lays no effectual restraint upon vicious passions, and will eventually terminate in destruction.

11. *For behold¹, this very thing that ye grieved with regard to God, what earnestness² it produced in you; yea, what excusing of yourselves³; yea, what indignation⁴; yea, what fear⁵; yea, what earnest desire⁶; yea, what zeal⁷;*

¹ *For behold.*] “The first clause in the preceding verse is here proved.” Newcome.—Dr. Doddridge observes, from Gataker, that “Calvin and Reynolds, and some other divines of note, have been misled by taking it for granted that these verses contain seven distinct marks of true repentance, to be found in every sincere penitent; whereas indeed these are not characters of the temper of each, but of different persons in different circumstances, according to the part they respectively acted in the affair in question.”

“St. Paul (says Mr. Locke), writing to those who knew the temper they were in, and what were the objects of the several passions which were raised in them, doth both here and in the seventh verse forbear to mention by and to what they were moved, out of modesty and respect to them. This is necessary to be supplied, as can be best collected from the main design of the apostle in these epistles, and from several passages giving us light into it.”

² *Earnestness:*] *σπουδήν*. “diligence to obey me.” Newcome.—“what carefulness it wrought in you to conform yourselves to my orders.” Locke, Macknight.—“what diligence to reform what had been amiss.” Doddridge.—“*Studium et industria in corrigenda illa vitiositate, quum antea levitas plerorumque animum corrupisset.*” Rosenmuller.

³ *Yea, what excusing of yourselves.*] “*ἀλλὰ hic valet imo et.*” Rosenmuller. *Απολογία*. i. e. “*excusationem suæ negligentiae apud Titum, unde culpa tantum ad paucos rediit, unoquoque diligenter proferente, quod antea ignorabatur.*” Idem.—“what clearing of yourselves from your former miscarriages.” Locke.—“what defence of yourselves.” Newcome.—“what excuses.” Wakefield.—“what a solicitous care to make the best apology you could for what you had done; and of the sounder part to make their innocence appear.” Doddridge.

⁴ *What indignation:*] *ἀγανακτήσιν*. “displeasure, dissatisfaction with yourselves for being so foolish.” Macknight; who observes, that “the word properly denotes *pain*, the cause of which is in one’s self.” The primary signification of the word is, bodily pain: in its secondary sense it expresses pain of mind and indignation in general. See Matt. xxi. 15, xxvi. 8, Mark x. 14, and Schleusner. In this connexion it is understood by most expositors as expressing indignation against offenders. So Locke: “what indignation against those who led you into them.” And Newcome: “indignation against the incestuous person and my opponents.”

yea, what revenge⁸. In all things ye have proved yourselves to be clear in this matter⁹. Ch. VII.
Ver. 11.

With great satisfaction I can add, that in your own case you may see the excellent effect of that godly sorrow of which I have been speaking. With regard to the irregularities upon which I animadverted in my former epistle, such as that spirit of faction and dissention, that alienation from me, that disregard to my authority, that attachment to a false teacher, and especially the toleration of the incestuous offender: your sorrow for these offences has been of the most ingenuous kind, and has originated in the best principles. And its effects have been correspondent. What earnestness has it excited in you all to bring things into a better state; what apologies from some of you for past misconduct, and what solicitude in others to clear yourselves from any concern in the charge; what indignation against those who have seduced you from your duty; what fear of the consequences of your fault; what earnest desire to be reconciled to me, and to recover my friendship; what zeal to rectify every thing that has been amiss: and in order to this, how solici-

⁵ What fear.] φοβον. "what reverence." Wakefield.—"what fear to offend me." See ver. 15. Locke, Newcome.—"what fear lest any thing of that sort should be encouraged and repeated." Doddridge.—"fear of the displeasure of God." Macknight.—"*Cautam providentiam, ut omnia corrigerentur.*" Rosenmuller.

⁶ What earnest desire,] επιποθησιν, "of satisfying me." Locke, Newcome, Macknight.—"what fond affections." Wakefield.—"what earnest desire of seeing me again, and confirming our friendship in surer bonds." Doddridge.—"*Desiderium, sive Pauli videndi, et ejus favore fruendi, sive per severiorum morum ordinem, Pauli placendi.*" Rosenmuller.

⁷ What zeal.] ζηλον. "what zeal for me." Locke.—"what zeal in every method that could be subservient to these views." Doddridge.—"zeal for my honour." Macknight.—"*vehemens studium, sive rectè agendi, sive pro Pauli bona existimatione.*" Rosenmuller.

⁸ What revenge:] εκδικησιν. "revenge against yourselves for having been so misled." Locke, Doddridge, Harwood.—"punishment in your animadversion on the impure offender." Newcome, Macknight. See 1 Pet. ii. 14.—"*ultio, sive animadversio severa in malos.*" Rosenmuller. This great diversity of opinions among expositors confirms Mr. Locke's observation, and shows how difficult it is to ascertain the true meaning of the apostle, though probably sufficiently obvious to the Corinthians.

⁹ Clear in this matter.] αγγους εν τω πραγματι. "You have shown yourselves to be set right, and to be as you should be in every thing by this carriage of yours." Locke; who remarks, that the apostle could not mean that they were not guilty, because he had charged them with misbehaviour; but his meaning is, that they were now set right, and had resolved on a contrary course. Nor could he, by the words τω πραγματι, mean to limit his observations to the case of the fornicator; for that was not the subject upon which he had been speaking, but the Corinthians siding with the false apostle against him. This lay nearest his heart, and is the subject of the preceding chapters. He would therefore translate εν τω πραγματι, "in fact;" i. e. by your sorrow, your fear, &c. In the following verse he mentions his having written to them concerning the fornicator, but this is only as an argument of his affection to them. The great cause of his rejoicing was the breaking of the faction: his mind was now at rest, and he doubted not that all would go well. Agreeably to this view of Mr. Locke, Archbishop Newcome explains the text, "clear at present: in the matter of fomenting divisions, of opposing me, of encouraging him who committed incest."

Ch. VII.
Ver. 11.

tous have you been to inflict that punishment upon the principal offender which might clear the character of the Christian society, and might bring him to a due sense of the enormity of his guilt. You have omitted nothing that could be done, to testify the sincerity of your repentance, in the whole business concerning which I wrote to you.

12. *Wherefore, though I wrote to you, I did it not so much for the sake of him who had committed, or of him who had sustained the injury¹, but for the sake of manifesting even to yourselves your earnest regard to us² in the sight of God.*

I was desirous that the person who had been so grievously injured in his honour and his peace might have his injury redressed. I was anxious that the heinous offender might by just animadversion be brought to a due sense of his guilt, and that the reputation of the society might be cleared. And this was my intention in writing to you. But a still further end has been answered by my epistle, and that an end of great importance. It has been a means of proving, even to yourselves as well as to the world, the great esteem and affection which you entertain for me, and the high value which you set upon the instructions which I have communicated to you in the name and under the authority of God, by a practical regard to which you will secure your final happiness.

5. The apostle assures them that he was much pleased with their behaviour to Titus, who was also himself highly gratified by it; and he concludes this part of his epistle with expressing his entire confidence in their present good dispositions, ver. 13—16.

13. *Therefore, we were comforted; and in addition³ to this our comfort, we*

¹ *Who had sustained the injury.*] Hence it appears that the father of the incestuous person was still living; which, as has been justly observed, must be a great aggravation of his crime. See Doddridge and Macknight.

² *Your earnest regard to us:*] *την σπεδην* the same word which occurs ver. 11, and is there translated *earnestness*. The received text reads *ἡμῶν την ὑπερ ὑμῶν*, *our earnest regard to you*. This reading is followed by Locke: "that my care and concern for you might be made known to you." Doddridge and Macknight also adopt the same reading. But the Ephrem, Clermont, and many other manuscripts, and the Syriac, Coptic, and Æthiopic versions read *ὑμῶν την ὑπερ ἡμῶν*, *your earnest regard to us*. Griesbach marks it as of good authority, though he does not receive it into the text. Newcome, who seldom deviates from Griesbach, and Wakefield adopt this reading. "That your care for us might be made manifest to you in the sight of God." Newcome; who explains it, "Wherefore, in the wise providence of God the result of all is this: It appears by the event as if I had written to you, not for the sake of reclaiming the incestuous son, or of doing justice to the injured father, but to manifest among you your care for me in the sight of an approving God." This sense is agreeable to the plain scope of the passage, as Mr. Wakefield observes.

rejoiced still more exceedingly⁴ in the joy of Titus, because his spirit was refreshed⁵ by you all. So that, if I had boasted at all concerning you to him, I have not been made ashamed. But as we have spoken all things to you in truth, so this our boasting concerning you to Titus⁶ has likewise proved true.

Ch. VII.

Ver. 14.

The information I received concerning your penitence and reformation afforded me great satisfaction. This satisfaction was exceedingly increased by the intelligence which I obtained from Titus, of your kind and friendly behaviour to him while he resided with you. I was pleased to hear that he had been made so happy among you; and I was the more pleased with it, because before he set out I had assured him that he would be treated with great kindness by you, and your conduct has verified the good opinion which I entertained of you. And it now appears, that as the doctrine which I taught you has always been founded in truth, whatever my adversary may have insinuated to the contrary, so likewise my favourable representation of you to Titus proved to be correct, though it is possible that some of your enemies might have alarmed his apprehensions by giving him a different account of your character.

And his tender affection is more abundant towards you, when he calls to mind the obedience of you all, with how much fear and trembling⁷ ye received him.

15.

Titus never thinks of you but with the kindest and tenderest emotions, when he recollects the great concern which you expressed when you read the letter which he brought, and heard what he had further to impart to you from me; also the readiness with which you yielded to the advice and to the animad-

³ *And in addition, &c.*] With Mr. Wakefield I adopt the reading of the Ephrem, Clermont, and many other copies and versions. The received text, retained by Griesbach and Archbishop Newcome, reads, "We were therefore comforted by reason of your (ὁμῶν) comfort. And we rejoiced," &c.

⁴ *Still more exceedingly.*] "περισσότερως μάλλον, duplex comparativus, ut Marc. vii. 36." See Rosenmuller and Grotius.

⁵ *His spirit was refreshed.*] *q. d.* he was refreshed. See Philem. v. 25. "Refreshed by your becoming reception of him, and by the good disposition which prevailed among you." Newcome.

⁶ *To Titus.*] "apud Titum." Rosenmuller. "which I made before Titus." Newcome.—Some good copies read *προς Τίτον*.

⁷ *With fear and trembling.*] "with anxious attention and reverence." Newcome.—"Quod cum summa reverentia eum exceperitis: i. e. ejus auctoritatem omnino sitis reveriti. Si enim eum reverenter exceperunt, obediverunt ei in omnibus, quicquid suaderet, moneret, institueret. Vid. 1 Cor. ii. 3; Eph. vi. 5; Phil. ii. 12." Rosenmuller. Fear and trembling seems to have been a customary phrase with the apostle to express reverence and respect. See Eph. vi. 5.

Ch. VII. versions which the letter contained, and the zeal with which you hastened to
Ver. 15. reform the abuses of which I complained.

16. *I rejoice that in every respect I have confidence in you*¹.

To conclude, therefore, I cheerfully embrace this opportunity of declaring my entire confidence in you, that you will go on to rectify every thing that is still amiss; that you will persevere in faith and holiness; and that you will continue to cherish an affectionate regard to me, and to pay a just deference to my apostolic authority.

PART THE SECOND.

THE APOSTLE EXHORTS THE CORINTHIANS, AFTER THE EXAMPLE OF THE CHURCHES IN MACEDONIA, TO MAKE A LIBERAL CONTRIBUTION FOR THE RELIEF OF THEIR DISTRESSED BRETHREN IN JUDEA; AND INFORMS THEM THAT HE HAS SENT TITUS AND OTHERS TO COMPLETE THE COLLECTION BEFORE HE CAME. Ch. viii., ix.

SECTION I.

Ch. VIII. THE APOSTLE informs them of the generous liberality of the churches in Macedonia, and urges a variety of considerations to induce the believers at Corinth to follow their example. Ch. viii. 1—15.

1. He communicates to the Corinthians the generous zeal of the believers in Macedonia; which induced him to send Titus to Corinth, to finish the collection there, ver. 1—6.

Ver. 1. *Now, brethren, we inform you of the extraordinary generosity*² *which*

¹ *I have confidence in you.*] “The address of all this part of the epistle,” says Dr. Doddridge, “is wonderful. This, in particular, finely introduces what he had to say in the following chapter, and is strongly illustrated by ch. ix. 2—4.” It is observable, that through the greater part of this chapter and the remainder of the epistle, the apostle drops the plural number and speaks in his own person, as he discourses upon subjects upon which Timothy could not with propriety be supposed to join him.

² *Extraordinary generosity.*] So Wakefield. “την χάριν τοῦ Θεοῦ” literally, the gift of God, or the

hath been displayed by the churches of Macedonia; that under a great trial of affliction, the overflowing of their joy³ and the depth of their poverty have eminently displayed⁴ the riches of their bounty⁵. Ch. VIII. Ver. 2.

The apostles at Jerusalem, when they gave the right hand of fellowship to Paul and Barnabas, earnestly recommended to them to remember the poor, which the apostle Paul declares, they were by no means backward to do; and upon various occasions he encouraged contributions among the opulent Gentile converts, for the relief of the indigent believers in Judea; expecting, no doubt, that this liberality of the Gentiles would gradually soften the prejudices of the Jewish believers, and dispose them to regard with complacency their Gentile brethren, although they declined to submit to the yoke of the ceremonial institution. The apostle was now engaged in promoting a very considerable contribution in Greece for the relief of the Jewish Christians, which he had himself undertaken to carry to Jerusalem, in company with other deputies appointed by the respective churches. In his first letter to the Corinthians, written from Ephesus a year before, he had recommended the case; and in his progress through Macedonia he had collected contribu-

godly gift, or the godlike gift." Newcome; who renders it "the very liberal gift. See 2 Sam. ix. 3; Psalm lxxx. 10; Acts vii. 20."—"I think it proper to acquaint you with the great and exemplary liberality lately shown by the Christians in Macedonia." Pyle. In his note he remarks, that "the name of God joined to any thing in the Hebrew language, is put to magnify it to the highest degree."—"Moreover, brethren, I make known to you the gift which by the grace of God is given in the churches of Macedonia." Locke; who adds in his note, "*χαρις* is here used by St. Paul for gift, or liberality; and is so used, ver. 4, 6, 7, 9, 19, and 1 Cor. xvi. 3. It is called, also, the gift of God; because God is the author and procurer of it, moving their hearts to it."

³ *Of their joy*:] *χαρὰς*. "in their Christian privileges." Newcome; who observes, that Dr. Mangey and Mr. Wakefield conjecture *χρείας*, "of their necessity." Mr. Wakefield says, "It is an indubitable emendation, though not authorized, it seems, by any manuscript or version now existing."

⁴ *Have eminently displayed*.] "*επερίσσευσεν*, hath abounded to the riches of their liberality." Newcome.—"The abundance of their want, and their deep poverty were rich and plentiful in liberality." Wakefield.

⁵ *Bounty*:] "liberality. So the word *ἀπλοτης* usually signifies, both in the Old Testament and the New. Prov. xi. 25; Rom. xii. 8; 2 Cor. ix. 11, 13; James i. 5." Whitby.

"The general poverty of the Jewish Christians," says Dr. Priestley in his introduction to this chapter, "from whom the gospel was propagated, is a circumstance highly favourable to Christianity, as it clearly shows that they with whom the gospel originated had neither power nor wealth to procure it any credit; so that there was nothing but its own proper evidence in its favour, and this proved to be sufficient to ensure its success. What could induce the learned and the wealthy in all the considerable cities of Greece to become Christians, when the head of the religion was regarded as a crucified malefactor, and most of his followers in Judea were in poor and distressed circumstances? Had the first Christians been the great and the wealthy of a country, what a handle would that have furnished the unbelievers of this age for surmise and suspicion, even without any proper evidence of fraud! because the rich and the great are always known to have the means of imposing upon the vulgar; but the poor and ignorant vulgar have it not equally in their power to deceive the learned and the rich."

Ch. VIII. tions, which had surpassed his most sanguine expectations; and which he
Ver. 2. here announces to the Corinthians, to excite their emulation.

Having thus given vent to the fullness of my heart, and the joy I felt at the report of Titus, I now proceed to inform you, my brethren, of the extraordinary liberality displayed by the churches of Macedonia. For under much experience of tribulation, in the midst of persecution and bereavement, their abundant joy in the discoveries and the promises of the gospel, and their deep poverty, occasioned by the spoiling of their goods by their unjust persecutors (see Acts xvi. xvii.), have magnified and set off to great advantage their extraordinary liberality in the contributions they have made for the relief of the necessitous brethren in Judea.

3. *For to their ability I bear them witness, and beyond their ability they*
4. *contributed of their own accord¹; entreating us with much importunity concerning this liberal contribution, to accept the ministration² of it to the saints.*

Having voluntarily contributed beyond their due proportion, and so as to put themselves to considerable inconvenience by their generosity, they earnestly requested that I with others would undertake the office of carrying their liberal contribution to the Christians at Jerusalem.

5. *And what was beyond our expectation³, they first gave themselves up to the Lord, and then to us, according to the will of God.*

As they exceeded our expectation in the extent of their liberality, so likewise in the purity and sublimity of their motive: for, previous to the contribution, they avowed their entire subjection to the gospel of Christ; and, in obedience to the will of God, they gave themselves up to the service of

¹ They contributed of their own accord.] “Sensus est, Pro viribus, quod vere testari possum, imo supra vires suas ipsi, nondum rogati, contulerunt.” Rosenmuller.—ὑπὲρ δυνάμιν, beyond their ability. For similar expressions in classical writers, see Whitby, Doddridge, and Rosenmuller.

² To accept the ministration:] δεξασθαι ἡμᾶς. These words are wanting in copies and versions of the best authority, and are left out in the text of Griesbach; they were probably a marginal gloss, they, or some words to the same purport, being necessary to complete the sentence. Archbishop Newcome translates thus, from the Griesbach text: “beseeching us with much entreaty concerning their gift, and the joint ministration of it to the saints, or to the wants of the saints.” With Mr. Wakefield “I express in our idiom the hendiadys of ver. 4.” He translates in the following manner: “For I declare, according to their ability, and above their ability they besought us of their own accord, with much entreaty, to accept this liberal communication of their relief to the saints.”

³ Beyond our expectation:] ὡς καθὼς ἡλπισαμεν, “and this they did not as we expected.” Newcome.—“In this they outdid my expectation.” Locke.—“The word is used by the Attics, say grammarians, not only touching good things, but simply touching the event of what is future. See Suidas. It has the sense of expect, see Hesychius and Phavorinus; and, according to Eustachius, of conjecture.” Whitby.—“gave themselves to me to dispose of what they had as God should direct.” Locke.

Christ, agreeably to the instructions which they received from us; so that their generosity was of the most exalted kind, flowing wholly from Christian principles and from a pious and truly Christian spirit. Ch. VIII.

Insomuch that we desired Titus, that as he had already begun, he would also finish this contribution⁴ among you. Ver. 6.

When I observed this generous spirit in the Macedonians, I was anxious that you, my brethren, with whose kindness of heart I was well acquainted, might not be behind the believers in Macedonia in any virtuous and laudable exertion; and for this reason I have requested Titus to return to Corinth, and to finish the collection which he began when he was with you before.

2. He stimulates their liberality, by praising their excellence in other Christian virtues, and by the zeal of others, ver. 7, 8.

Now, as ye abound in every other good quality, in faith, and in doctrine⁵, and in knowledge, and in all diligence, and in your love to us, see that ye abound in this virtue of liberality also. 7.

I need not say much to press upon you a duty to which you are already so well inclined: permit me, however, to hint, that as you excell so much in other Christian virtues, and particularly in the stedfastness of your faith, in the purity of your doctrine, in your comprehensive knowledge of the nature and the grounds of revealed truth, in your earnest zeal for the performance of every duty, and in your affectionate attachment to me who am your first instructor in the Christian religion, it becomes you to be consistent throughout, and complete in every branch of duty. Excell, then, I entreat you, in this virtue of liberality, as much as you excell in other virtues, and contribute handsomely to this collection for the necessitous brethren in Judea, and you will then fill up the circle of Christian duties, and will be deficient in no branch of the Christian character.

I speak not by way of command: but by the diligence of others, approving⁶ also the genuineness of your love. 8.

⁴ Contribution.] *χαριν*. See Wakefield. "this work of liberality." Newcome. See ver. 1.

⁵ In doctrine.] *εν λογω*. Wakefield. See Eph. i. 13, Col. i. 5.—"in utterance, or ability to instruct others." Doddridge, Newcome.

⁶ Approving also.] *δοκιμαζων*. "showing the world a proof of the genuineness of your love." "Thus (says Mr. Locke) I think it should be rendered. St. Paul, who is so careful to show his esteem and good opinion of the Corinthians, could not in this place so far forget his design as to tell them that he sent Titus to make a trial of the sincerity of their love. This had been an ill expression of that confidence which he tells them he has in them in all things: taking, therefore, *δοκιμαζων* for drawing out a proof, it is, *q. d.* This I urge, not as a command from God; but, upon occasion of others' liberality, lay before you an opportunity of giving the world a proof

Ch. VIII.
Ver. 8.

I do not pretend to direct you in the disposal of your property, but I mention the liberality of others, in order to give you an opportunity of manifesting to the world that you are influenced by the genuine spirit of Christianity, and that you are not inferior to any in active benevolence, and in generous sympathy.

3. He recommends liberality, from the example of Christ, ver. 9.

9. *For ye know the munificence¹ of our Lord Jesus Christ, how, while he was rich², for your sakes he lived in poverty, that ye by his poverty might be enriched.*

You know the kindness of our great Master Jesus Christ, who, though he was endowed with miraculous powers, by which he could at pleasure have supplied himself with all the conveniences and luxuries of life, and could

of the genuine temper of your charity, which, like that of your other virtues, loves not to come behind that of others."

¹ *Munificence.*] Locke; who observes that "this is the signification in which St. Paul uses *χαρις* over and over again in this chapter."

² *While he was rich.*] *ἐπὶ πτωχεύσει, πλουσιος ὢν.* See Wakefield. The construction requires it to be understood, not of a passage from a preceding state of wealth to a succeeding state of poverty, but of two contemporary states. He was rich and poor at the same time. "*Πτωχεύω, mendicus sum, mendicus vivo.* Steph. Thesaur.—*inops dego.* Constantin. Lex. *ἐπὶ πτωχεύσει, pauper fuit, sive potius, mendicavit.*" Erasmus. The word properly signifies an actual state, not a change of state. Literally, he was poor, or he was a beggar. See Odyss. O. l. 308. Our Lord was rich in miraculous powers, which he could employ, if he pleased, for his own advantage. But for the benefit of his followers he chose to lead a life of poverty and dependence, to deny himself the comforts and the luxuries of life for the good of others. See Grotius. This was a very proper example to the Corinthians, which they might feel and imitate. It was certainly much more pertinent and applicable than a supposed descent from a prior state of existence and happiness; to which there could be nothing analogous in the case of the Corinthians, and to which the apostle cannot in reason, or in consistence with grammatical construction, be understood as making the least allusion. *Improved Version*, note.

"*Rich*, in the glories of his divine nature. *Poor*, by taking on him human nature, and appearing even in a humble state of life." Newcome.—"Rich in the glories of the heavenly world, and in supreme dominion and authority there, became poor." Doddridge.—"Who, though he was the Son of God, and the heir of all things, yet condescended to live the mean and poor life of man." Pyle. Such are the interpretations which pious and learned men, biassed by system, force upon a text, of which to an unprejudiced reader it could not suggest the slightest hint.

"The apostle," says Dr. Priestley, "recommends generosity to others by the example of Christ, whose grace or kindness he here speaks of. For though he may be said to have been rich, as he had the command of riches, and of all the powers of nature, which appeared in the miraculous draught of fishes, his multiplying provisions upon two different occasions, &c., yet he chose a low and indigent station of life, and never availed himself of his miraculous power to supply his own wants, or to relieve himself in any difficulty whatever; but devoted himself and all his time to the good of others. There is no ground to infer from this passage, that the apostle considered Christ as having been rich any where but on earth. He says nothing like this; and therefore, to infer from this passage, that Christ had any being before he was born, and that he left a glorious pre-existent state to come and serve mankind here, is destitute of all foundation."

have lived in splendour and magnificence; yet, while in full possession of these great powers, for your sakes he vouchsafed to live in a state of voluntary poverty, leaving himself destitute of the necessities of life, having no settled abode, and depending upon the generosity of his followers for his daily bread; that you through his poverty might be enriched; that from his example you might learn the important lesson of temperance, modesty, of self-denial, and a readiness to sacrifice every enjoyment in the cause of truth, in the discharge of duty, and for the welfare of mankind. And that by these means you might attain true riches; that you might be rich in good works, rich in the approbation of conscience, in the gratitude of those whose wants you relieve, whose afflictions you mitigate, and whose best interests you promote, in the esteem of the wise and good, in the approbation of Christ, in the favour of God, and in the possession of an eternal and unfading inheritance.

Ch. VIII.
Ver. 9.

Nothing can exhibit the influence of prejudice, even upon upright and intelligent minds, in a more striking light, than the great stress which is laid by many upon this text, as an argument in favour of what is called the pre-existence and divinity of Jesus Christ. The apostle's words express nothing more than this: That one who was rich denied himself the comforts and conveniences of life, and lived like a poor man; a case which often occurs, from motives very different from those by which Jesus was influenced. He, though opulent in the possession of powers which might have commanded the treasures of the earth, nevertheless, for the sake of promoting truth and virtue, denied himself every comfort, and led a life of indigence and meanness. And from his example his disciples are taught to deny themselves the comforts of life for the good of others. How clear and forcible the argument! Who does not perceive, or who can deny, the justice of the conclusion? The popular gloss, that Jesus was rich in the glory of a pre-existent state, and poor by the assumption of human nature, is a forced interpretation, and even inconsistent with the true construction of the original. And what analogy is there between a supposed assumption of human nature by a superior spirit, and a generous contribution from the opulent to relieve the distresses of the poor? What conclusion can be drawn from one to the other?

4. The apostle presses them to complete the contribution which they had begun a year before, ver. 10, 11.

Ch. VIII.
Ver. 10.
-11.

I also give my judgement in this case. It is indeed expedient for you to do this, having begun a year ago¹ not only to will, but to perform². Now, then, complete the performance; that as there was a readiness in willing, so there may be a completion according to your ability.

Having stated the motives to liberality, I will offer my opinion as to what may be proper to be done. And, as it is known that you resolved upon and even began your collection with great cheerfulness a year ago, I advise you now to complete your contribution with the same liberal spirit as soon as possible, and to the extent that may be convenient; for I would not press too closely upon your liberality, nor ask for more than you can prudently afford.

5. The apostle advises them to give cheerfully what they can easily spare; as it was not his intention that they should impoverish themselves to enrich others, ver. 12—15.

12. *For if there be first a readiness of mind, it will be acceptable according to what it hath³, and not according to what it hath not.*

It is not to be expected that all should contribute equally; a generous spirit will supersede all specific advice; there will be no danger of deficiency. And let the liberal-hearted be assured, that whether the actual contribution be less or more, it will be equally acceptable to Him who knows the heart, and who approves the purpose of the willing mind.

13, 14. *Not that others should be relieved, and ye burdened: but upon a principle of equality: at the present time let your abundance supply their want, that their abundance may at another time supply your want: so that there*
15. *may be an equality⁴ according to that scripture, He who gathered much had nothing over, and he who gathered little had no want.*

¹ *A year ago.*] “The apostle,” says Dr. Whitby, “had exhorted them in his epistle written a year ago to this contribution, 1 Cor. xvi. 2, and they in obedience to his directions had begun to lay up in store willingly: this charity he now exhorts them to consummate.” This shows that the second epistle to the Corinthians was not written till a year after the first; and consequently that the apostle had postponed, probably for a twelvemonth, his intended visit to Corinth.

² *But to perform.*] I follow Mr. Wakefield in transposing *θελειν* and *ποιησαι*, upon the authority of the Syriac Version.

³ *According to what it hath.*] The received text reads *τις*, according to what a man hath. But *τις* is wanting in the Clermont, Ephrem, and many other copies and versions, and is dropped by Wakefield. “*Spectat Deus non id quod aliquis non habet, sed id demum quod habet: alioquin charitas esset divitum propria.*” Rosenmuller.

⁴ *May be an equality.*] “So far,” says Dr. Whitby, “Christianity seems to require this equality, as that we should not suffer others to lack the necessaries of this present life, while we abound in them.” Dr. Priestley observes, that “there was not indeed any great prospect

It is not my desire to change the order of providence, to depress the rich and elevate the poor; but let there be an equitable distribution of the blessings of life, so that no one may be destitute of what is really necessary to subsistence and comfort. Let those who are now rich contribute to the supply of the poor. At some future time, it may be in the power of those who are now dependent, to repay the debt of gratitude to the rich; for such is the vicissitude of things, that we all in turns depend upon the kind offices of each other. At the present season, therefore, let the persons who possess abundance cheerfully contribute to relieve those who are in straits and difficulties: and it will be found, as in the case of the manna, related by Moses, Exod. xvi. 18, that providence distributes its blessings with so liberal a hand, that if there be no unnecessary waste there need be no distressing want.

Ch. VIII.
Ver. 15.

SECTION II.

THE APOSTLE, in order to forward the contribution, mentions, that he had commissioned Titus and two other distinguished brethren to assist in collecting it: who had accepted the office with great alacrity; and who from their exemplary characters were deserving of the confidence of the church.
Ch. viii. 16—24.

1. He highly applauds the zeal of Titus, who voluntarily came forward to offer his services upon this occasion, ver. 16, 17.

Now, thanks be to God⁵, who hath put the same earnest concern for you into the heart of Titus; for he not only⁶ accepted my exhortation, but being very earnest, he went to you of his own accord.

16.

17.

at that time, of the Jewish Christians being able to supply the wants of the Gentile churches in a pecuniary way. But, in general, nothing is more uncertain than riches; and they who now abound should always consider that they may come to want, and should therefore act while they are rich as they would wish to have done, and that others would do to them, when they became poor."

⁵ Thanks be to God.] *χαρις τῷ Θεῷ.* "Maxime laetor Deum idem hoc studium excitasse in animo Titi. Ex seria re quasi translata est ad proverbium, et hoc loco indicat studium hoc Titi Paulo valde placuisse." Rosenmuller.

⁶ He not only accepted.] Literally, "he accepted, indeed, my exhortation; but being more earnest," &c. The apostle means, that Titus was so much in earnest to go, that he did not wait to be invited, but offered himself. "anticipating the time proposed by me." Newcome. "Ostendit se prævenisse mea desideria, et sua sponte jam id cupisse." Rosenmuller.

Ch. VIII.
Ver. 17.

I was very desirous that Titus, of whose fidelity and activity I have had much experience, should undertake the office of hastening your contribution, and I suggested the business to him. But I thank God, I had no occasion to use much entreaty; for Titus himself, in consequence of your kind behaviour to him, and the zeal for reformation which he observed among you, feels so strong an affection for you, and so great a desire to serve you, that he was as ready as I could wish him to be to undertake the concern. And he is going to you, prompted more by his own generous zeal than by any considerations which I could suggest.

2. With Titus the apostle also sent another messenger of high reputation in the church, being solicitous that the contribution should be directed by persons of unsullied integrity, ver. 18—21.

18. *And with him we have sent the brother¹, whose praise in the gospel is ce-*
19. *lebrated throughout all the churches; and not only so, but who was appointed*
also by the churches according to our desire², to accompany us with this libe-
ral gift³, which is to be administered by us to the glory of the Lord himself.

With Titus I have sent another fellow-labourer, who, if he be not personally known to you, must be known by reputation as an eminent preacher of the gospel, and whose integrity and fidelity are so highly esteemed, that at my recommendation he has been elected by the churches in Macedonia, and other parts, to accompany me to Jerusalem, with that very liberal contribution which they have made for the relief of the Hebrew Christians, which is so much to the credit of Christ and his religion, by exemplifying the benevolent spirit of the gospel dispensation, and which I, in connexion with some others of approved character, have undertaken to convey and to distribute.

¹ *The brother.*] Commonly supposed to be Luke, who is known from his history to have been the associate of Paul. The ancients suppose that the praise in the gospel alludes to his having written the gospel which bears his name. But according to Lardner, Luke's gospel was not yet published. See Whitby. It is surely some objection against Luke being the companion of Titus upon this occasion, that Titus is never mentioned by him in his history. Could there be any difference between those eminent men and first teachers of the gospel? Or is it possible that Titus may be mentioned under some other name, as Peter is sometimes called Cephas? "Most think," says Newcome, "that Luke is meant. Apollos, Mark, Barnabas, Silas, Epenetus, and Sosthenes are mentioned by commentators. The praise of this Christian brother for his labours in preaching the gospel was spread throughout all the churches." "*ἐν τῷ εὐαγγελίῳ, propter studium in tradendo evangelio.*" Rosenmuller.

² *According to our desire.*] For *καὶ προθυμίαν* Mr. Wakefield substitutes *κατὰ*, which he says he is compelled to by the context: for *ὑμῶν*, your desire, the best copies read *ἡμῶν*. See Griesbach. The words, says Mr. Wakefield, are in immediate connexion with *χειροτονηθεῖς*.

³ *With this liberal gift.*] Newcome. Metonymice, "*χαρὶς vocatur id quod ex liberalitate datur.*" Rosenmuller.

We avoiding⁴ this, that any one should blame us with respect to this abundant contribution, which is to be administered by us, and providing for what is irreproachable⁵, not only in the sight of the Lord, but also in the sight of men.

Ch. VIII.
Ver. 20.
21.

Though I have accepted the office of distributing the contribution among the Hebrew Christians, I absolutely refused to undertake this business alone, but insisted upon their associating with me some persons of approved integrity, that there might not be the least suspicion of mismanagement, or of any selfish and sinister views in undertaking the disposal of so large a sum. For I am solicitous, not only to satisfy my own conscience, and to be approved in the sight of God, but that my conduct may always appear fair and honourable in the eyes of the world; and that my bitterest enemy may not have the least foundation for charging me with corrupt and secular views in my endeavours to propagate the Christian religion.

3. With these two he has also sent another person of approved character, and he speaks in high commendation of them all, expressing his hope that the Corinthians would treat them with due regard, ver. 22—24.

And with them we have sent our brother⁶, whose diligence we have often experienced in many affairs, but who is upon this occasion much more earnest, because of the great confidence which he hath in you.

22.

With the two above mentioned, I have sent another Christian brother and fellow-labourer in the gospel, who has long been my companion, whom I have tried upon many former occasions, and whom I have always found faithful and diligent. But upon no occasion have I ever found him more earnest than the present, as he has no doubt that he shall meet with a welcome reception among you, having the greatest confidence in your generosity and zeal.

If any inquire⁷ concerning Titus, he is my partner and fellow-labourer

23.

⁴ *We avoiding.*] Newcome. “Στελλομενοι, dum hoc caveo. Cohæret hoc participium cum verbo συνεπεμψαμεν, ver. 18.” Rosenmuller.

⁵ *Providing for what is irreproachable.*] καλα, honest, honourable. “Paul, to avoid all suspicion of embezzlement, did not choose to take the charge of this benefaction himself, but had associates who joined him in the discharge of this trust.” Priestley.

⁶ *Our brother.*] “Probably one of those whose names are mentioned above.” Newcome. Theodoret and others suppose it to have been Apollos. See Whitby. Dr. Priestley and Dr. Doddridge agree in this conjecture; but it is a mere guess without any foundation.—“Confidence which we have.” Newcome.

⁷ *If any inquire.*] Εἴτε ὑπερ Τίτου. “sc. Si quæstio est. Si de Tito agitur.” Rosenmuller.

Ch. VIII. *with respect to you ; if our brethren be inquired after, they are messengers*
Ver. 23. *of the churches¹, the glory of Christ².*

If any inquiries are made concerning the character of the three persons who are sent to Corinth upon the errand of making this collection, you may say to those who inquire, that Titus is an Evangelist, my companion and assistant in my travels, my labours, and my sufferings, and who has in particular been my messenger to you, and by his exhortation and instruction has co-operated with me in producing that happy reformation which has taken place in the church at Corinth. As to his two excellent companions, our associates, and Christian friends, they are the messengers of the churches, who have been selected to accompany me in my various missions, and whose character is an honour to their Christian profession.

24. *Show therefore to them before the churches³, the proof of your affection⁴, and the justice of our boasting concerning you.*

I have rendered myself deeply responsible to the churches in Macedonia, by the boasting which I have made of your affection to me, of your zeal for the gospel, and of your kind and liberal spirit ; and I now look to you to support my credit. I have reported to the brethren here, how kind and generous you are, how deeply you have imbibed the spirit of the Christian religion,

¹ *Messengers of the churches.*] “ ἀποστολοι̃ sive alii fratres nostri ad vos veniant, omnes sunt legati ecclesiarum, nempe e gentibus : ut additur Rom. xvi. 4.” Rosenmuller.—“ Messengers of the churches whom several Christian societies have chosen to send about this business.” Doddridge ; who remarks in his note, “ I can think of nothing more unreasonable than to translate this word, *apostles* ; as the English word ‘apostles’ is now by long use appropriated to what is only one signification of the original. As an apostle of Jesus Christ is one sent forth by him, so an apostle of any church must surely signify one sent forth by that society.”

² *The glory of Christ.*] “ δόξα Χριστοῦ.” Metonym. “ *Instrumenta sunt gloriæ Christi. His igitur potestis fidem habere.*” Rosenmuller.—“ They are persons of so valuable a character, and do so great credit to their profession, that I may not improperly call them the glory of Christ in the world.” Doddridge.

The 23d verse in the original is so elliptical, that Mr. Wakefield by supplying different words has given a very different translation. Viz. ver. 22, 23 : “ We have sent, therefore, *I say*, with Titus, that our brother, whom we have often experienced in many *services* to be zealous, but in this unusually zealous ; under much confidence in your *treatment of him* as my companion, often instead of Titus, and a fellow-labourer with *him* to you ; and of *them both*, as our brethren, messengers of *various* churches, a glory to Christ.” Upon this the learned writer remarks, “ The reader will observe, that I have taken some pains to represent more intelligibly this perplexed and undigested passage of our exuberant, immethodical and careless writer.” It is needless to add, that Mr. Wakefield’s version of the passage differs from that of the generality of interpreters.

³ *Before the churches.*] The received text reads, *and before the churches* ; which is wanting in the best copies, and is dropped by Griesbach and Wakefield.

⁴ *The proof of your affection.*] “ *Ostendite ipsis amorem vestrum erga nos, et ostendite vera esse quæ de vestro in me et meos affectu prædico.*” Rosenmuller.

how ready you are to contribute to the relief of the suffering Hebrews. Let Ch. VIII.
your conduct upon the present occasion prove to the churches, that I have formed a right judgement concerning you, and that the high esteem I have professed for you, and the confidence which I have placed in your piety and benevolence, are well founded.

SECTION III.

THE APOSTLE was the more anxious that the collection should be ready and liberal, because he had boasted of their generosity to the Macedonians; and, without prescribing particulars, he reminds them that genuine liberality was most acceptable to God, and would not fail to ensure an abundant blessing. Ch. ix. 1—9. Ch. IX.

1. He tells them how much he had boasted of their liberality to the Macedonians, ch. ix. 1, 2.

For⁵, concerning the ministration to the saints⁶, it is superfluous for me to write to you. For I know your readiness, concerning which I boast of Ver 1. 2.

⁵ For, concerning.] "If γαρ in this place cannot signify *though, yet, however*, see ch. xii. 1, the sense may be; I mention the topics, ch. viii. 24, for as to the propriety and reasonableness that you should contribute to the wants of the Jewish converts, I have no need to insist on them." Newcome. I have paraphrased the text agreeably to the learned primate's suggestion; but every one who is acquainted with the apostle's style, must have observed that γαρ is often used by him with great latitude; and sometimes merely to introduce a collateral remark; viz. *Now, moreover, &c.* "γαρ, but, indeed." Macknight.

⁶ Saints.] "By saints," says Dr. Priestley, "the apostle simply meant *Christians*; and did not use the term in that peculiar sense which it has acquired since, in which there is much of superstition, on which account it were well if the word could be exchanged for some other, which might more clearly express the apostle's idea. He certainly considered all Christians as men who professed to devote themselves to God and his service; and this is the original meaning of the words *holy* and *sanctified*. Some persons, no doubt, did this more earnestly and effectually than others; but speaking of the whole body of people for whom this charitable contribution was intended, he could not consider them all as saints in the Popish sense of the word, and least of all as men abstracted from the world, wholly devoted to contemplation and prayer, and living on the labour of others. There is no charity in giving to such persons. As this apostle himself somewhere says, *He that will not work neither let him eat*. The proper objects of charity are those who are willing to exert themselves, but labour under some impediment, sickness, &c.; those who have laboured, but whose labour has not been sufficient to secure them a competence in their old age; but more especially still, those young persons, whose parents are not able to introduce them into a life of labour and activity with proper advantage. Those you assist in order to qualify them to labour and to be useful in life, and not to be idle in it."

Ch. IX.
Ver. 2.

you to those of Macedonia, that Achaia was prepared a year ago¹, and your zeal hath excited the emulation of many.

I have expressed my desire that you would show respect to the brethren who are about to visit you, for I know that it is quite needless to urge you upon the subject of the contribution. Your own generous spirit will prompt you to do even more than the exigency of the case absolutely requires. And I am so fully satisfied, that you set about the collection immediately upon the receipt of the letter which I wrote to you last year, that I have even ventured to boast of you in the Macedonian churches, where I now reside, that you had prepared your contribution a year ago; and what I have said in commendation of you, has excited many to imitate your reported honourable example.

2. He nevertheless thinks it expedient to send messengers to complete the business before his arrival, that neither he nor they may be disappointed and ashamed, which they would be, if the Macedonians, who were to accompany him, should find the collection in an unfinished state, ver. 3—5.

3. *Nevertheless, I have sent the brethren, that our boasting concerning you in this respect may not be void, and that ye may be prepared as I told them.*
4. *Lest if the Macedonians come with me, and find you unprepared, we, not to*
5. *say ye, may be put to shame by this confident boasting². I thought it ne-*

¹ *A year ago.*] “*Ne Macedonibus plus tribuere videretur, quod plus dedissent, solatur Achivos, quorum præcipui Corinthii, hoc honore, quod priores incepissent.*” Rosenmuller. Dr. Priestley remarks, that “the apostle recommends this contribution with wonderful address, but at the same time with the greatest propriety. And this refined address shows that he was a man in the full possession of all his faculties, and no mad or wild enthusiast; that he was, therefore, as good a judge of the evidence of Christianity as any other man, and that he would no more have sacrificed his flattering prospects in life, than any other young Jew of distinction, without sufficient reason.”

² *This confident boasting.*] *εν τη υποσασει της καυχησης.* The latter word is wanting in many good copies. Mr. Wakefield omits it; and upon the authority of the Æthiopic, he reads *αποσασει*, and translates thus; “lest if the Macedonians come with me and find you unprepared, we, not to say ye, by such a falling off should be brought to shame.” Macknight says, “the word *υποσασει* is often used by the LXX. to denote confident expectation, or firm hope.” Rosenmuller refers to Polybius; and Archbishop Newcome to Heb. iii. 14, and Wetstein’s quotations. Both he and almost all the other expositors remark the apostle’s delicacy and address in this passage.

“I would likewise observe from this passage,” says Dr. Priestley, (and it is a just remark,) “that the apostle certainly could not intend that the churches in Macedonia should know what he was now writing, for that would have defeated his fine address. We may conclude, therefore, that he wrote from his present feelings only for the use of those particular churches to which his epistles are addressed, and for no other; without any thought that they would be preserved for the use of the whole Christian world in future time. But it is happy for us that

cessary, therefore, to exhort the brethren, that they would go to you first, and would complete beforehand your promised bounty³, that it might be ready, as the effect of bounty and not of extortion⁴.

Ch. IX.
Ver. 5.

Upon the whole, however, not being quite confident that your contribution is complete, and being anxious that my boasting of your generosity should not prove to be unfounded, I thought it prudent to send these Christian friends, to advertise you of my coming, and to finish the collection among you before my arrival; lest, if any of the Macedonian brethren should accompany me to Corinth, and find that you are not prepared, as I assured them you were, both you and I should fall into disgrace; I, for having boasted without sufficient ground, and you, for having fallen short of the character which I had given of you in other churches. And whatever you think fit to give, let it be done, as I doubt not that it will, with cheerfulness, as flowing from your own goodness of heart, and not with reluctance, as if it were extorted against your will, or as if you had been over-reached.

3. The apostle exhorts them to give cheerfully and liberally, as God can and will reward all their kind and charitable actions, ver. 6—9.

Nevertheless, this I say, He who soweth sparingly, will reap also sparingly; and he who soweth bountifully, will reap also bountifully.

6.

Though I would not have you contribute more than you can with convenience, and with a cheerful spirit; permit me, nevertheless, just to remind you of one important maxim, that as a man soweth, so he also reapeth. He who contributes generously to the relief of the poor, will reap an ample harvest of blessing and consolation; but he that bestows with a niggard hand the bounties of Providence, shall fall proportionably short of the rewards of virtue.

the providence of God had further views than Paul himself had. These epistles furnish the most decisive evidence of the truth of the gospel history, at the same time that they are of the most excellent use in explaining and enforcing the doctrines of it. But all this will be much more sensibly felt, if we consider the apostle as writing from his own natural feelings only, and not from any particular inspiration, which was altogether unnecessary in the case."

³ *Promised bounty.*] εὐλογίαν, blessing, "so called from a metonymy of the effect, because it produces blessing." Newcome. "Quia pro beneficiis agimus gratias." Rosenmuller. *Promised*: some very good copies, viz. the Ephrem, Clermont, and many others, read προεπηγγελημενην. Griesbach marks this reading as of high authority. "Beneficium promissum." Rosenmuller. The received text reads προκατηγγελημενην, "before spoken of by me." Newcome.

⁴ *Not of extortion.*] πλεονεξιας, "not as an unreasonable extortion." Wakefield. *Covetousness.* Newcome; who explains it in his note, "not as extorted from a sordid temper. Or, not as an advantage taken of you. See Bowyer, 4to. in loc." "Εὐλογία adjunctam habet notionem doni satis copiosi; πλεονεξια, donum parcum et exiguum." Rosenmuller.

Ch. IX.
Ver. 7.

Let every one give as he purposeth in his heart, not with regret¹, nor from constraint, for God loveth a cheerful giver.

Let every one consult the feelings of his own heart, and the dictates of his own judgement, and let him contribute freely and cheerfully what he believes in his conscience to be his just proportion. And what he gives, let him give not grudgingly, as if it were wrung from him against his will. Such a donation, however large, would have little merit, nor would it be acceptable to God, who searches the heart, and who, as he requires nothing burdensome, nor unreasonable, is pleased that his rational creatures should discharge their duty with a willing mind, and particularly when they are called upon to relieve the wants of their brethren.

8. And God is able to cause every act of liberality to redound² to yourselves, that having at all times, all sufficiency in all things³, ye may abound to
9. every good work. As it is written, He hath dispersed abroad, he hath given to the poor, his liberality remaineth for ever⁴.

I will not affirm that liberality to the poor is of itself the means of growing rich. It is however true, that few have materially injured themselves by showing kindness to their necessitous brethren. For God can, if he pleases, recompense every act of liberality with a proportionable blessing; and cause riches to increase in proportion to the kindness and generosity with which they are dispensed; so that the means of doing good shall be enlarged as the inclination to it increases. And this case not unfrequently occurs, not indeed by miracle, but in the general course of divine providence: for the truly liberal man will be industrious and prudent, that he may enable himself to be generous. And all who know him will love him, and help him, and God will bless him; so that the words of David, Ps. cxii. 9,

¹ Not with regret.] "not grudgingly as if it were wrung from you." Locke.

² To cause every act of liberality, &c.] *χαριν περισσεύσαι*, "to make every charitable gift of yours redound to your advantage." Locke; who remarks, that "*χαρις* ought to be translated 'gift,' or 'liberality,' as it signifies in the former chapter, and as the context determines the sense here." "*Potest autem Deus omnis generis dona largissimè in vos conferre.*" Rosenmuller; who interprets *χαρις* as signifying *Dei dona*, whereas it properly expresses the liberality and kindness of the Corinthian and Macedonian Christians. See ch. viii. 1—19. He justly observes, that the word *περισσεύσαι* is here used in the Hiphil sense, *facere ut quis abundet*, to cause to abound.

³ At all times, &c.] The apostle seems to play upon his words, *παντι, παντοτε, πασαν*, having always, all sufficiency, in all things, which is well preserved in the common translation. "*Deus non concedet ut unquam ob egestatem, vel inopiam, hujus liberalitatis vos pœniteat.*" Rosenmuller.

⁴ His liberality remaineth for ever.] "*δικαιοσυνη*" so in Scripture language it often signifies. See Matt. vi. 1. i. 19." Locke. "his beneficence remaineth as long as he liveth." Mac-knight; who remarks, that "the Psalmist's declaration implies that, in the course of providence, the beneficent are often blessed with worldly prosperity."

will be verified in him, He hath scattered abroad, he hath given to the poor; his kindness endureth as long as he liveth, it shall be rewarded both here and hereafter. Ch. IX.
Ver. 9.

SECTION IV.

THE APOSTLE prays, that the liberality of the Corinthian believers may yield an abundant return of the means of beneficence, so as to enable them to abound still more in acts of kindness. Ch. ix. 10—15.

1. He recommends their pious liberality to the divine blessing, ver. 10, 11.

Now may he who supplieth seed to the sower, and bread for food⁵, supply and multiply this your seed, and increase the produce of your liberality⁶: that ye may be enriched⁷ unto all bountifulness, which through us produceth thanksgiving to God. 10.
11.

May God, who is the Lord of providence, and the giver of every good gift, reward all your kindness to the indigent and suffering saints in Judea! and by increasing your substance in consequence of this very benefaction, may he provide seed for a future harvest, and supply you with still further means of exercising that liberality which upon the present occasion is dispensed by us, and which will be received with the utmost gratitude, both to God and to you, by the humble and pious objects to whom it is appropriated!

2. The apostle, further to encourage the liberality of the Corinthians, adds, that this benefaction will not only supply the wants of the Hebrew brethren, but will excite their admiration, their gratitude, their congratulation, and their prayers, ver. 12—15.

⁵ *Seed to the sower, and bread for food.*] Newcome and others read with a different punctuation: Now may he who supplieth seed to the sower, both supply bread for *your* food, &c. I follow the same punctuation with Locke, Wakefield, and Macknight. An allusion is supposed to Isa. lv. 10.

⁶ *Liberality.*] *δικαιοσυνης*, see ver. 9, “supply and multiply your stock of seed, and increase the fruit of your liberality.” Locke.—“supply and multiply this seed of yours, and make this produce of your liberality to thrive by enriching you in every thing to all bountifulness.” Wakefield.

⁷ *That ye may be enriched.*] *εν παντι πλετιζομενοι*. Some copies read *ινα*, which is confirmed by the Vulgate. “*Ut omni modo sitis divites ad omnem ingenuam liberalitatem. Post πλ. subauditur εσε, vel εσεσθε.*” Rosenmuller.

Ch. IX.
Ver. 12.

For the ministration of this service¹ not only supplieth the wants of the saints, but overfloweth² in many thanksgivings to God.

Your kindness to the indigent brethren in Judea is an acceptable offering to God. It has a two-fold effect. It fills up the vacancy in their comfort by supplying them abundantly with all they want. And it overflows in devout acknowledgements of gratitude and thankfulness to God for infusing this spirit of liberality into your heart.

13. *While, through the experience of this ministration, they glorify God³, for that subjection to the gospel of Christ which you profess, and for the liberality of your contribution to them and to all.*

For indeed your kindness to the Hebrew brethren cannot fail to subdue their inveterate prejudices against Gentile believers, who do not comply with the ritual of the law: and to induce them to give thanks to God for your conversion and subjection to the gospel of Christ, to offer you the right hand of fellowship, and to acknowledge you as their brethren and fellow-Christians; entitled to the same external privileges, and heirs of the same immortal hopes. And they will rejoice, when they see how the generous spirit of the Christian religion governs your hearts, and influences you to contribute with so much generosity and good will to themselves and others.

14. *And in their prayer for you⁴, being affectionately disposed towards you, on account of the exceedingly bountiful gift⁵ bestowed by you.*

And this kindness of yours overflows to God, not only in thankfulness, but in prayer. Your pious and indigent brethren, relieved by your bounty,

¹ *Of this service.*] λειτουργίας. "This word," says Dr. Macknight, "was used by the Jews to denote the service of the priests at the altar." "This use of the word intimates that it was to be considered not merely as an act of humanity, but of religion most pleasing to God, and suitable to the nature of the gospel dispensation. Comp. Heb. xiii. 16." Doddridge.

² *Overfloweth.*] "The performance of this service doth not only bring supply to the wants of the saints, but reacheth further, even to God himself by many thanksgivings," &c. Locke; who includes ver. 13 in a parenthesis. "The supply of this contribution not only filleth up the wants of the saints, but also runneth over in many thanksgivings unto God." Wakefield.

³ *While they glorify God.*] "δοξαζοντες pro δοξαζοντων, ut voci πολλων, vel ἁγιων, responderet. Laudabunt enim Deum propter hoc munus." Rosenmuller.

⁴ *And in their prayer.*] "και αυτων, ante hæc verba repete ex ver. 12. ἡ διακονια—περισσευσσα. Sensus est: Liberalitas vestra etiam sic in Deum redundat quoniam pro vobis preces faciunt." Rosenmuller.

⁵ *Exceedingly bountiful gift.*] Newcome. See ch. viii. 1, χάριν τῷ Θεῷ, grace of God, "that gracious gift of God bestowed on them by your liberality." Locke. "since they are affectionately disposed to you on account of your great and godlike kindness." Wakefield. "on account of the eminent degree of good disposition bestowed on you." Macknight. "the exceeding grace of God which is in you, and which produces fruits so highly ornamental to Christianity." Doddridge.

will offer up prayers to God for you. It is the only way in which they can express the gratitude they feel, and the kind affection which is kindled in their breasts by the large and generous contribution which God hath put it into your hearts to send for the supply of their wants.

Ch. IX.
Ver. 14.

*Thanks therefore be to God for this his unspeakable gift*⁶.

15.

Blessed be God, who has put it into your hearts to show this kindness to your indigent brethren; and who has enabled and disposed you to exercise your liberality in such a manner as to produce the most salutary effects, not merely in relieving the sufferings of the poor believers in Judea, but in abating their prejudices, inducing them to regard their kind benefactors as equally with themselves the disciples of Christ, and the children of God, and to entertain the warmest gratitude, and the kindest affection, to those who have so liberally contributed to their comfort and supply. Such is the genuine spirit, and the proper effect of the Christian religion, which is the best gift which God has bestowed upon men.

⁶ *Unspeakable gift:*] i. e. "this admirable charity, by which God is so much glorified; the gospel receives such credit; others are so much benefited, and you will be so plentifully by God rewarded." Whitby. Dr. Doddridge does not deny this interpretation; but he adds, "I am ready to think the apostle's mind, to which the idea of the invaluable gift of Christ was so familiar, rather by a strong and natural transition, glanced on that."

PART THE THIRD.

Ch. X. THE APOSTLE, CHANGING HIS TONE OF ADDRESS, ESTABLISHES HIS CLAIM TO A DIVINE COMMISSION; HE VINDICATES HIMSELF AND HIS COLLEAGUES FROM THE CALUMNIES OF THE FALSE APOSTLE AND HIS ADHERENTS, AND THREATENS TO ANIMADVERT SEVERELY UPON THEM IF THEY DO NOT ALTER THEIR CONDUCT BEFORE HIS ARRIVAL. HE THEN CONCLUDES WITH SALUTATIONS AND THE BENEDICTION. Chapter the Tenth to the end of the Epistle.

SECTION I.

THE APOSTLE requests the Corinthians that they would not compel him to use severity; and he assures them that, whatever they may think, or whatever his opponents might insinuate to the contrary, he was armed with full power to vindicate his apostolical authority, and to punish those who were contumacious; and that he did not, like some others, boast without reason. Ch. x. 1—11.

1. The apostle earnestly requests that they would not compel him to use severity, ch. x. 1, 2.

Ver. 1. *Now I Paul¹ myself entreat you, by the mildness and gentleness of*

¹ *Now I Paul.*] The apostle now enters upon the third and last part of his epistle; and the change in his tone and manner of writing cannot escape the most superficial observation. In the first part, after having cleared himself from the charge of levity and inconsistency, his address to the Corinthians is full of affection and confidence. He expresses his great satisfaction at the report which Titus had brought of the manner in which his former epistle had been received, of the impression which it had made, and of the good effects which it had produced; he only glances at the character and conduct of his opponent and his party; he confirms his mission by an appeal to his zeal, his sufferings, and his success, and expresses his earnest and cheerful hope of the perseverance of his friends at Corinth in their attachment to him, and in their practical profession of the gospel. And in general he speaks in the plural number, joining the name of Timothy with his own, and expressing their united sentiments. But in the Part upon which we are now entering, he assumes a very different tone and spirit. It is chiefly addressed to his opponent and his party; and he ably defends his character and mission by an appeal to plain and undeniable facts; and in his defence of himself he does not spare the character of his opponent, but denounces him in plain and strong language as an enemy to the gospel; retorts upon him with keen and bitter sarcasm; and threatens him and

Christ; I, who as to my person am mean² among you, but being absent am bold towards you; even I request, that I may not be bold when present, with that confidence with which I think to be bold with respect to some, who think of us as walking according to the flesh³. Ch. X. Ver. 2.

I regret that I am now under the necessity of changing the tone of my address. For though the account I have received from Titus is upon the whole favourable, yet I am sorry to find, that the spirit of faction and of dissention has not yet altogether subsided, and that there are still some among you, who continue to contemn my authority, to spurn at my admonitions, to calumniate my character, and to form a party against me in the church.

I am loth to prove by deeds, that I really possess the power of punishing the obstinate and the contumacious, and I would much rather that my opponents should repent and change their conduct, even though my credit might in some degree suffer by it. They are pleased to represent me as a vain boaster, who can bluster and threaten while at a distance, but who am mean in my appearance, and sufficiently meek and tame when I am present. But even they will not presume to speak thus of our great Master Jesus Christ. If, then, they will not give me credit for meekness and forbearance, let me entreat them, by the mildness and gentleness of Christ himself, who, though

his party with the severity of the apostolic rod, if they do not, as he wishes and entreats that they would, disarm him by timely and sincere repentance. And throughout this Part he generally uses the first person; as, in fact, he was the individual more immediately concerned. What effect this remonstrance produced upon the chief offender himself is not known; but with respect to the church in general, this epistle and the apostle's subsequent visit seem to have succeeded to the utmost of his wishes; as it appears from the letter of Clemens cited in the Introduction, that the Corinthian church for many years afterwards was distinguished for the purity of its faith, and for the piety, harmony, benevolence, and sanctity of its members.

² *Person am mean.*] ταπεινός. "I think," says Archbishop Newcome, "that the ambiguous word in the original, means *base*; and that here, as in ver. 10, there is a reference to the language of St. Paul's adversaries."

"It is said by some pretty ancient writers," says Dr. Priestley, "that Paul was of a low stature, crooked, and bald. That he did not make so respectable an appearance as Barnabas, is pretty evident from the people of Lystra supposing Barnabas to be Jupiter, the king of the Gods, and Paul to be only Mercury his messenger. These new teachers at Corinth thought the style of Paul's epistles too high for his personal appearance and manner."

³ *According to the flesh.*] "with secular views." Newcome.

"I would observe," says Dr. Priestley, "on this occasion, that no man's conduct was ever so truly irreproachable and disinterested, but bad and unworthy motives have been imputed to him. Our Saviour himself did not escape calumnies of this kind. Men of the world will judge of others by themselves, and cannot suppose that others will act a part of which they are incapable. We at this day, therefore, if we be conscious that truth and the good of mankind are our objects, ought not to be concerned or surprised at calumnies of a similar nature. We ought rather to rejoice that we are counted worthy to suffer shame and reproach in a good cause."

Ch. X.
Ver. 2.

unquestionably possessed of ample powers, was slow to execute vengeance upon his enemies and slanderers, whose disciple and messenger I am, and whose great example I desire to imitate, let me entreat them to alter their conduct. Yes, in the name of that kind and gracious Master, I request and implore that you will not compel me to resort to those acts of severity with which justice to my own character, and regard to the interests of Christianity will make it necessary to visit those who accuse me and my fellow-labourers, as biassed by sinister and unworthy motives, if they do not in due time repent of, and retract their false and malicious calumnies, by which they endeavour to alienate your minds from me, and from the gospel which I teach.

2. The apostle repels these calumnious imputations, professes the purity of his motives, and describes the efficacy of the means which he was authorized to use for the propagation of the gospel, ver. 3—6.

3. *For though we walk in the flesh, we do not war according to the flesh*¹.

Though I and others who preach the gospel are men of the same feelings and infirmities with other human beings, and though we are engaged in a warfare the most hazardous and laborious, our method of conducting hostilities is widely different from that of the powers of this world.

4. *(For the weapons of our warfare are not carnal, but exceedingly power-*
5. *ful*² *for the destruction of fortresses;) beating down reasonings and every*
*high thing*³ *which raiseth itself up against the knowledge of God, and lead-*

¹ *Though we walk, &c.*] Mr. Wakefield translates thus: "For we walk in the flesh indeed, but not after the flesh; and carry on a war."

² *Exceedingly powerful.*] δυνατα τω Θεω, mighty through God, a Hebrew superlative; compare Acts vii. 20. Macknight, Newcome, Pyle, who expounds thus: "'Tis neither beauty nor stature of body, neither strength of eloquence nor depth of philosophy, that are the weapons I use for subduing mankind to the belief of the gospel; but the miraculous evidences of the holy spirit, which are arguments far stronger than all human reasonings, sufficient to destroy all the towering schemes and lofty flights of human literature; to regulate men's irreligious notions, and reduce them to the faith and obedience of the true religion of Christ." "*Mighty through God to the demolishing fortifications*, prejudices and difficulties, that like so many impregnable castles lay in our way, and yet are battered down and laid in ruins, by these our spiritual weapons." Doddridge.

³ *Beating down reasonings and every high thing.*] The allusion here is to the custom of beating down fortresses by means of battering rams. The reasonings which the apostle threw down, were not the candid reasonings of those who attentively considered the evidences of the gospel, but the sophisms of the Greek philosophers, and the false reasonings of statesmen, &c. These the apostle overturned, not by forbidding men to use their reason, but by opposing to them the most convincing arguments.—"*Every high thing*; the apostle alludes to the turrets raised on the walls of a besieged city." Macknight. "All proud imaginations which men have entertained of themselves with regard to their natural and moral excellencies, in consequence of which they

*ing captive every thought to the obedience of Christ*⁴; *and keeping ourselves in readiness to avenge all disobedience, when your obedience is complete*⁵.

Ch. X.
Ver. 6.

We do not indeed make war, like the potentates of the earth, with swords, and spears, and battering engines. The weapons which we use are of a very different kind; they consist in the plain statement of Christian truth, in the application of Scripture prophecy, and in the exhibition of miraculous powers; they address themselves to the understanding, and to the heart. And these weapons of offence and defence, plain and simple as they are in themselves, neglected and despised as they may be by the pretenders to wisdom, and by the great men of the earth, are nevertheless of wonderful efficacy to subdue and captivate the enemies of the gospel; they demolish those systems of idolatry and superstition, which are the strong holds of ignorance and vice; they confound and put to silence the vain reasonings of the reputed philosophers, and thus beat down the artillery which is pointed at the doctrine of Christ; they level to the dust that high conceit of superior wisdom, which leads men to despise and to reject the proposals of the gospel; they are of power to subdue the most inveterate prejudices; and those thoughts and affections which were once hostile to the spirit and the purity of the Christian faith, are by these powerful weapons conquered and led captive, and bowed into complete and holy subjection to the yoke of Christ. And be assured that with these weapons we are fully prepared to inflict condign punishment upon all those who continue obdurate and refractory; and that we shall certainly proceed to animadvert upon such, after having allowed sufficient time for those who have been misled, by the calumny or by the sophistry of the enemies of the gospel, to return to their profession and their duty.

3. He assures the Corinthians, that he by no means pretended to powers, which he did not possess in the most ample manner, ver. 7—9.

*Consider what is before you*⁶. *If any one feel confident in himself that*

7.

neglect the gospel." Doddridge; who adds in his note, "This shows how ready men are to fortify themselves against it, and to raise as it were one barrier behind another, to obstruct the entrance of Christ. But when these fortifications are demolished, the soul submits to the conqueror; and then every thought, every reasoning takes law from him."

⁴ *Obedience of Christ.*] The allegory is continued through these two verses, but the construction requires that the fourth verse should be in a parenthesis.

⁵ *When your obedience is complete.*] "When you, who have been misled, shall withdraw from the false apostle, and return to a perfect obedience." Locke.

⁶ *Consider what is before you.*] τα κατὰ πρόσωπον βλέπετε. Wakefield. q. d. Attend to a few

Ch. X. *he is Christ's, let him reflect within himself, that as he is Christ's, so also*
Ver. 7. *are we*¹.

Allow me to suggest a few plain truths to your consideration, that will teach you to form a judgement, and to govern your conduct in the case before you. Is there any man in the Christian society at Corinth, that persuades himself that he is the messenger of Christ, and commissioned by him to preach the gospel? Does my vain and opinionated opponent regard himself in this light? Let him remember that he cannot have stronger proofs of a commission from Christ than I have, and am prepared on every proper occasion to exhibit, and let him acknowledge and submit to the authority which I claim.

8. *For if I should boast yet more abundantly of our authority, which the Lord hath given us for your edification, and not for your destruction, I*
9. *should not be disgraced*². But I forbear³, *that I may not seem as if I would terrify you by these epistles.*

To convince you that I am a messenger of Christ, I might say much more on the subject of that power, which I derive from him, of punishing the disobedient and refractory; a power which is indeed not to be exercised but with the utmost caution, and never to gratify a spirit of revenge by the destruction of my personal enemies. This power, formidable as it is, and terrible as it has proved to some, who have presumed to set us at defiance, has only been committed to me and to my colleagues in the apostolic mission, for the purpose of confirming the faith of sincere professors of the Christian doctrine, by the just punishment of presumptuous and malignant offenders. And truth would bear me out in all that I should advance upon this subject. But I forbear, that I may not afford an

plain facts, which I now proceed to state. The original is not necessarily interrogative. See 1 Cor. iv. 19; 2 Cor. xii. 12.

¹ *So also are we.*] The received text adds, *Χριστός*, Christ's; but this word is wanting in many copies and versions, and is omitted by Wakefield. See Griesbach.

² *I should not be disgraced.*] So Wakefield. "*I should not be ashamed*, i. e. I should not be put to shame, I should assert what fact would verify." Newcome. The case of Ananias and Sapphira, Acts v. and that of Elymas, Acts xiii. prove that in some instances the apostles were authorized to denounce judgements upon great offenders. And Paul no doubt was conscious that he possessed that power in the present case; but no one can suppose that the apostle was armed with a voluntary power of inflicting upon his opponents whatever punishment he pleased. No such power was fit to be intrusted to any one but to him to whom the spirit was given without measure; nor does the apostle claim it.

³ But I forbear.] "*Non addam plura de ea re.*" Grotius. See Newcome, and Dr. Owen in Bowyer. Some such addition seems necessary to complete the sense. The apostle feels himself in an unpleasant dilemma. If he does not assert his authority, he gives up the cause to his antagonist. If he does, he is charged with vainglory, and with using big words to frighten them, while at a distance.

opportunity to those who are eager to calumniate my character, by insinuating that I mean to alarm you with epistles, while I am afraid to visit you in person: for such it seems is the language which some presume to hold concerning me.

Ch. X.
Ver. 9.

4. He proceeds to assure his opponent that he shall find to his cost that his actions when present, shall fully correspond with his declarations while absent, ver. 10, 11.

For his epistles, saith he⁴, are weighty and forcible, but his personal appearance is infirm⁵, and his speech contemptible. Let such an one reckon upon this, that whatever we are in word, by epistles, when absent, the same we will be in deed also, when present.

10.

11.

My inconsiderate adversary, who values himself upon his learning and his eloquence, wishes to degrade me in your estimation, and to induce you to disregard my instructions, my warnings, and menaces. He tells you, that when at a safe distance from you, I make use of blustering language and empty threats which I never intend nor dare to fulfill; but that when I come among you, I shall be humble enough, that my language will be as pusillanimous, and my utterance as ridiculous, as my person is mean and vulgar. And that I

⁴ *Saith he:] φησι.* So Macknight; who observes, that "though it appears from ver. 12 and from ch. xi. 18, that there were several false teachers among the faction at Corinth, it is plain that the apostle here is speaking of one teacher only."—"Certum quempiam istius sermonis auctorem designat." Rosenmuller.

⁵ *His personal appearance.]* "The ancient writers represent St. Paul as a man of a low stature, with mean aspect of body, a bald head, and an impediment in his speech; which testimonies, added to several expressions in this and the eleventh chapters, make it highly probable that it was these natural defects he means by his infirmity, and his thorn in the flesh." Pyle.—Dr. Priestley remarks, "They could not say that his letters wanted eloquence, though he was an inelegant and embarrassed speaker. But with respect to composition, there is far from being any excellence in the apostle's writings. He writes, indeed, with energy, from the fullness of his heart; but there is a great want of perspicuity, the chief requisite of composition, in his epistles. However, prompted by his strong feelings, he often expresses himself so as to animate and affect his readers; and in some passages, he seems to imitate the splendid and figurative style in which the Greeks prided themselves so much."

The apostle Paul, whose heart was full of the dignity and importance of the object of his mission, certainly did not condescend to affect elegancies of style. But surely it is rather too much to say, that the author of the address to the Athenians, Acts xvii. and of the defence before Festus and Agrippa, Acts xxvi., was an inelegant and embarrassed speaker: and the want of perspicuity in the epistles is probably chiefly owing to the unavoidable obscurity of the epistolary style, in which allusions are continually made to circumstances at which modern readers can only guess, but which were perfectly intelligible to the parties to whom the epistles were indited. And that the Epistles of this apostle exhibit some beautiful specimens of polite address, and many occasional bursts of the finest and most glowing eloquence, has never been denied. See 2 Cor. vi. 3—11, xi. 21—30; and the Epistle to Philemon.

Ch. X.
Ver. 11.

shall be too prudent to attempt to execute the threatenings which I have denounced, and which no man of understanding will think worthy of notice.

But let this conceited and intemperate man, be he who, or what, he may, rest assured that I advance nothing but grave and solemn truths; and that I do not, now I am absent from you, denounce a single menace in my letter, which I have not power, and which I am not fully resolved, to carry into effect, in my approaching visit to Corinth: unless the punishment shall be suspended, as I sincerely wish and entreat that it may, by the timely penitence of the offender, and of those whom his calumnies and artifices have unhappily misled.

SECTION II.

THE APOSTLE passes some sarcastic animadversions upon the self-conceit of his opponent, and upon his officious interference in the concerns of the church at Corinth. Ch. x. 12—18.

1. He animadverts upon the self-conceit of the false apostle, ver. 12.

12. *For we presume not to rank¹, nor to compare ourselves with some who commend themselves; but they, settling their own measures among themselves², and comparing themselves with themselves, are not wise³.*

The apostle's expressions are obscure, because he purposely in both his Epistles forbears to mention the name of his opponent, or particularly to de-

¹ To rank.] *ἐγκρίναι*, to number, reckon, rank. Vide Hammond, Elsner, Macknight. “*ἐγκρίνω*, catalogo, ac numero insero: socium me addo.” Schleusner; who gives examples from Demosthenes and Xenophon, and refers to Wetstein, and Stephens's *Thesaurus*.

² Settling their own measures:] *ἐν ἑαυτοῖς ἑαυτῆς μετρεῦντες*. The phrase is generally understood of estimating their own abilities too high; but as the word *μετρον* in the remainder of this section signifies the peculiar province which was allotted to every teacher of the gospel, I think that the apostle here represents the false teachers as choosing out their own provinces for themselves, instead of acting under the direction of Providence.

³ Are not wise:] *οὐ συνίστιν*. Some copies leave out these words; in which case the participles are to be translated as verbs in the present tense, agreeably to the Hebrew idiom. Vide Newcome and Griesbach. Some take *οὐ συνίστιν* in the sense of not being aware that they were measuring themselves by themselves. Vide Bowyer and Wakefield. But this interpretation makes the passage obscure; at least it does not give a clear sense.—Bos, *Exercit. Philol.* p. 178, renders it, We compare ourselves with ourselves, and not with the wise, “*nosmet nobis ipsis metimur, nosque ipsos comparamus nobis ipsis, non sapientibus:*” *q. d.* We do not presume to set ourselves upon a level with the wise men who are our opponents. Vide Rosenmuller and Doddridge. I have given the sense which appears to me the best, but without being confident that it is the true interpretation.

scribe his character; but he introduces oblique hints, which must have been perfectly intelligible to the persons to whom his epistles were addressed, however inexplicable to modern readers. This is an inconvenience necessarily attending the epistolary form of writing; but it is abundantly compensated by superior advantages. The apostle here sarcastically remarks, that though the Corinthians should certainly find him as good as his word, yet he did not for that reason presume to compare himself, or place himself upon a level, with those who in their own conceit were so greatly his superiors. As though he had said, There are some who assume a right to boast of more than they can perform. I am not one of that description, nor do I claim a privilege to exceed the truth. I do not presume to set myself upon a level with those who think their own recommendation of themselves sufficient; who allow no rule of action but their own will; who think themselves at liberty to go where they please, and to intrude into the provinces of others without their permission; and who, being infatuated with self-love, and fondly dwelling upon their own excellencies, imagine themselves superior to all the world. Such persons may fancy themselves wise; but, in truth, their folly is not less conspicuous than their vanity.

Ch. X.
Ver. 12.

2. The apostle boasts that he arrived at Corinth after a regular progress in preaching the gospel, according to the appointment of God, ver. 13, 14.

But we do not boast⁴ of things without our measure; but that, keeping to the measure of that line⁵ which God⁶, who assigneth the measure, hath allotted us, we have reached even to you.

13.

It is no boast of mine, that I have preached where I had no authority to preach; but as God, who called me to be an apostle, has assigned to every

⁴ *We do not boast.*] I read *καυχώμενοι*, with some good copies. Vide Griesbach and Doddridge. “*ἀμετρα*, here and in ver. 15, does not signify *immense* or *immoderate*, but something that has not been measured out; something not committed to him, or, within his province.” Locke.

⁵ *Keeping to the measure.*] *κατὰ τὸ μέτρον τῆς κανονος*, according to the measure of the line: i. e. keeping close to the line, which is the measure, and which marks out the path I am to pursue. “*κανὼν* is the white line by which the part of the stadium was marked, in which the racers were to run: see Parkhurst’s Dictionary.” Macknight.

⁶ *God, who assigns the measure.*] “ὁ Θεὸς μέτρον, the God of measure.” Macknight; who observes, that “in this figure God is represented as measuring out, or dividing, to the first preachers of the gospel their several offices and scenes of action.”—“In the Isthmian games, each of the racers is said to have had a particular course marked out for him, to which he was to confine himself.” Priestley.

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Ver. 13.

person to whom he has given a commission, a proper province in which he is to exercise his ministry, it has been my care to adhere steadily to the line which he vouchsafed to allot to me; and in a regular progress of preaching the gospel, I in due time came to Corinth. And it is in this faithful and regular discharge of my apostolic mission that I place my glory. Others, perhaps, may govern themselves by different rules, and may value themselves

14. upon a more expeditious progress.

For we do not¹ extend ourselves beyond our line, as though we had not reached you, for we have come even to you in the gospel of Christ.

I have not departed from the line which was marked out for me, and, passing by other places to which my labours were due, precipitately hastened forward to Corinth before the proper time; but I reached you in regular progress: preaching the gospel in every stage of my journey, and neglecting no opportunity which presented itself of planting Christian churches in the country through which I passed.

3. Having fulfilled his ministry at Corinth, he hoped to carry the gospel to the regions beyond it, where it was not yet known; as it was not his custom to take the credit of other men's labours, ver. 15, 16.

15. *We boast not² of things beyond our measure, that is, in the labours of others; but entertain hope, that when your faith is increased, our line*
16. *will be enlarged and lengthened among you³, so that we may carry the gospel into the region beyond you⁴, and not boast in another man's line, of things already prepared.*

¹ *We do not extend ourselves.*] “As though I had skipped over other countries in my way, without proceeding gradually. I have reached unto you, preaching the gospel in all countries as I passed along.” Locke; who adds in his note, “This seems to charge the false pretended apostle who had caused all this disturbance in the church of Corinth, that without being appointed to it, without preaching the gospel in his way thither as became an apostle, he had crept into the church at Corinth.”

² *We boast not.*] Gr. *not boasting*. “not intermeddling, or assuming authority to intermeddle, or honour for intermeddling.” Locke; who observes, that “he here taxes the false apostle for coming into the churches converted by another, and pretending to rule every thing”—“*beyond our measure.*” See ver. 13.

³ *Our line will be enlarged and lengthened.*] “hoping, as your faith shall thrive, to have our rule lengthened abundantly among you.” Wakefield. Archbishop Newcome gives the literal version: “having hope, when your faith is increased, that we shall be enlarged among you, as concerning our line, abundantly.” The apostle hopes, that when their faith is sufficiently confirmed, his canon, the line which marks his course, ver. 13, will be enlarged *εις περισσειαν*, to excess, so as to exceed its present limits, and to reach the regions beyond. See Schleusner, and 2 Cor. iii. 9.

⁴ *The region beyond you.*] Dr. Doddridge observes, that it does not appear that Paul or any other apostle ever did preach the gospel in Sparta, or in any other town of the Peloponnesus.

I place my reputation, not, as some do, in officiously intruding upon another man's province, meanly disparaging his person and his labours, taking to myself the credit due to another, and arrogating the honour of being the founder of a church which another had planted. My custom is, to advance in a regular progress; and having founded and settled a church in one place, to go forward to another, and to introduce the gospel where it was before unknown. And in this view it is my desire and hope, after having confirmed your faith, to find that my rule is enlarged: so that, leaving you to the care of your regular instructors, I may be authorized to advance to the cities which lie beyond Corinth, and to preach the gospel in other parts of the Peloponnesus. But I disdain the thought of treating others in the manner in which I have myself been treated: intruding into churches which they have planted, and assuming the credit of that success which they have accomplished with so much labour and hazard.

Ch. X.
Ver. 16.

4. He concludes with observing, that, after all, no recommendation is available but that of God, ver. 17, 18.

*But let him that boasteth boast in the Lord; for not he who commendeth himself is approved, but he whom the Lord commendeth*⁵. 17, 18.

Whatever success any one may have in preaching the gospel, let him ascribe the glory of it to God, who calls him to the ministry, who qualifies him for the honourable work, and who crowns his labours with his own efficacious blessing. For nothing that we can say in commendation of ourselves will prove to the satisfaction of any reasonable person that we have received our commission from God. The missionary to whom God bears testimony, by imparting to him those gifts and powers, without which in the present state of things no considerable success can be expected, and he alone, carries with him credentials which none can dispute, and which cannot be invalidated. These credentials are mine; and they who make light of the autho-

Dr. Macknight, however, is confident, "from the inscription of both the epistles to the Corinthians, that the gospel had been preached through the countries of the Peloponnesus, and that the apostle must allude to Italy and Spain, whither we know he intended to go."

Mr. Locke remarks, that "Here St. Paul visibly taxes the false apostle for coming into a church converted and gathered by another, and there pretending to be somebody, and to rule all. This makes it probable that the opposition made to St. Paul was but by one man, who had made himself the head of an opposite faction."

⁵ *The Lord commendeth:] i. e.* "by the gifts of the holy spirit. These were the weapons of his warfare; and by these he would try which was the true apostle when he came among them." Locke.

Ch. X.
Ver. 18.

rity which I claim, if they do not repent in time, shall find to their cost that it is in my power to exhibit full proof of my mission, in a way that they will long and bitterly remember.

SECTION III.

Ch. XI.

THE APOSTLE, after apologizing for his self-commendation, asserts his complete equality with the rest of the apostles, and vindicates himself from the calumnies which had been propagated against him by the false apostle and his associates, upon whom he animadvertes with great freedom and severity. Ch. xi. 1—15.

1. The apostle apologizes for the self-commendation to which his adversaries had compelled him to resort, alleging his apprehension concerning them, lest any should corrupt the simplicity of the Christian doctrine, ver. 1—4.¹

Ver. 1.

I wish that ye would bear with me a little in my folly; yea, and do bear with me².

I am about to insist upon a subject the most offensive that can be imagined to a person of any delicacy and sensibility. I am going to set forth my own praises: it is a weakness, to which the calumnies of my opponents have

¹ "We cannot wonder," says Dr. Priestley, "at the apostle's anxiety about supporting his character and reputation at Corinth, as it was not merely a personal concern, but the credit of the gospel which he preached depended upon it." "We have here also the example of the apostle to justify great zeal in the defence of what we deem to be the pure truth of the gospel, and in opposing what we deem to be corruptions of it. The zeal of the apostle in this cause was hardly less than his ardour in preaching the gospel itself to the heathen world. Indeed the new teachers denied or explained away the most fundamental article of Christianity, viz. the doctrine of a resurrection. If any thing of Christianity be of value, this certainly is: though it does not appear that they denied a future state of rewards and punishments. But the apostle having no knowledge of a future state independent of a resurrection, treated their doctrine as undermining all belief in a future state of retribution." "The great corruption of Christianity in later ages, has been the abandoning the great doctrine of the Divine unity, which was the primary object of all revelation; and setting up the worship, first of Christ, then of the Virgin Mary, and then of innumerable saints and angels—so as to make Christianity in form, and in spirit too, resemble the worship of the heathen themselves. Certainly, then, a considerable degree of zeal is becoming us, in order to restore this invaluable religion to its primitive purity in this respect. Had the apostle Paul heard or suspected any such thing, he would no doubt have expressed himself with at least as much warmth as he did against the false doctrines which prevailed in his time."

² *Bear with me.*] There is some difference in the copies. See Griesbach. Mr. Wakefield's version is, "I wish ye had borne with my boasting a little: but do bear with it."

compelled me to resort ; but it is for your better information and advantage. Ch. XI.
It is, however, a weakness, and I trust that you will hear me with indulgence.

For I am jealous over you with the greatest jealousy³, having betrothed you⁴ to one husband, that I may present you as a chaste virgin to Christ. Ver. 2.

As it has been my office to introduce you into that new and honourable and sacred relation in which you stand to Christ, I am very solicitous that you should maintain the purity of your character and the fidelity of your attachment ; that you may adhere to Christ alone, acknowledging no other Master and head ; and that you may not violate your engagement to him by encumbering his pure and simple doctrine with the rites of Moses, the traditional impositions of the Jews, or the vain speculations of a false philosophy. And when I consider the dangers to which you are exposed, I cannot but feel very considerable apprehensions on your account.

But I fear lest by some means, as the serpent⁵ deceived Eve by his craftiness, so your minds should be debauched from your singleness towards Christ⁶. 3.

When I observe the artful conduct of men who are desirous of winning you over to those obsolete ceremonies, which are the reverse of the liberal spirit of Christianity, and which are abolished by it, I cannot help fearing lest, as in the story of the Fall, the serpent is represented as seducing the common mother of mankind from her duty to God and to her husband, by his wily and specious discourse, you likewise should be debauched by the art and eloquence of your new teacher, from that singleness of attachment which is due to Christ, your husband and your head. I fear lest you should be induced to divide with the institute of Moses, or the dogmas of a false philosophy, that earnestness of zeal which is wholly due to the Christian doctrine,

³ *With the greatest jealousy :*] Θεὸς ζήλω. Literally, *a jealousy of God*. “godly jealousy, or great jealousy.” Newcome, Macknight.—“I am zealous for you with extraordinary earnestness.” Wakefield.

⁴ *Having betrothed you.]* Gr. *for I have*. “ἡρμοσαμην, *Ego vos præparavi et idoneos reddidi.*” Rosenmuller.—“Hammond and Schoetgenius suppose an allusion to the ἄρμους among the Lacedæmonians, whose office was to form the lives and manners of the women.” Newcome. Schleusner adds, “*qui curabant, ut non solum virgines bene et caste educarentur, sed etiam maritis honestis elocarentur.*”—“I have fitted and prepared you for one alone to be your husband.” Locke.

⁵ *The serpent.]* The apostle gives no hint that the serpent was the Devil. He alludes to the narrative of the Fall as to a story well known, but he by no means vouches for the truth of it as an historical fact.

⁶ *Your singleness towards Christ :]* ἀπο τῆς ἀπλοτητος τῆς εἰς τὸν Χριστόν. “simplicity due to Christ.” Macknight ; and Locke, who explains it, “I have formed and fitted you for one purpose alone, one husband, who is Christ. I am concerned and in care, that you may not be drawn aside from that obedience, that submission, that temper of mind which is due *singly* to him.”

Ch XI. and to debase the purity of the Christian faith by a pernicious mixture with Jewish rites or with heathen superstition.

Ver. 4. *For if, indeed, he that cometh preach another Jesus whom we have not preached, or if ye receive another spirit which ye have not received, or another gospel which ye have not accepted, ye might well bear with him*¹.

If, indeed, my opponent could give you information concerning a more powerful and better qualified teacher and Saviour than Jesus of Nazareth, whose apostle I am; if he possessed superior miraculous powers to your former teacher, and could communicate them in greater abundance to his converts; or if he has a doctrine to communicate more interesting and of greater moment than the gospel which you have hitherto been taught, and which you now profess, there would be good reason for you to listen to him, and his instructions might justly supersede those of the apostles of Christ. But this, you know, is far from being the case.

2. He puts in his claim to their attention, from the equality of his rank and qualifications with those of the chief of the apostles of Christ, ver. 5, 6.

5. *For I consider myself as in no respect inferior to the very chief of the apostles.*

Since, however, no one brings forward these superior claims, permit me to assert my own pretensions. I am, then, an apostle of Jesus. In the validity of my authority, in divine revelations, in the extent of my commission, in the possession of supernatural gifts and powers, I yield to none of my venerable associates: not even to those who, having been the friends and companions of our Lord himself, might on that ground seem to claim precedence.

¹ *Bear with him:] καλως ηνειχεσθε.* "You might even then have easily borne with me." Wakefield, Newcome. The argument then would be, If I were not quite equal to your new apostle, you might still have borne with my self-commendation, for I am at least equal to any of the other apostles: I do not, however, exactly see how the apostle's competitor introducing a new and a better religion could be a reason for their attending to the old and the erroneous doctrine of which, upon this supposition, Paul was the preacher. I prefer, therefore, the common interpretation: *q. d.* If your new apostle brought any thing better than what you have already been taught, you might well give him a preference; but you know the contrary; therefore attend to me. Dr. Doddridge has given an excellent exposition of this passage: viz. "For if he that cometh among you with such extraordinary pretences preach another Jesus as a Saviour whom we have not preached; if he can point out another Christ who shall equally deserve your attention and regard; or if ye receive by his preaching another spirit which ye have not yet received, which can bestow upon you gifts superior to those which we have imparted; or another gospel which ye have not accepted, the tidings of which shall be equally happy, evident, and important,—ye might well bear with him, and there would be some excuse for your conduct; but how far this is from being, or even seeming to be the case, I need not say at large." Archbishop Newcome well observes, that "*he that cometh* is a mild periphrasis for the principal leader of the faction."

But if I am unskilled in eloquence², yet I am not so in knowledge; but upon every occasion we have been manifested to you in all things³. Ch. XI. Ver. 6.

In the eloquence of the schools I acknowledge my deficiency: but let me be as low and vulgar a speaker as my enemies represent me to be, they cannot charge me with any defect in knowledge. I have upon all occasions fully instructed you in the whole of the Christian doctrine; nor have you ever upon any occasion detected me in any error or inconsistency; and let those who sneer at my qualifications as a rhetorician, show, if they can, an equally comprehensive knowledge of evangelical truth.

3. The apostle obviates an exception which had been taken against his character, for declining to accept a maintenance, to which, as an apostle, he was entitled, ver. 7—12.

Have I committed an offence in humbling myself that ye might be exalted⁴, because I preached to you the gospel of God without cost? 7.

Am I charged with a crime, because when I was at Corinth I submitted to want and inconvenience, because I worked for my subsistence in the occupation to which I had been educated; and because I took alms from others, that you might have the benefit of the gospel, and that without any cost or charge? Am I accused of the great offence of letting myself down to raise you up? Is any one so absurd as to argue from this circumstance, either that I was conscious of the defect of my title to the apostolic office, because I would not accept the emolument to which I had a claim? or that I declined your bounty from want of kind affection towards you? If this be imputed as an offence, be it known to my accusers that I avow and glory in the charge.

I made spoil⁵ of other churches, taking wages from them that I might minister to you; and when I was present with you, and in want, I was not at all chargeable to any one⁶. For the brethren who came from Mace- 8. 9.

² *Unskilled in eloquence.*] ἰδιωτης, “rude in speech or utterance. See 1 Cor. ii. 1, 4.” Newcome; who remarks, that “St. Paul answers an objection to his pre-eminence as an apostle.” “If I be but a vulgar man in speech.” Wakefield. The word means *illiterate*, without education.

³ *In all things.*] The phraseology is somewhat intricate. Some MSS. and the Æthiopic version omit ἐν παντι and Archbishop Newcome suspects it to be a marginal gloss.

⁴ *Humbling myself*] “in working with my own hands, enduring hardships.” Newcome.—*that ye might be exalted*, “to the dignity of those who know and believe in Christ.” Doddridge. “The adverse party argued that he was no apostle, since he took not from the Corinthians maintenance. 1 Cor. ix. 1—3.” Locke.

⁵ *I made spoil.*] “It might seem as if I spoiled.” Newcome.

⁶ *I was not at all chargeable.*] ἢ κατεναρχησα εἰδενός. “I was not idle to the injury of any

Ch. XI.
Ver. 9.

donia supplied my want; and in every thing I have kept myself, and I will keep myself from being burdensome to you.

I acknowledge that it was my resolution when I came to Corinth that I would accept of nothing from the Corinthians for my labours there; and to this end I endeavoured to support myself with my own manual labour; and when that was insufficient, I chose to endure considerable inconvenience from the want of the comforts, if not the necessities of life, rather than I would accept a boon from any one individual among you: but at the same time, I accepted so large a supply from other churches towards my support at Corinth, that I may almost be said to have plundered them; or, at least, to have taken wages from them that I might serve you. Indeed, the present which I received from Macedonia, and particularly from Philippi, amply supplied all my wants: and this is the line of conduct which I am still resolved to pursue. I will accept of nothing from the Corinthians for preaching the gospel at Corinth.

10. *As the truth of Christ is in me¹, this boasting of mine shall not be stopped in the regions of Achaia.*

I solemnly affirm, that as certainly as the doctrine which I teach is the doctrine of Christ, so surely will I persevere in this conduct, as long as I remain in Achaia; and nothing shall deprive me of the honour of preaching the gospel at Corinth and in its vicinity, without receiving any emolument for so doing.

11. *Wherefore? Because I love you not²? God knoweth.*

And why do I make this resolution? Is it, as some are pleased to insinuate, because I have no affection for you, and am determined to be under no obligation to you? and therefore that I will receive nothing from you? God knows the sincerity and the strength of my affection for you; and to him I can appeal as witness to the purity of the motives by which I am influenced.

12. *But what I do, and will do, is, that I may cut off occasion³ from those who seek occasion; that wherein they glory, they may be found even as we.*

one." Wakefield.—"I distressed no one." Macknight; who remarks, that "according to Jerome, it is a Cilician word. Some think it is derived from *ναρπη*, a torpedo; *q. d.* I benumbed, or oppressed no one."—Rosenmuller, "*obtorpere cum damno alterius, oneri esse alicui.*"—"I stunned nobody with complaints." Whitby.

¹ *As the truth of Christ is in me.*] "*Vobis ego per Christum vere affirmo, ut Rom. ix. 1. est formula jurandi, Quæ jam dico, ea vere dico, uti decet Christianum.*" Rosenmuller.—"The truth which Christ observed." Newcome. Rather, the truth which Christ taught, and commissioned me to teach. *q. d.* as surely as I truly preach the gospel.

² *Because I love you not?*] "Hence we learn, that some had attributed his gratuitous preaching among the Corinthians to his want of affection for them." Newcome.

³ *That I may cut off occasion, &c.*] The apostle's expression is so very elliptical, that it is

The true reason of my refusing to accept a maintenance from the Corinthian church, and of my perseverance in that resolution, is this: Not that I do not think myself entitled to such support, for the validity of the claims of Christian teachers to decent maintenance I have proved in my former epistle: but that I may cut off all pretence from those who would be glad to represent my zeal in propagating the Christian doctrine in so opulent a city as Corinth, as proceeding wholly from mercenary views; and to preclude the possibility of an appeal which they would gladly make to my example, as authorizing their flagrant extortions. And finally, I act, and will continue to act, in this disinterested manner, that if they choose to make their boast, it may consist, not in exhibiting the riches which they have extorted from your liberality, but in pursuing the same humble and disinterested conduct which they see in me: and thus proving that their design in preaching the gospel is not to aggrandize themselves at your expense, but to promulgate the vital truths of religion, and to reclaim men from idolatry and vice to wisdom and virtue. But of this change in the conduct of my opponents I have very little expectation, considering what their true character is.

4. The apostle solemnly denounces his opponents as hypocritical pretenders to authority from Christ; who will in due time be punished, according to their deserts, ver. 13—15.

For such⁴ are false apostles, deceitful workmen, transforming themselves into apostles of Christ.

13.

not easy to make out his meaning. It cannot, however, be what many suppose, viz. to cut off the occasion of imputing secular views to him for receiving maintenance, while they gloried in not accepting any thing, in which they had now no advantage over him: for it is plain, from verse 20, and from other passages cited by Dr. Whitby, that his opponents extorted considerable contributions from their adherents. It seems therefore probable that Mr. Locke expresses, at least in part, the meaning of the apostle, viz. "that I may cut off all occasion from those who, if I took any thing from you, would be glad to boast that in it they had me for a pattern." To which it may be added, that the apostle hints that if they would still boast, it would be wise in them to boast, as he did, that he taught them gratuitously, and would accept no compensation for his labours. Or, as Dr. Doddridge paraphrases the words, "I would teach them by my example, instead of boasting that they have such an influence over you as procures them a plentiful, and perhaps splendid maintenance, that they rather emulate my disinterested conduct, and subsist on their own labours."

"There must," says Dr. Priestley, "have been some very particular reason why the apostle, who had no objection to receive money from the church at Philippi, should decline this at Corinth. It should seem that he was very soon apprized of the character and pretensions of these new teachers, and that he was determined to expose their avarice by his own disinterestedness, and, as he here perhaps intimates, make them ashamed of their own conduct, and conform to his. For this may be the meaning of his here saying, *that they may be found even as we.*—"*Efficiam porro, gratis docendo, ut isti non amplius possint se ipsos laudare, nisi meum exemplum imitentur, et lucri studium deponant.*" Rosenmuller.

⁴ For such.] "The severity," says Dr. Priestley, "with which the apostle inveighs

Ch. XI.
Ver. 13.

To open your eyes, therefore, to the danger that you are in of being misled by those artful men who calumniate me, and who endeavour to seduce you from the pure doctrine of Christ, I now plainly tell you, that though they presume to call themselves apostles, they are false apostles, who have no right to the character they assume, and who with all their eloquence and specious language can give no substantial proof of an apostolic mission. They call themselves workmen, labourers in the vineyard of Christ; and labourers they are, but not such labourers as Jesus has appointed in his church. They fraudulently endeavour to impose upon you, and with persevering industry they labour to deprive you of the liberty, the privileges, and the hopes of the gospel. They call themselves indeed apostles of Christ, but they have no other pretensions to that honourable character than their own assumption of the name, without any warrant from him who is the only fountain of honour in the church; and in whom alone is vested the right of sending out messengers to bear witness to his resurrection, to preach his gospel, and to work miracles in his name.

14. *And no wonder, for Satan himself transforms himself into an angel of*
15. *light*¹. It is *no great thing, then, if his ministers transform themselves into ministers of righteousness*²: *whose end shall be according to their works*³.

against these new teachers, is very great; but it was just, if, as we may infer from this epistle, they not only undervalued the apostle, making themselves superior to him, but taught what was in reality another gospel, in opposition to his."

¹ *An angel of light.*] "In this manner it *may be supposed*," says Macknight, "that Satan transformed himself when he tempted our Lord in the wilderness; and in like manner also when he tempted our first mother Eve." Dr. Chandler, in his sermon on the Fall, supposes that the devil, when he tempted Eve, assumed the appearance of an angel of light, a seraph, pretending that he brought a commission from God to revoke the prohibition. But in this case, where would be the sin of Eve?

Archbishop Newcome supposes an allusion to Job i. 6. Dr. Priestley says, "It is not easy to say what it is which the apostle alludes to in this place; but I think it is most probable that he had an eye to the book of Job, in which it is said, ch. i. 6, that there was a day when the sons of God, *i. e.* angels, came to present themselves before the Lord, and Satan came also among them: appearing, perhaps, as one of them, though he was well known to God, who addressed him in his proper character. I need not observe, that the whole of this representation is an allegory, founded on the idea of God keeping a court like that of an eastern prince, and holding on certain days what we now call a levee, when his chief ministers attend upon him, to show their respect and to receive his orders: so that we are by no means authorized to infer the real existence, either of Satan or his angels, from this figurative description."—"Sed ad singulare aliquod factum non videtur Paulus respicere." Rosenmuller; with whom agree Whitby and Doddridge.

² *Ministers of righteousness.*] δικαιουσυνης, or *justification*: *i. e.* the gospel, which reclaims men from vice to virtue, and introduces a new and merciful scheme of justification. Rom. i. 17.

³ *According to their works.*] "not their specious and hypocritical pretences." Whitby.

You have seen in the book of Job, ch. i. 6, that Satan is represented as assuming the appearance of one of the sons of God, and of mixing with the rest in a social festival. It is no wonder, therefore, if these bad men, who are the ministers of Satan, and the wretched instruments of extending the empire of ignorance and vice, should transform themselves into the semblance of ministers of the gospel of peace and reconciliation, the design of which is, to convert men from the errors and vices of their heathen state, and to make them wise, virtuous, and happy. But let such persons be assured, that however they may impose upon the ignorant and the thoughtless, and even upon some whose simplicity of character and unsuspecting integrity lay them open to the artifices of plausible hypocrisy, they cannot impose upon the Supreme Judge, at whose tribunal they must hereafter stand; and who will by his righteous sentence consign them to that shame and misery which is the merited doom of their folly, fraud, and malignity.

Ch. XI.
Ver. 15.

In this passage it appears probable that the apostle alludes to the history prefixed to the book of Job, in which it is said that the sons of God came to present themselves before the Lord, and Satan came also among them. After which, an account is given of a dialogue between Jehovah and Satan, concerning the character and condition of Job. This was an allegorical representation of the design of the calamities with which that patriarch was visited, and was intended to show that, severe as they were, they were not to be regarded as the punishment of sin, but as trials of virtue. The author of that prologue could never mean to be understood literally; nor can any judicious reader for a moment admit the literal account, as a representation of facts. And consequently, the apostle, in alluding to this allegory, ought not to be understood as teaching with authority the actual existence of such a being as the devil, possessed of great and indefinite powers, which are continually employed in doing mischief: a fact than which nothing can be more irreconcilable to the wisdom and benevolence of the divine government.

Some persons have supposed that Satan appeared as an angel of light to Eve, when he tempted her to eat the forbidden fruit; but this is merely a gratuitous supposition. In that narrative the devil is not once named: the serpent was the only agent concerned in the temptation, and there is no reason to believe that the apostle in this passage had any reference to that event.

SECTION IV.

Ch. XI. *THE APOSTLE, again apologizing for that self-commendation to which he had been compelled to resort in self-defence, declares, that in external advantages he was equal to any of his competitors; and that in labours and sufferings as a minister of Christ, he was greatly their superior. Ch. xi. 16—33.*

1. He declares, that though he might be thought unwise, he would freely represent the claim he had to the regard of the Corinthians, and he hoped that as they were willing to bear with the insolence and extortion of his rivals, they would excuse a degree of imprudence in himself, ver. 16—20.

Ver. 16. *I say again, Let no one think me foolish: but if otherwise, yet receive me though foolish, that I also may boast a little.*

I am about to speak in my own commendation: do not impute it to folly and self-conceit. I am under a necessity of writing thus in my own defence, and to counteract the calumnies of my enemies. If, however, you are of a different opinion, and think that there is no occasion for this self-applause, and that it is even a weakness in me, I entreat you to bear with it as such, that I may have an opportunity of saying something in my own behalf, as others take the liberty to depreciate my character, and to magnify themselves at my expense.

17. *What I say I say not by direction from the Lord¹, but as it were in folly, in this business of boasting².*

¹ *By direction from the Lord.] κατά Κυρίου.* “It has been well remarked,” says Archbishop Newcome, “that this is said by way of concession. Beza’s words are, ‘*quod dixit se non secundum Dominum loqui per concessionem dixit, et formam ipsam orationis, non autem rem ipsam considerans: cum alioqui vera sit ipsius oratio, et sanctissimus ipsius scopus.*’” But what occasion for this apology? The apostle affirms that he does not write by direction from Christ; and we believe him. He is anxious that if he should be thought guilty of unbecoming vanity in speaking of himself, it might not be imputed to Christ, whose messenger he was. But there was no danger of this; for he says nothing but what is true, and in his circumstances proper and becoming. “The whole passage,” says the learned prelate, “may be considered as the finest instance of self-commendation which occurs in any writer.” Upon the same principle, when the apostle assures us that he writes by authority from Christ, we also believe him. See 1 Cor. xi. 23, and ch. xv.; and universally, in all that relates to the doctrine of Christ he was fully instructed by Christ himself, Gal. i. 12. In other cases the apostle writes as an honest and well-informed man, and he claims no higher authority. 1 Cor. vii. 25.

The doctrine that I teach, whether in public discourses or epistles, is the doctrine of Christ my Master; but what I am now about to say of myself is not by inspiration, and you may, if you please, regard my boasting as an instance of mental infirmity: but let me request your attention to the facts which I shall produce.

Ch. XI.
Ver. 17.

Since many boast according to the flesh³, I will boast also.

18.

As my rivals are disposed to value themselves upon their Jewish extraction, their observation of Jewish rites, their privileges as Jews, their skill in Hebrew literature, and their knowledge of the law, I will put in my claim to an equal share of this kind of merit with themselves.

For ye willingly bear with fools⁴, being yourselves wise.

You that are such zealous partisans of the new teachers, are very wise men; of very superior understandings, enriched with knowledge much beyond the lessons of your old instructors. Your candour, no doubt, is proportioned to your wisdom; you can bear with a little folly: nay, you do bear with a great deal. Let me hope that you will bear with mine.

For ye bear it, if one enslave you⁵, if one devour you⁶, if one take of you⁷, if one exalt himself⁸, if one strike you on the face⁹.

20.

² *In this business of boasting.*] τη ὑποστάσει της καυχήσεως. See Wakefield.—“in hac substantia gloria, Vulg. in hac parte, sive materia gloriationis.” Erasmus. The folly consisted, not in his confident boasting, but in his boasting at all: q. d. in this affair of boasting, this self-same boasting.

³ *According to the flesh.*] κατὰ τὴν σάρκα. “as to external privileges.” Newcome. i. e. in the law of Moses, as he afterwards explains it: compare Gal. vi. 12. And in that whole epistle the law is called *flesh*, the gospel *spirit*. So, likewise, in the Epistle to the Romans. “Since many glory in their circumcision or extraction. See ver. 22.” Locke.

⁴ *Bear with fools.*] “You, who are men of understanding, easily bear with such foolish people.” Wakefield. “A bitter irony; alluding to their bearing with the insolence and covetousness of their false apostle.” Locke.

⁵ *If one enslave you.*] “if a certain person make slaves of you.” Wakefield.—“The bondage here meant, was subjection to the false apostle, not to the Jewish rites; otherwise the apostle would have spoken more openly and warmly. It is plain that no such thing was yet attempted openly.” Locke.

“He delicately alludes,” says Archbishop Newcome, “to some leading person among his opponents. If a man subject you to his imperious will, exact a large stipend, receive private gifts beside, proudly exalt himself over you, treat you contumeliously in the highest degree.”

⁶ *If one devour you.*] “If he eat you up, by living in luxury at your expense.” Macknight.

⁷ *If one take of you.*] λαμβάνει, “take your goods.” Macknight. “αφ’ ὑμῶν understood: what is yours.” Whitby.

⁸ *Exalt himself.*] “ἐπαίρεται, as if he were your absolute sovereign.” Doddridge.—“if he raise himself against you in wrath, when you refuse to comply with his will.” Macknight.—“The Jews had a very high opinion of themselves, and mean and despicable thoughts of all others.” Whitby.

⁹ *Strike you on the face.*] “if his mad passion were to transport him even to blows, your fondness for him would prevent your calling him to a just account, and you would find some way of excusing or accommodating the affair, rather than come to a breach with him.” Doddridge.

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Ver. 20.

There are some who trespass far more upon your patience and liberality than I presume to do, and yet you take it all in good part. If they bring you into bondage to their own will and pleasure, you willingly submit. If they waste your property by maintaining themselves in luxury at your expense; if they accept of large presents from you; and if in return they conduct themselves with insolence, and even treat you with personal indignity, you bear it all with wonderful composure and temper, because they represent themselves as apostles of Christ, acting under a divine authority. Let me, then, entreat you to hear me patiently, while I vindicate my title to your regard; and be assured that I shall never make a similar use of the authority I claim.

2. The apostle asserts his full equality with his rivals, with respect to Jewish privileges and claims, ver. 21, 22.

21. *I now speak¹ with respect to dishonour; namely, that we were destitute of power.*

What I am now about to advance, is with a view to repel the calumny urged against me by the false teachers; who hesitate not to affirm, that I can produce no valid proof of a title to the dignity and authority of an apostle, but that they are themselves greatly my superiors in every qualification of a Christian teacher.

—21. *Yet whereinsoever any one is confident, I speak foolishly, I also am confident.*

Let them be as confident as they please in their own excellent qualifications, I hesitate not to say, though it may appear like vanity, that I am willing to enter the lists with them, and am not afraid but that I shall appear fully equal to them in all the circumstances in which they place their confidence.

22. *Are they Hebrews²? So am I. Are they Israelites? So am I. Are they the posterity of Abraham? So am I.*

¹ *I now speak.*] “As concerning dishonour, I say, that we have been weak. With regard to the usual causes of dishonour, I say that I have had my share of infirmity.” Newcome and Grotius. I think Dr. Macknight’s interpretation more probable: “In what follows I speak in answer to the reproach cast upon me, namely, that I am weak.” His enemies had presumed to say, that though his words at a distance were big, yet his presence was weak and contemptible; and that he neither possessed the character nor the power to which he pretended. The apostle declares, that what he was about to write was to clear himself from this imputation.—Dr. Harwood gives the same sense in his *Liberal Translation*: viz. “What induces me to recount the following particulars of myself is, the reproach that hath been cast upon me as if I had nothing to support my apostolic character. But I have as just pretensions to it, I speak with humble submission, as any of my opponents.”

² *Are they Hebrews?*] “By language, and not Hellenists.” Newcome.—They who used

Do they value themselves upon their skill in the Hebrew language, and upon their capacity to read the law of Moses in its original dialect? I am not inferior to them in this useful learning.—Are they by birth and profession Israelites; and are they proud of their knowledge of the law, of their attachment to it, and of the advantages they derive from it? They cannot be better acquainted with it than I am, or hold its privileges in higher estimation than I once did.—Are they the genuine descendants of Abraham, native Jews, and not proselytes from the heathen? I can boast the same privilege; being of the tribe of Benjamin, and descended by both parents from the Abrahamic family. In this view, my rivals enjoy no pre-eminence over me, whatever airs they may assume; and I hesitate not to say, that in the points which I am now about to enumerate, I possess a decided superiority over them, nor will they deny it.

Ch. XI.
Ver. 22.

3. He proves his superior claim to the character of a minister of Christ, by his pre-eminence in labours, in dangers, and in sufferings, ver. 23—27.

Are they ministers of Christ, I speak as one out of his mind³, I am above them.

23.

They pretend to be servants of Christ, employed in his work and acting under his commission. Be it so: in this character I am greatly superior to them. It may appear like vanity and folly to assert this in terms so plain and direct; but I am about to produce satisfactory evidence of the validity of my claim, in which I believe they will themselves readily yield the palm to me.

In labours more abundant⁴, in stripes far exceeding, in prisons more frequently, in deaths often.

—23.

I have taken greater pains than they, in preaching the gospel; and while they have been indulging themselves in all the comforts and luxuries of life, living in ease and plenty at your expense, I have been exposed to stripes, to imprisonments, and to the most imminent perils, in a degree to which they

the Greek translation were held in contempt by the Hebrew Jews: vide Locke. I explain this verse agreeably to Mr. Locke. It is impossible to ascertain with precision the apostle's meaning, nor is it material. "Perhaps," says Dr. Priestley, "these phrases may all mean the same thing."

³ *Out of his mind.*] παραφρονων, "as one void of reason; as beside myself." Newcome; who observes, that this is a very strong apology for his glorying. See *Sophocl. Philoct.* l. 833.

⁴ *In labours more abundant.*] "Plures quippe labores, plura verbera, plura vincula, plura mortis pericula subii.—Εἶναι ἐν τινι, hoc loco significat subire aliquid; obnoxium esse alicui rei, ut Luc. xxiii. 40." Rosenmuller.

Ch. XI. are utter strangers, and in which they will not pretend to a competition with me. This will appear more evident, if I enter into a brief detail.

Ver. 24. *From the Jews five times I have received forty stripes except one*¹.

The Jewish law forbids the infliction of more than forty stripes at one time. But what they could they did; and five times have I been exposed by the malice and the bigotry of my countrymen to this judicial sentence.

25. *Thrice I have been scourged with rods*².

The heathen magistrates having been instigated by the Jews to inflict this punishment upon me.

—25. *Once I was stoned.*

At Lystra, very soon after having been worshiped as a god for healing a lame man, I was persecuted by the deluded populace, instigated by the Jews, as a wretch who did not deserve to live; and being stoned by them, I was dragged out of the city, and left for dead; but by the miraculous energy of divine Providence, I revived and was rescued from this imminent danger. Acts xiv. 19.

—25. *Thrice I suffered shipwreck*³. *A night and a day I floated on the deep*⁴.

26. *In journeys, I have often been in dangers from rivers*⁵, *in dangers from robbers; in dangers from my own nation, in dangers from heathens; in dangers in the city, in dangers in the desert; in dangers on the sea, in dangers among false brethren. In labour and toil, in watchings*⁶ *often, in hunger and thirst, in fastings often, in cold and nakedness*⁷.

¹ *Except one.*] The number of stripes might not exceed forty, Deut. xxv. 3. The Jews, that they might not transgress the law, only gave thirty-nine: *i. e.* thirteen stripes with a scourge having three lashes. Newcome, Doddridge, Whitby.

² *Scourged with rods.*] This was a Roman punishment, inflicted on Paul at Philippi. Acts xvi. 21 and 22; and elsewhere.

³ *Thrice I suffered shipwreck.*] Of these shipwrecks nothing is recorded in the Acts: that at Malta happened several years afterwards, and was therefore at least the fourth.

⁴ *Floated on the deep.*] See Newcome and Wakefield. "This clause," says Paley, "I am inclined to interpret of his being obliged to take to an open boat, or a wreck upon the loss of the ship, and his continuing out at sea in that dangerous situation a night and a day. Paul is here recounting his sufferings, not relating miracles." *Horæ Paulinæ*, p. 139.—"Ποιῶ, *dego, commoror*. Act. xv. 33, xx. 3." Schleusner.—"*Alii intelligunt carcerem subterraneum: alii puteum in quo latendum fuerit apostolo totum per diem, ut insidias effugeret.*" Rosenmuller.

⁵ *In dangers from rivers.*] In Bowyer's *Conjectural Emendations* it is ingeniously conjectured, that as the causes of danger are here mentioned in pairs, ποταμῶν probably was not the word used by the apostle, and that πειρατῶν, *pirates*, or some similar word, should be substituted for it; also, that as shipwreck was mentioned, ver. 25, it is probable that θαλασση is not the right word in ver. 26.

⁶ *In watchings often.*] "obliged to add the fatigues of the night to those of the day, either in extraordinary devotion, which hath kept mine eyes waking while others have slept, or in preaching to those who have pressed in upon me to hear the gospel as privately as possible, or by corresponding with Christian churches who needed my advice; by which I have lost the rest of many nights in my long journeys, or in other circumstances to which Providence has called me." Doddridge.

In the circuits which I have taken in the discharge of my mission, either to preach the gospel where it was not known, or to instruct and edify the churches which I had planted, I have been exposed to the most imminent dangers both by land and sea, and have repeatedly experienced the most wonderful escapes. My progress has been interrupted by floods: I have been assailed by robbers. The bigots of my own country have persecuted me with unrelenting malice, and have often excited against me, either the heathen magistrate or the heathen populace. In cities, I have been in danger from the violence and malice of persecutors; in deserts, from the attacks of wild beasts; on the sea, from pirates and from storms: and in the very churches which I have planted, wicked and artful men have introduced themselves, who, professing to be messengers and ministers of Christ, have done their utmost to alienate the affections of my converts, to injure my character, and to destroy my usefulness. But far from being daunted by difficulties, labours, and dangers, I have resolutely and cheerfully persevered in the duties of my office, amidst toil and fatigue: often have I been deprived of rest by working for subsistence after the day has been spent in public instruction; and even thus I have obtained a very scanty supply, so that I have sometimes been destitute of food: at other times, I could with difficulty satisfy the demands of hunger, and have even been in want of comfortable and decent apparel.

If these facts do not vindicate my character, establish my claim, and prove to demonstration the sincerity and firmness of my conviction that I am acting under a divine commission, and that I am no hypocrite or impostor; and if they do not incontestably prove my pre-eminence to my rivals and competitors at Corinth, who pass their time in ease and luxury, I shall despair of producing conviction by any thing which I may have further to offer. But if you will admit, that no person possessed of the understanding and feelings of a man would sacrifice his ease, his safety, his comfort, yea, the very necessities of life, and expose himself to unceasing toil and ignominy, to suffering and danger, to persecution and death, without an ade-

⁷ *Cold and nakedness.*] "It must have been a strong persuasion of the truth of the gospel, a disinterested zeal for the happiness of mankind, and a high degree of fortitude indeed, which moved a person of Paul's station and education to submit to such a long course of sufferings as reduced him to the condition of the poorest of men. And yet, while we admire his disinterestedness, his fortitude, and his patience in suffering, the greatness of his spirit is no less admirable, which enabled him, notwithstanding his poverty and bad clothing, to speak to persons in the highest stations without fear, and to plead the cause of his Master with such a noble freedom tempered with respect, as we find he did to the magistrates and philosophers in Athens, to the chief priests and elders at Jerusalem, to the Roman governors Felix and Festus, to king Agrippa, nay to the Emperor himself." Macknight.

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Ver. 27.

quate motive, without some important consideration, to balance his losses and sufferings, you must admit that I have given, and that I still give, the most satisfactory evidence which it is in the power of a human being to produce, of the claim which I advance to the character of a faithful, zealous, and approved servant of Jesus Christ.

4. The apostle's public cares added much to his personal troubles, ver. 28—30.

28. *Besides these outward troubles, this pressure¹ cometh upon me daily, solicitude for all the churches.*

In addition to external sufferings, my mind is oppressed with a weight of care and anxiety for the welfare of the churches which I have planted; which are not only exposed to persecution from their heathen neighbours, but to discord and confusion by the officious intrusion of ignorant and bigoted teachers, who would introduce doctrines, and impose rites, which are not only unreasonable in themselves, but foreign to, and inconsistent with, the spirit and design of the gospel.

29. *Who is weak, and I am not weak²? who is ensnared³, and I burn not?*

Who is feeble in faith, encompassed with prejudice, and in danger of being misled by artful and insidious teachers, and I do not sympathize with him, and feel anxious for his improvement in knowledge and stability in the truth? Who is in danger of being ensnared, and led into the practice of what their consciences disapprove, by the injudicious conduct of those who, being themselves better informed, should be more tender of the innocent prejudices of others, and I do not burn with indignation at a behaviour so unbecoming the kind and gentle spirit of Christianity?

30. *If I must boast, I will boast of the things which relate to my infirmity.*

It may be a weakness in me to feel so much concern for the failings and

¹ *Pressure cometh upon me daily.*] επισυσσασις “rushing in upon me every day.” Doddridge; who observes, that “the word properly signifies a tumult or crowd of people rising up against a man at once, and ready to bear him down.”

² *Weak.*] beset with Jewish prejudices. I sympathize with such, knowing the danger to which they are exposed, of being imposed upon by Jewish bigots: vide Rom. xvi.; 1 Cor. viii.—“Who is weak in the faith, and I do not sympathize with him? do not bear with him, do not avoid leading him into sin by my example?” Newcome.

³ *Ensnared.*] σκανδαλιζεται taken in a trap, or made to stumble; tempted to do what conscience disapproves. *And I burn not:* am not incensed at the unkind, ungenerous behaviour of those who make no allowance for infirmity and prejudice. “do not burn with zeal to restore him.” Newcome.—“fired with grief and indignation to see such a dishonour brought upon religion; and with zeal to redress the grievance.” Doddridge.

misconduct of others: and men who fancy that they possess very strong minds may sneer at my infirmity. But this excess of sensibility at least proves my sincerity in the cause; and so far am I from being ashamed of it, that I even pride myself on it, and would greatly prefer that sympathetic temper which is the incidental cause of considerable uneasiness, to that total insensibility to the conduct and the sufferings of others, upon which some people value themselves as the mark of a superior mind.

Ch. XI.
Ver. 30.

5. The apostle makes a solemn appeal to God for the veracity of his assertions, and incidentally mentions a remarkable escape from Damascus, at the commencement of his ministry, ver. 31—33.

The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I speak not falsely.

31.

Some of the facts which I have related, and to which I have alluded, and some which I am about to mention, are such as I can produce no earthly witness to attest, and the state of my mind is cognisable by none but an all-seeing eye: it is therefore to the blessed God himself, to him from whose power and goodness our great Master derived both his existence and commission; by whom he was also raised from the dead, and whom he acknowledges and adores as his God and Father; to this great and awful Being I make my appeal, and in his presence I aver, that all which I have declared or shall declare, in vindication of my character and commission, whether relating to my labours, dangers, and persecutions, or to my zeal, fortitude, and perseverance, or to extraordinary visions and revelations, is in every article literally true. And the circumstance which I am now about to mention, and which did not occur to my recollection in the recital of my past persecutions, may be depended upon as a certain fact, which happened to me when I opened my ministry at Damascus, not long after my return from Arabia, about three years after my conversion to the Christian faith.

In Damascus⁴ the governor under king Aretas placed guards about the city of the Damascenes, with an intention to apprehend me; and I was let down by the wall, through an aperture⁵ in a basket, and escaped from his hands.

32.

⁴ *In Damascus the governor.*] “The prefect of Syria Damascena, under Aretas king of Arabia, who had subjected Damascus.” Vide Newcome, and the authorities quoted by him. This incident comes in abruptly: the apostle probably forgot to mention it in the preceding catalogue of his sufferings.

⁵ *Through an aperture.*] *δια θυρίδος.* Harwood; who observes, from Burman, “*Nihil aliud intelligitur quam foramen in mœnibus, qualia habebant multa, ad emittenda tela.*” Burman in *Not. ad Phœdri Fab.* 13.

Ch. XI.
Ver. 33.

Thus it appears, from the very beginning of my ministry to the present hour, I have been exposed to the most imminent dangers in the discharge of the duties of the apostolic office, which nothing but the strongest conviction of a divine call to it could have induced me to encounter, and from which nothing but the almighty power of God, and the special protection of his providence, could have effected my escape.

SECTION V.

Ch. XII. *Being against his will compelled to speak in his own commendation, THE APOSTLE with great modesty touches upon the revelations and visions with which he had been favoured, but expresses still greater satisfaction in alluding to those severe bodily infirmities which were the consequence of his celestial visions; and which, while they appeared almost to incapacitate him for active duty, so much the more illustrated the power of Christ, in the great success which attended his ministrations.* Ch. xii. 1—10.

1. The apostle alludes with great modesty to an extraordinary vision with which he had been favoured fourteen years before the date of this epistle, ver. xii. 1—4.

Ver. 1.

It does not indeed become me to boast¹; nevertheless, I will come to visions and revelations² of the Lord.

It hurts my feelings to say so much in my own commendation: nevertheless as my opponents at Corinth have imposed this disagreeable necessity upon me, I must go on, till I have proved to your satisfaction, and beyond all contradiction, the superiority of my claims to theirs, and have convinced you that I have been truly delegated by Christ himself to the office of an apostle.—Having, therefore, proved my superiority to my boasting rivals in labours and in sufferings, in which, indeed, they do not care to vie with me, I now pro-

¹ *It does not, &c.]* Many copies read *Καυχασθαι δεῖ*, *I must needs boast*. Yet it is not expedient. The Vulgate and some other authorities prefix *εἰ*, which Mr. Locke approves: *q. d.* "If I must be forced to glory." *Γὰρ* must have the force of *yet*, or *nevertheless*. See Newcome, Doddridge, Macknight. Comp. Mark vii. 28; 1 Pet. iv. 15.—"Chrysostom, Theodoret, Œcumenius, and Theophylact, all agree in the received text." Whitby.

Visions and revelations.] Newcome observes, that "a vision is an appearance presented to the mind of a person sleeping or waking; a revelation is a suggestion of a truth or fact by the spirit of God."

ceed to mention certain supernatural communications with which I have been favoured, and the direct intercourse with Jesus Christ to which I have occasionally been admitted. And I shall first appeal to a very extraordinary scene which was graciously exhibited many years ago, to one who can never forget it, and who never thinks of it but with astonishment and gratitude.

I know concerning a disciple of Christ³, (whether in the body I know not, or whether out of the body⁴ I know not, God knoweth,) that such an one, fourteen years ago⁵, was caught up to the third heaven⁶. And I know concerning such a man, whether in the body or out of the body I know not, God knoweth, that he was carried away into paradise⁷, and heard unspeakable words, which it is not possible⁸ for man to utter.

³ *A disciple of Christ.*] Gr. "a man in Christ."—"Grotius rightly explains *hominem in Christo*, by *Christianum*. St. Paul modestly speaks of himself." Newcome. Griesbach places the comma after *Χριστῶ* q. d. "I know a man in Christ, who fourteen years ago," &c. Mr. Wakefield's version is, "I know a man, after he had been a Christian fourteen years, carried away," &c.

⁴ *Whether in the body, or out of the body, &c.*] Dr. Macknight concludes from this expression, that "the apostle supposed his spirit might be carried into the third heaven and into paradise without his body. Hence it is plain, that he believed that his spirit could exist out of his body; and that, by the operation of God, it could be made to hear and see without the intervention of the body." But this is surely building a great superstructure upon a very slender foundation. All that the apostle can reasonably be understood to say is, that he could not decide whether it were a real or a visionary scene.

⁵ *Fourteen years ago.*] This epistle was written A. D. 57. The vision, therefore, was A. D. 43: seven years after his conversion. Dr. Benson supposes it to have been the vision related Acts xxii. 17; in which Dr. Priestley agrees. This was the year in which Paul visited Jerusalem with Barnabas, to carry a contribution from Antioch.—This conjecture of Benson's is, however, uncertain, not to say improbable. See Gal. ii. 1, and the note there.

⁶ *The third heaven.*] Archbishop Newcome observes, that the Jews divide the heavens into the seat of the clouds, the seat of the stars, and the seat of God. "Paul did not know," says Dr. Priestley, "whether he was carried up into the third heaven, or whether it was only a vision. That it was a vision, is much the most probable; since a local heaven, which the reality of the representation would suppose, has no existence, God being alike every where present, though in the figurative language of Scripture he is represented as keeping a court somewhere above the clouds, attended by angels as his ministers. But all these representations are adapted to our low and imperfect conceptions concerning God and the manner of his existence; and there is no inconvenience attending them, for still the providence of God is supposed to extend to all things, and sees and takes cognisance of every thing."—" *Illud, in cœlis esse, magis indicat statum, conditionemque hominis quam locum certum. Nam Deus etiam, quum in cœlo esse dicitur, non tam dicitur ibi esse ut in suo quodam loco, quam potius superior omnibus.*" Rosenmuller.

⁷ *Carried away into paradise.*] Archbishop Newcome thinks that the apostle is here speaking of the same vision, and that paradise is the same place as the third heaven. But Dr. Priestley, in agreement with all the ancient writers, except Origen (see Macknight), takes this to be another and a distinct vision. In the former vision he seemed to be in the third heaven, where God is supposed to reside with Christ at his right hand; but in this vision, he was in paradise, in the place of the virtuous dead. "These souls were not supposed to be in heaven, but in some place under ground, where they waited for the resurrection of the body. Such, also, was the idea of philosophizing Christians, for more than ten centuries after Christ. It by no means

Ch. XII.
Ver. 1.

2.

3.

4.

Ch. XII.
Ver. 4.

I was well acquainted with a certain sincere and highly favoured servant of Christ, whose name I need not mention, who, either in person or in vision, God only knows which it was, for I cannot ascertain it, was transported fourteen years ago into the highest heaven, the peculiar residence of God, and into paradise, the abode of invisible and happy beings; and who there saw and heard many wonderful things which no language can express, and the sight and hearing of which was intended for his own instruction, encouragement and consolation, in the arduous mission in which he was engaged.

Here we may observe, that though through modesty the apostle conceals his name, yet it is plain from the connexion, that he could mean no one but himself who was thus highly favoured. And further, that the whole was probably a visionary scene; and that by the expression, *in the body or out of the body*, he does not mean to decide any thing concerning the metaphysical nature of the soul, and a state of intermediate existence, but merely to say, that the impression was so vivid, that he could not ascertain whether it was a real fact, or a scenic representation supernaturally exhibited to his mind. We may be well satisfied that it was the latter; because there is no such place as that which the gross philosophy of the Jews called the third heaven, which was supposed to be a glorious place, beyond the region of the clouds and the region of the stars, where God manifested his peculiar presence by some splendid symbol. The discoveries of modern philosophy concerning the true structure of the universe have put an end to all such puerile conceits. Whether paradise and the third heaven were, in the Jewish mythology, the same place, does not seem to be well ascertained, nor whether the apostle here alludes to two visions or to one. Paul imagined himself transported into the third heaven; but this no more proves the existence of such a place, than the representations impressed upon the imagination of Isaiah, Ezekiel, and John,

follows from this representation, which, from being at first merely figurative, was afterwards supposed to be real, that there is any such place as this paradise, or general receptacle of the dead, any more than that there is such a place as heaven where God dwells: these are only accommodations to our conceptions of things. The dead are merely deposited in the earth, some in one place, some in another, and God is equally every where."

⁸ *It is not possible.*] "*αῤῥητὰ ῥήματα, res non dicendas, quæ dici nequeunt effarive non possunt, aut eloqui non fas est. ῥήμα, res, negotium, εκ εξου.*" Rosenmuller.—"It is not lawful, or it is not possible, as the word often signifies. Not unlawful, by any divine command, but impossible to be expressed in human language." Pyle, from Clemens of Alexandria.—"Through the divine assistance they were understood by him, though they are unspeakable to man." Newcome.—"*εξου* is often used by Xenophon to express what is possible to be done. See Raphelius." Macknight,

are proofs of the real external existence of those places which they saw in vision. Paul saw and heard what he was either not permitted, or not able, to describe. It is therefore vain and useless to form any conjecture upon the subject. There can be no doubt that it answered the purpose intended, of strengthening the apostle's mind, extending his views, confirming his faith, and improving his qualifications for his apostolic office.

Ch. XII.
Ver. 4.

2. The apostle declines to dwell upon this topic, that he may not lead his readers to think too highly of his person and merits, ver. 5, 6.

*Of such a one I will boast, but of myself I will not boast, except in my infirmities*¹.

5.

A person so highly favoured as the man to whom I allude might be permitted to think highly of himself, and to say something in his own commendation; but for my own part, I would rather dwell upon my personal weaknesses and incapacity, upon those very infirmities which are the objects of some men's malignant sarcasms, and which I am not unwilling to join with them in holding up to public notice; thereby illustrating and magnifying the power and grace of Christ, in accomplishing such important ends by so feeble an instrument.

*Nevertheless*², *if I should incline to boast, I should not be a fool, for I should speak truth; but I forbear*³, *lest any one should esteem me above what he seeth me to be, or what he heareth of me*⁴.

6.

Let not my opponents, however, take undue advantage of my reluctance to commend myself, by insinuating that I am conscious that I have no recommendation of this kind to produce; for if I should enlarge upon the topic of visions and supernatural communications, I might say much without being in danger of being convicted of empty ostentation, as I should advance nothing but what is strictly true: but I decline insisting upon this topic, lest, if I should relate every thing that has passed, I should lead you to conceive of me too highly, and to forget that I am a man of like infirmities with yourselves,

¹ *Except in my infirmities.*] "This (says Dr. Newcome) is a delicate and beautiful way of commending himself:" at least it indicates extreme reluctance on the part of the apostle to say that in his own praise which he was compelled to do by the insulting language of his opponents.

² *Nevertheless, if.*] *εαν γαρ*, "if however." Wakefield. "Compare ver. 1; supply, and yet I may be permitted to glory, for, &c.; or, render *γάρ* yet." Newcome.

³ *I forbear.*] "but I refrain from the mention of what is true, desiring no other opinion of me than what is suggested by my miracles which you have seen, or my inspired doctrines which you have heard." Newcome.

⁴ *Of me.*] *ἐξ ἐμῶν*. So Wakefield.—"*pro περὶ ἐμῶν* ne quis majorem de me opinionem habeat, quam dicta et facta mea merentur." Rosenmüller.

Ch. XII.
Ver. 6.

pretending to no other distinction than that of being honoured with a commission to preach the gospel, and to confirm the word of Christ by the gifts of the holy spirit.

3. He was better pleased to boast of the infirmity which was the consequence of visions and revelations; as it best illustrated his own incapacity, and the power of Christ as working by him, ver. 7—10.

7. *And lest I should be too much elated by the transcendency of revelations¹, a thorn in the flesh was given to me, an angel-Satan² to buffet me³.*

You plainly see that I was the person to whom these extraordinary visions and revelations were vouchsafed; but as a counterbalance to them, and in consequence of them, and to the end that I might be kept humble, and might not think too highly of myself because of these extraordinary favours, a bodily disorder was permitted to attack me, which greatly incapacitated me for the duties of my office, and which exposed me to the contempt and scorn of the false teachers and enemies of the gospel: so that it might even be re-

¹ *Transcendency of revelations.*] τη ὑπερβολῇ. Macknight.—“lest I should be too much exalted by the exceeding greatness of God’s revelation.” Newcome.

² *A thorn in the flesh, an angel-Satan.*] Mr. Farmer, in his learned Essay on the Demoniacs, chap. i. sect. 1, note (s), observes, that “in the original it is not ἀγγελος τοῦ Σαταν, an angel of Satan, but ἀγγελος Σαταν, an angel-satan, or adversary. The best commentators suppose that the bodily affliction, or *thorn in the flesh*, here referred to, was some paralytic symptom: see Gal. iv. 13. In confirmation of this opinion, it may be observed that the word ἀσθενεία used here in the original, is that by which both the New Testament writers and the Greek physicians describe the palsy. This disorder seems to have been occasioned by the splendour of his visions affecting his nervous system; and was purposely designed by God, not merely to prevent a too great elation of the apostle, but, by taking off from the gracefulness and energy of his delivery, to render the divine power more conspicuous in the success of his ministry. It is impossible that St. Paul should refer this disorder to the devil: he speaks of it as proceeding from God, or, which is the same, his angel acting the part of an adversary to the apostle, to whom this dispensation of divine providence was exceedingly humiliating and painful, however wisely designed by God.” Mr. Farmer also remarks, that “*satan* is a word which the Scripture very commonly applies to every one who is an adversary, and who acts in opposition to another: viz. Numb. xxii. 22, 33; 1 Sam. xxix. 4; 2 Sam. xix. 22; 1 Kings v. 4, xi. 14, 23, 25, &c. In the New Testament Christ says to Peter, Matt. xvi. 23, ‘Get thee behind me, *Satan*:’ i. e. thou adversary.”

Archbishop Newcome, after Whitby, Bengelius, and others, points and renders the sentence thus: “There hath been given to me a thorn in the flesh, that a messenger of Satan might buffet me;” which he explains, “the event of which was, that Satan’s instruments, such as the false apostles among you, despised and vilified me.”—“Since he calls the false apostles ministers of Satan, it is not to be wondered at that he here styles them, or the chief of them, who reviled and contemned him for his infirmity, an angel of Satan, &c.” Whitby.

³ *To buffet me.*] The received text adds, *lest I should be exalted above measure*; but many of the best manuscripts leave out the last clause, which is indeed merely a repetition; though, as Archbishop Newcome (who retains it) observes, not uncommon in Paul’s writings. *To buffet.* κολαφίζω, *proprie*, pugnus percutio, *et ita differt a παρίζω, quod significat faciem plana palma contundere.* Schleusner.

garded as a messenger of divine providence, that was sent to chastise me, Ch. XII. to humble my pride and apparently to impede my usefulness.

Concerning this, I besought the Lord⁴ thrice, that it might depart from me. And he said to me, My grace⁵ is sufficient for thee; for power is seen to perfection in weakness⁶. Ver. 8. 9.

This being the consequence of the disorder with which I was attacked, and apprehending that my usefulness in the Christian ministry and apostleship might be greatly diminished by it, I repeatedly applied to the Lord Jesus Christ, from whom I received my commission, and who occasionally vouchsafes to make known his presence with me, earnestly requesting that this formidable impediment might be withdrawn. Nevertheless, he did not judge it expedient to comply with my solicitation. It is enough for thee, said he, that thou art acting under my commission: it is my concern to endow thee with the necessary qualifications, and to ensure the success of thy labours. Do not apprehend that your usefulness in the church will be diminished by

⁴ *I besought the Lord.*] “Here (says Slichtingius) is an instance of prayer directed to Christ: Ergo, say I, here is an instance of his divinity; prayer made to Christ by all Christians in all times and places, and for all things, being an evidence of his omniscience, omnipotence, and omnipresence.” Whitby.

It is needless to point out the difference between the case of the apostle and that supposed by this learned divine, and the futility of the conclusion which he draws from it. What this learned and pious divine wrote in his Commentary, he wrote, as Archbishop Sancroft expresses himself, “in the integrity of his heart, in the great integrity of his heart;” and he afterwards lived to see, to acknowledge, and honourably to retract his error.

“The person to whom Paul addressed himself at this time,” says Dr. Priestley, “was probably Christ, whom he saw in his vision. But this is far from authorizing us to pray to Christ when we do not see him, and cannot know that he is present to hear us, or authorized to do any thing for us if he did: it is God only, that Great Being who is styled the God and Father of Jesus Christ, and to whom he always prayed, that is the proper object of our prayers.”

“St. Paul repeatedly besought the Lord Jesus when he appeared to him in a vision: and in a vision he received the answer recorded ver. 9.” Newcome.

But why in vision? Why may we not suppose that Christ really appeared to the apostle, and conversed with him? The apostle’s language seems to imply as much; and our Lord appears to have maintained personal intercourse with the church during the apostolic age. See Matt. xxviii. 20, and the note in the Improved Version.

I besought the Lord thrice. “Τρίς, sæpius, veteri loquendi usu. τὸν Κύριον i. e. Christum, quod et Sociniani fatentur.” Rosenmuller. And why should the Socinians not confess that the apostle addressed his Master when present? It is to be hoped that it is the desire of that calumniated body to discover and to express the true meaning of the sacred writings, whether it makes for or against any hypothesis of their own.

⁵ *My grace.*] ἡ χάρις μου. I have retained this theological word in the translation, as more correctly expressing the sense of the original than the modern term *favour*. Rosenmuller renders the clause, “*sufficere debet tibi, quod tibi bene volo.*”—“My grace, i. e. my gift; the gift of the Spirit, for demonstrating the truth of his doctrine by miracles.” Pyle.

⁶ *Power is seen to perfection in weakness.*] This is the lively turn of Mr. Wakefield’s translation; who, upon the authority of the Clermont and other copies, and the Æthiopic and Vulgate versions, drops the pronoun which is found in the received text: viz. *my* strength is made perfect in weakness.

Ch. XII. this infirmity of which you complain. I will command success: and the
Ver. 9. weaker you are, and the more incapable of doing any thing by your own power, the more illustriously will my energy be displayed in the extraordinary blessing which will attend your labours, and in the multitudes which will be converted by your ministry. Power is never more strikingly illustrated, than when it accomplishes splendid and magnificent effects by simple and apparently inefficient means.

10. *Most gladly, then, I will rather boast in my infirmities, that the power of Christ may rest upon me*¹. *I take pleasure, therefore, in infirmities, in injuries*², *in necessities, in persecutions*³, *in distresses*⁴, *for the sake of Christ: for when I am weak, then I am strong.*

Now this explains what I have just advanced: that I would rather boast in those infirmities, which were sent to humble me, by appearing to disqualify me for my office, and to convince me that my success is not owing to my own talent and eloquence, than I would glory in those extraordinary revelations with which I have been occasionally honoured. For this depressing infirmity of mine illustrates to a very great degree the benignity and condescension of my Master Christ, by whose power I perform those miracles which excite attention to my doctrine; and to whom the glory of my success is to be wholly ascribed.

And with these views, and under these impressions, I am no longer discouraged by difficulties, or daunted by danger, or depressed by suffering. I can even triumph in bodily weakness, in personal injury and abuse, in the want of the common necessities of life, in all the persecutions I endure from the avowed enemies or from hypocritical professors of the gospel; and, in a word, in all the embarrassments by which my progress is impeded, and my usefulness obstructed and interrupted: for I am confident that if these are permitted to occur, whatever their immediate effect may be, they will ulti-

¹ *May rest upon me.*] επισκηνωση, “ut efficacia Christi super me tabernaculum collocet: i. e. ut eo magis vis illa Christi per me appareat.” Rosenmuller. “*May pitch its tent upon me, and surround me on every side.* This seems to be the strong emphasis of the original word.” Doddridge.

² *Injuries.*] υβρεσιν, “in bodily hurts.” Wakefield.—“in shameful treatment.” Newcome.—υβρις 1. insolentia; 2. injuria ex insolentia.” Schleusner.

³ *In persecutions.*] διωγμασις, “in wrongful usage.” Wakefield.—“διωγμος, persecutio, exagitatio, a διωκω, celeriter curro: fugientem, hostili animo persequor.” Schleusner.

⁴ *In distresses.*] στενοχωριας, “in imprisonments.” Wakefield; who gives the same sense, Rom. viii. 35.—“in straits.” Doddridge.—“σεν. 1. proprie, angustia loci; 2. metaphorice, summa anxietas et sollicitudo animi, etiam, poenae gravissimae, in quibus est summæ miseriæ et inopiæ sensus.” Schleusner.

mately promote the success of that cause which I have most at heart, and to which the labours of my life are devoted, the cause of Christian truth and virtue. For such is the wonderful energy of Christ, and the wisdom of the method which he chooses to promote the diffusion of the gospel, that when to outward appearance I am almost entirely incapacitated from doing any thing, at that very crisis my labours are rendered most signally useful to the church; so that, in truth, more good is done, and the gospel is more effectually promulgated by those infirmities and sufferings by which I am in a manner laid aside from active services, than could have been accomplished by the most animated and laborious exertions. Thus, though it may seem a paradox, when I am weakest I am also the strongest: at the time when I appear to myself to be totally disabled, and utterly incapable of service, to my own astonishment, and to that of every one around me, my labours are successful beyond example, and multitudes are converted to the faith.

Ch. XII.
Ver. 10.

Concerning the apostle's conduct upon the occasion to which he refers, it may be proper to observe, that it cannot reasonably be doubted that he addressed his prayer for relief immediately to Jesus Christ. But in him it was not in the least degree improper, having been called by Christ himself to the profession of the gospel, having been invested by him with the office of an apostle, having been instructed by him in the Christian doctrine, and endued with the gifts of the holy spirit; having been honoured by him with visions and personal appearances, upon various occasions; and acting in the whole course of his ministry immediately under his direction. It was probably at one of these sacred interviews that the apostle humbly and earnestly requested to be relieved from that bodily infirmity which was so great an obstruction to him in the course of his public duty; and it was upon such an occasion that he received the gracious and memorable answer here recorded. But all this, though perfectly proper in the apostle in his peculiar circumstances, being in fact no more than asking a favour of a friend who is sensibly present, is no warrant for the general practice of praying to Christ in the present circumstances of the church, when all sensible intercourse is withdrawn, and in direct disobedience of his express command to worship the Father only. And such will-worship is undoubtedly an unjustifiable encroachment upon the honour and sole prerogative of his Father and our Father, of his God and our God.

SECTION VI.

CH. XII. *THE APOSTLE demonstrates his authority by an appeal to his miraculous powers; apologizes for having declined to accept a maintenance from the Corinthians; repels the calumnious insinuations of his adversaries; declares in very explicit language the reason why he had hitherto postponed his visit, and expresses his apprehensions concerning the characters of some who continued in the practice of the vices of their heathen state.*
Ch. xii. ver. 11—21.

1. He asserts that he had exhibited the fullest proof of his apostleship in every case but that of claiming a maintenance, ver. 11—13.

Ver. 11. *Am I foolish¹? ye have compelled me. For I ought to have been recommended by you; for I have in nothing fallen short of the very chief of the apostles: though indeed I am nothing².*

Is there an appearance of unbecoming vanity in my letter to you, and in being thus the herald of my own praises? Whatever blame I may incur thereby is imputable to yourselves; for, by encouraging and listening to those who disparage my character and commission, you compel me to produce the proofs of my authority. Allow me to speak plainly: had you acted with a proper degree of candour, there would have been no occasion for this. You ought to have been the first to have defended my claims; for the truth is, and you know it to be so, that no apostle, whatever be his character or his claim, ever exhibited to any church a more satisfactory proof of his apostolic commission, than I have exhibited to you. And this I assert with confidence; though there are some among you who have the assurance to say that I am nobody, and deserve no attention. And there is a sense in which I acknow-

¹ *Am I foolish?*] I read interrogatively, with Macknight and others. The received text adds *καυχώμενος*, in *boasting*: which is wanting in the best copies, and dropped by Griesbach.

² *Though I am nothing.*] “This is beautifully added, to soften the seeming arrogance of what he had said.” Newcome. Macknight justly remarks, in his note upon ver. 12, that “the appeal which the apostle here and 1 Cor. 4, 7, makes to the whole church of the Corinthians, in which there was a great faction which called his apostleship in question, concerning the miracles he had wrought in their presence, and the spiritual gifts which he had conferred upon many of them, is a strong proof of the reality of those miracles and gifts.”—“Though my enemies would persuade you I am nothing.” Macknight.

ledge the charge: I am deeply sensible of my own utter unworthiness of the office, and of my own absolute inability to discharge its duties; that in myself I am nothing, and that I owe all I am and have to Christ, whose servant I am. Ch. XII.
Ver. 11.

Truly the signs of an apostle³ have been fully wrought among you with all patience⁴, in signs and wonders, and mighty works. For in what respect were ye inferior to other churches, unless it be that I myself was not burdensome to you? Forgive me this injury⁵. 12.
13.

I have exhibited the most satisfactory evidence that I am an apostle of Christ. I have spoken divers languages, I have wrought miracles, I have communicated spiritual gifts, I have continued for several months among you in the full and frequent exercise of these extraordinary powers, patiently instructing you in the Christian doctrine; exhibiting its evidence, reasoning with its adversaries, enduring with fortitude the persecutions to which I was exposed in the promulgation of truth, and submitting to many voluntary inconveniences and hardships. Can you mention a single privilege which any other church planted by any other apostle has enjoyed, and of which you have been destitute? You may—wherever the other apostles preached, they have been maintained at the expense of the churches among whom they laboured, and they had a right to this maintenance; and the Christian societies contributed cheerfully to the support of their venerable instructors, and were glad of the opportunity of showing their respect and gratitude. I own that I did not allow you the same privilege. You have not had a similar opportunity of showing your generosity and your affection. I doubt not that you would have been willing and glad to have contributed to my support. I had my reasons for declining it. Forgive me this offence; the only injury that you have received from me, the only circumstance in which you appear inferior to the rest of the apostolic churches.

2. He declares his resolution of accepting nothing from them in the visit

³ *The signs of an apostle.*] “The signs whereby an apostle might be known.” Locke.—“These,” says Macknight, “were his performing great and evident miracles openly in the view of the world. But the greatest of all signs was, his conveying spiritual gifts to those who believed: a power which none possessed but the apostles. See Tit. iii. 6.”

⁴ *Patience.*] “This may well be understood,” says Mr. Locke, “to reflect on the haughtiness and plenty, wherein the false apostle lived among them.”—“He makes this virtue one sign of a true apostle, with a view to the characters of the false apostles.” Newcome.

⁵ *Forgive me, &c.*] “a fine irony.” Newcome.—“There is a fine address in this,” says Dr. Priestley: “the apostle intimating that his not taking any thing of them was a wrong done to themselves, as they would thereby appear to less advantage than other churches.”

Ch. XII. that he was soon to make them, and of serving them to the utmost of his power, whatever return he might receive from them, ver. 13, 14.

Ver. 14. *Behold, this third time¹ I am ready to come to you, and I will not be burdensome to you; for I am not seeking yours, but you. For the children are not expected to lay up for the parents, but the parents for the children².*

15. *And I will most gladly exhaust all, and be exhausted myself for your sakes³, even though the more abundantly I love you, the less I should be loved⁴.*

Three times it has been my intention to visit you since I first planted the gospel at Corinth. First, I proposed to pass by you into Macedonia, and to return from Macedonia, through Corinth, to Judea (2 Cor. i. 16). Being

¹ *This third time I am ready to come.*] *τετο.* This is the reading of many good authorities. The apostle had been but once at Corinth; he must therefore mean, as has been observed by Paley, Newcome, and many others, not that he was about to make a third visit, but that now for the third time he announced his intention of making them a second visit. But both those learned critics seem to be mistaken in reckoning the first annunciation of his purpose to be his first visit, the second annunciation to be that mentioned ch. i. ver. 15, and the third, his declaration here: whereas, in fact, the apostle had disappointed the Corinthians twice before he wrote this letter. The first time was that alluded to above, ch. i. 15, when he proposed taking Corinth in his way to Macedonia, and returning back from Macedonia to Corinth on his way to Jerusalem. Of this purpose he had probably sent an intimation to the Corinthians by Timothy and Erastus, Acts xix. 21, 22, who he expected would call at Corinth, 1 Cor. xvi. 10. In the mean time, having received the letter from the Corinthians, and having heard of the disordered state of the church, he alters his first plan, and determines to postpone his visit to Corinth till after he had finished his mission in Macedonia; of which change in his purpose he gave them notice in his first epistle, 1 Cor. xvi. 5, when he proposed to pass the following winter at Corinth. But arriving in Macedonia, probably about Pentecost, A. D. 56, not being quite satisfied with the account brought by Titus, he again postponed his visit to Corinth for upwards of a year; and having made a missionary circuit through Macedonia, Dalmatia, and Illyricum, he returned to Philippi in the autumn of A. D. 57: from whence he wrote his second epistle to the Corinthians, above a year after the first, see 2 Cor. viii. 10, ix. 2; and in this epistle he for the third time announces his determination to make them an early visit. And it cannot be considered as very surprising that his opponents should avail themselves of the two preceding disappointments, to charge the apostle with irresolution and levity, and to give out that he had no serious intention to make them a visit at all. See Paley's *Horæ Paulinæ*, 1 Cor. No. xi. 2 Cor. No. xi.

Mr. Locke connects this verse with ch. xiii. 1, and supposes the intervening verses to contain incidental topics which crowded into the apostle's mind, and which in his usual manner he dispatches previously to his going on with his main subject.

² *But parents for the children.*] “If fathers of the flesh, they ought to lay up for them temporals; if spiritual fathers, as St. Paul was, 1 Cor. iv. 15, to provide spirituals for them, good instruction and advice for the welfare of their souls.” Whitby. The apostle certainly could not mean that Christian teachers had no right to expect a maintenance from their hearers: the contrary to which he repeatedly maintains.—“By laying up for his children,” says Dr. Priestley, “the apostle could only mean his providing for their spiritual wants, as we may say; and therefore the observation does not appear quite pertinent, since the Corinthians might supply his wants of one kind, and he supply theirs of another.”

This observation is very true; but the apostle could never intend to allege this topic as a serious argument, but merely by way of illustration.

³ *Exhaust all, and myself.*] *δαπανησω και εκδαπανηθησομαι.* “I would not only exhaust all I possess, but be exhausted myself.” Harwood.—“I will very gladly spend, and be altogether spent for you. Gr. for your souls, spend my labour, my substance, and my life.” Newcome.—“I will most gladly bestow, and bestow even my life for your souls.” Wakefield.

⁴ *The more abundantly I love you, &c.*] “Though loving you most abundantly, I am less loved

prevented from accomplishing this design by the intelligence I received at Ephesus, in your letter and by your messengers, I altered my plan; and it was my purpose when I last wrote to have visited Macedonia first, and, having spent some time there, to have passed the winter with you (1 Cor. xvi. 5, 6). But in this purpose I was likewise disappointed; for, not being quite satisfied with the account I received from Titus of the present state of the church, and hoping that the reformation which was begun would continue to advance, I deferred my visit to another year. But now, having completed the circuit I proposed, and being come back to Philippi, I have formed a third design of making you a visit soon; and whatever my adversaries may think, and however they may affect to represent me as fickle and wavering in my schemes, and not likely to keep my word, you may depend upon it that I will be at Corinth very soon after you have received this letter. And I warn you, that I am determined still to adhere to my first resolution of accepting no maintenance from you. You are opulent and liberal, and could easily, and would readily, supply me not only with the necessities but the comforts and elegancies of life. But this is not my wish: I do not desire your possessions, but yourselves. I am anxious for your improvement in knowledge, in faith, and in virtuous practice; which are the greatest ornaments of your profession, and the best pledges of your final salvation. I am your spiritual father: you are my children in the gospel. It is my duty to provide for you, not yours to lay up in store for me; and I am desirous to communicate to you in the greatest abundance the invaluable treasures that I possess. I am willing to impart my instructions and spiritual gifts, to exhaust myself in labours and in sufferings: nay, I am ready to sacrifice life itself for your benefit, whatever return I may meet with from you; and though, the more affection I feel to you, and the more I exemplify my regard, in the labours I undergo, in the dangers which I encounter, and even in the faithful reproofs which I administer, the more I am disliked among you, and the more unkindly I am treated by you, or at least by some who desire to take the lead among you, and who would be thought to speak the sense of the church.

by you." Newcome; who adds in his note, "I suppose that the comparative is here used for the superlative, see ch. ii. 4; or, the sense may be, Even supposing that the more abundantly I love you, the less I were loved by you."

The apostle must be considered here as addressing himself, not to the great body of believers at Corinth, but to the party who were inclined to follow the false apostle; and who were probably some of the wealthiest members of the church.

Ch. XII. 3. The apostle repels with indignation the calumnies of those who represented him as overreaching the Corinthians, and as extorting presents from them in an indirect and fraudulent way, ver. 16—18.

Ver. 16. *But be it so, I did not burden you¹: nevertheless, being crafty, I took you in by artifice.*

And this mention of my intention to visit you again without being burdensome to any of you, reminds me of the ungenerous attack which some have been pleased to make upon my character in my absence; as though, pretending to disinterestedness, I extorted through others what I would not take myself. They allow, indeed, that I have oppressed no one; but they have the assurance to represent me as a very artful man, who inveigled others to receive presents as my agents and representatives, and who thus enriched myself at your expense. To repel these infamous calumnies, I need only appeal to facts of the greatest notoriety.

17, 18. *Did I overreach you² by any of those whom I sent unto you? I entreated Titus to go³, and with him I sent a brother. Did Titus any way overreach you⁴? Did we not walk in the same spirit? did we not tread in the same steps?*

Can these base accusers bring any proof of their false and malignant charge? Did I send any persons after I had left Corinth, to raise contributions upon you; or, under any false and specious pretences to accept any thing from you, either in their name or my own? I requested Titus to visit you, and I sent a Christian friend and brother with him; being anxiously desirous to know the state of your affairs, and the impression which my first letter had made upon your minds. You treated him and his companions with a degree of kindness upon which he reflects with gratitude. But did he take any thing from you upon my account? Did he accept of any thing but a bare maintenance, while he remained among you? Did he receive any rich

¹ *I did not burden you.*] This is one of the short turns in the apostle's style, in which, without any notice, he introduces another person, an opponent, as a speaker stating an objection, to which the apostle immediately makes a reply.

² *Did I overreach you?*] επλεονεκτησα. “did I by him make a gain of you? (‘avarè extorsi,’ Estius.) The original phrase signifies, to make gain by improper or fraudulent methods.” Macknight.

³ *I entreated Titus to go.*] As we know nothing of this mission of Titus but what we learn from this letter, (Luke never mentioning his name,) we cannot tell the specific object of it; nor do we know who it was that accompanied him in it.

⁴ *Did Titus overreach you?*] “Did he draw any money from you, either on account of his own maintenance, or on pretence that he would persuade me to receive it for mine?” Macknight.

presents from you, in which I might take a share? Are you not convinced that the same disinterested spirit governed us both? And will you then give credit to the mean and contemptible calumnies of my wicked accusers?

Ch. XII.
Ver. 18.

4. He expresses his apprehensions lest his proposed visit should be too early for some who were not yet recovered from the evil habits of their heathen state, ver. 19—21.

Think ye that we are again making an apology⁵ to you? Before God⁶ we speak in Christ; and we do all these things, beloved, for your edification. 19.

After having written my first letter, I sent Titus to Corinth, and in consequence of his report I postponed my visit, and sent you an excuse. But do not imagine, because the same messenger is also the bearer of the present letter, that I am about to make a similar excuse, and to postpone my journey again. I have no such intention: nor were my purposes ever the result of levity and caprice. Far from it. I solemnly declare, in the presence of God, who knows the heart, and of Jesus Christ, whose servant and messenger I am, and who directs every step of my progress, that all the determinations I have formed, whether as heretofore to postpone my visit, or as now to come to you very soon, have been influenced, my dear brethren, by a regard to your spiritual advantage, to your instruction, admonition, and improvement; and particularly to allow time for the candid and ingenuous to reflect and reform, and to separate themselves from those who are hardened in their crimes.

Yet I fear⁷ lest when I come, I may not find you such as I would, and 20.

⁵ *That we are again making an apology.*] Titus and his companion being mentioned, the apostle thought it necessary to obviate a suspicion that might be raised in the minds of some, as if he had proposed to send these as an apology for not coming himself. This he disclaims utterly; and, to prevent any thoughts of that kind, solemnly protests, that in all his carriage towards the Corinthians he had done nothing but for their edification, and had never had any other aim: and that he forbore coming, merely out of respect and good will to them.

⁶ *Before God.*] Vide Bowyer. “Before God in Christ, we speak all these things, beloved brethren, for your improvement.” Wakefield.—“In the presence of God I solemnly protest, that I speak by the direction of Christ, when I say that all these things, beloved, are done for your edification, that the guilty may have time to repent.” Macknight.

⁷ *Yet I fear, &c.*] “*γὰρ, yet, nevertheless.*” See Macknight.—“*Hæc, et quæ in immediatè antecedentibus dicta sunt, non convenire videntur, cum istis laudibus, quæ supra c. vii. 6, 16, et c. viii. ix. commemorantur. Suspiciatur Semlerus a cap. x. esse aliam schedulam, a Paulo postea ad Corinthios missam, quum didicisset ex novis Titi, aut aliis literis, quo in loco res jam Corinthi essent, quantumque auctoritatis quidam Judaizantes sibi hic sumerent, qui sc. non crederent tantum argenti a Paulo ad Palæstinenses allatum iri. Haud improbabilis est hæc conjectura.*” Rosenmuller.

It is impossible, as has been before remarked, not to observe the different tone of the apostle

- Ch. XII. *may be found by you such as ye would not: lest there be contentions, en-*
 Ver. 20. *vyings, animosities, provocations¹, slanderings, whisperings, swellings²,*
 21. *tumults. And lest when I come again to you³, my God should humble*
me; and I may bewail⁴ many, who have heretofore sinned, and who have
not repented of the impurity, and fornication, and lewdness, which they
have practised.

I have put off my journey to Corinth till I can delay it no longer; and yet I am very apprehensive lest, with regard to many of you, I have deferred my visit to little purpose, and lest you have not taken advantage of my delay to reform your conduct, but have rather been encouraged by it to harden yourselves in opposition. I fear that I shall find many of you very different from what I desired, and had reason to expect, considering the instructions, the admonitions, and the warnings, that you have had. And I also fear that you will find me very different from what you have been taught by your as-

between the first nine and the last four chapters of this epistle. But it does not seem necessary, in order to account for this difference, to have recourse to the violent and unauthorized supposition of Semler, that the last four chapters were a third epistle, written and sent at a subsequent time, in consequence of fresh intelligence received from his correspondents at Corinth. To explain the apostle's change of style and manner, it seems quite sufficient to allow, what indeed is highly probable, that in the course of a year and a half, which is the interval that passed between writing the first and second epistles, the two parties at Corinth had separated from each other. The major part being quite reclaimed from their attachment to the false apostle, and recovered to the doctrine of Christ and the standard of Paul, the apostle addresses himself to them in the first part of the epistle. But the smaller party, which consisted perhaps of the more opulent and philosophical members of the community, continued to adhere to the false teacher. Of these some were grossly immoral in their conduct, and disposed to treat the apostle with great insolence and contempt, while others, and those perhaps the majority, were only misled in their judgements: they meant well, and might possibly be reclaimed. This is the party which the apostle addresses in the latter part of the epistle, and upon which he animadvert with great severity; yet not without many expressions of kindness, and some hope of their reformation. It should seem that the event answered to his wish: the false apostle either fled or recanted, and the whole church was brought into that state of regularity, harmony, and mutual affection, of which Clemens speaks with so much satisfaction in his epistle written ten years afterwards.

¹ *Provocations.*] ἐπιθῆναι, *brawlings*. Macknight; who adds, "that according to Suidas, this word expresses contentions by words, or, abusive language."

² *Swellings.*] φουσιώσεις, "those vain boastings by which proud and ambitious men endeavour to make themselves look big in the eyes of their fellows." Macknight.

³ *Come again to you.*] Some good copies join πρὸς ὑμᾶς to ἐλθόντα με, which reading Mr. Wakefield adopts.

⁴ *Bewail.*] "punish, but with pain to myself." Newcome, Macknight.—"against whom, I fear, I shall find myself obliged, in virtue of my office, to pass such censures as it pains and pierces my heart so much as to think of." Doddridge.

"We see by this," says Dr. Priestley, "in how very imperfect a state the church of Corinth was at this time: which clearly shows, that the belief of Christianity did not operate immediately as by a charm, which some pretend to be the case at present, but gradually; good principles naturally leading to good conduct, and forming good habits. But this is necessarily the work of time. Our Saviour compares the effect of the gospel to seed sown in the ground; and we know that all seeds require time to spring up and produce plants."

suming instructor to expect ; that you will see reason to regard me with terror, and not with contempt. I fear that I shall find some among you of a contentious and litigious spirit ; some that are jealous and envious of the superior talents or endowments of their brethren ; some that give way to intemperate passion, and use names of scurrility and abuse, highly unbecoming the dignity and gentleness of the Christian character. I fear that I shall find some who are guilty of defamation, and of whispering away the reputation of their neighbours, and who spread reports to their disadvantage which they dare not honestly and openly avow. Also some who are puffed up with pride and vain conceit of their superior gifts ; despising others whose powers, though less splendid, may be more useful. And finally, lest there should be dissensions and quarrels among you, inconsistent with the mild spirit of the Christian religion, and with the peace and reputation of the church.

Ch. XII.
Ver. 21.

I much fear lest God in his wise and mysterious providence should suffer me, when I next visit you, to undergo the mortification of seeing a church which I took so much pains to plant and to cultivate, where I have employed so much labour, where I have exhibited so many proofs of my apostolic commission, and distributed so many miraculous gifts and powers, distracted and disgraced by contending factions, and by the immorality of some of its most distinguished members : and lest I should be under the painful necessity of inflicting severe chastisement upon many, who, while they profess the Christian religion and continue members of a Christian church, are not recovered from the vices and the debaucheries of their heathen idolatrous state.

SECTION VII.

THE APOSTLE threatens to inflict condign punishment upon the contumacious and refractory ; but at the same time expresses his earnest wish that they would disarm him by a timely repentance, even though it should be at the expense of this proof of his apostolic mission. After which, he concludes the Epistle with good wishes and salutations, and a solemn benediction. Ch. xiii. throughout.

Ch. XIII.

1. The apostle declares, that he is now coming to them in good earnest, ver. 1.

Ch. XIII.
Ver. 1.

This third time I am preparing¹ to come to you. By the mouth of two or three witnesses² every matter shall be established.

I have twice declared my purpose of repeating my visit at Corinth, and have both times been disappointed. I now announce my intention a third time. And, as the law, Deut. xix. 15, declares two or three witnesses to be competent to establish a fact, so my repeated promise shall now be verified by the event.

2. Instead of demanding proof of his apostolical authority, of which he is determined to give them sufficient, he advises them to consider seriously the evidence of their own title to be acknowledged as members of the Christian community, ver. 2—6.

2. *I have said it before, and as being a second time present, though now absent³, I forewarn those who have heretofore done wrong, and all the rest, that if I come again I will not spare:*

I have repeatedly declared my resolution to punish those who continue impenitent and refractory; and I now, as if I were actually present with you upon my second visit, as I shortly expect to be, solemnly renew the declara-

¹ *I am preparing to come.*] ἐρχομαι. So Wakefield. The Alexandrine manuscript, with the Syriac and Coptic versions, resumes the very words which are used ch. xii. 14. It is evident that the apostle is now taking up the subject which he there began; and *that*, as Mr. Locke observes, “very solemnly, with the word Behold! and tells them now ‘the third time’ he was ready to come to them: to which joining, what was much upon his mind, that he would not be burdensome to them, this suggested an objection that this personal shyness was but cunning, and that he designed to draw gain by other hands. From this he clears himself by the instance of Titus and another messenger. Here he thought it necessary to obviate another suspicion which might occur to some, that he sent these two as an apology for not coming himself: this he disclaims utterly. So that, from ch. xii. 14 to xiii. 1, must be looked on as an incidental discourse which fell in occasionally: a way of writing very usual with our apostle, and other writers who abound in quickness and variety of thought. Such men are often put by from what they had begun to say, which they are therefore fain to take up again and continue at a distance; which St. Paul does here, after the interposition of eight verses.”

² *By the mouth, &c.*] “My thus repeating my engagements ought as fully to satisfy you of the certainty of my performance, as the testimony of two or three witnesses carries a cause in any court.” Pyle.

This appears to me to be the plain and obvious meaning of the apostle’s words. Most of the commentators take them differently: *q. d.* I shall have many causes coming before me, and this shall be the principle upon which I will decide; agreeably to Deut. xix. 15. See Doddridge, Newcome, Macknight.—Mr. Locke interprets the two epistles as the two witnesses, in the presence of whom, according to our Lord’s rule, Matt. xviii. 16, 17, the offending parties were to be warned previously to their being visited with the censures of the church.

³ *Though now absent.*] The received text reads, “and being absent, I now write:” the authorities for the omission of γράφω may be seen in Griesbach. Newcome renders the clause, “I told beforehand, and I again tell beforehand (as present the second time, though now absent), those,” &c.; and observes, that “this shows that his personal appearance among them would be his second visit.”

tion; and give you this public notice beforehand, that whatever certain offenders may think of my pretensions, and however they may affect to despise my threatenings, I will no longer forbear to exercise the power with which I am invested, but will inflict upon them, and upon the rest who associate with them, some exemplary punishment, which shall bring them to a due sense of their misconduct.

Ch. XIII.
Ver. 2.

Since ye desire a proof that Christ speaketh by me, who is not weak⁴ with respect to you, but powerful among you⁵.

3.

You are desirous of further proof of my apostolic mission, though it might naturally have been expected that the many miracles which have been already wrought among you in the name of Christ, and the miraculous gifts and powers with which you have been supplied, would have been sufficient proof of the fact: yet as you desire it, you shall have it.

For if he was crucified through weakness⁶, yet he liveth through the power of God; so we also are weak in him⁷, yet we shall show ourselves alive⁸ with him through the power of God towards you.

4.

Christ, when crucified, appeared to his adversaries weak and contemptible; but notwithstanding their wicked taunts, he was raised by the power of God, and by that power he continues alive, and is advanced to the high office of

⁴ *Who is not weak, &c.*] Griesbach begins a parenthesis here, which he continues to the end of the fourth verse. Newcome, with greater propriety, includes the 4th verse only in the parenthesis.

⁵ *Powerful among you.*] "Christ showed his power among them, by enabling St. Paul to preach the gospel to them in demonstration of the Spirit and power, 1 Cor. ii. 4. In that variety of gifts by which their testimony of Christ was confirmed, 1 Cor. i. 6. By his power in seconding St. Paul's delivery of the incestuous person up to Satan, 1 Cor. v. 4, 5. By the chastisements they suffered for communicating in the Lord's supper unworthily." Whitby. It may reasonably be doubted, whether in the two last mentioned particulars any supernatural power was manifested. Archbishop Newcome, with more brevity and correctness, describes the power of Christ as exerted "in a display of miracles and spiritual endowments."

⁶ *Crucified through weakness.*] This verse is, with great judgement, placed by Archbishop Newcome in a parenthesis. "The meaning of the phrase," says Mr. Locke, "is this: Though Christ in his crucifixion appeared weak and despicable, yet he now lives to show the power of God in the miracles and mighty works which he does. So I, though I by my sufferings and infirmities appear weak and contemptible; yet shall I live to show the power of God in punishing you miraculously."

⁷ *So we also are weak in him.*] και γαρ και. "These particles," says Dr. Whitby, "signify atque ita, even so, in like manner; and are rendered by Pasor, sic et nos: q. d. Though Christ appeared to the world weak, and unable to escape his sufferings, even so we seem weak to you Corinthians, because we do not exercise that power among you which God hath given us; but we shall show ourselves to live, by the power of God exercised upon the offenders in your church."

⁸ *Shall show ourselves alive.*] ζήσομεν. Wakefield. See Whitby, in the last note.—"Sic et ego, ejus exemplo, adhuc imbecillem me gessi erga vos, sed præstabo me vivum et vegetum ejus exemplo, et Dei potentia utar apud vos. εν αυτω, ejus exemplo, sicut ille; εις υμας, apud vos, si fuero apud vos." Rosenmuller.

Ch. XIII.
Ver. 4.

head of the Christian church: dispensing among you by his apostles a variety of gifts and powers. So likewise, with regard to myself, though my personal appearance, like his, may be mean and despicable, and I may be treated by some of you with similar contempt, as unworthy of notice; yet be assured, that as Christ was raised to life, to the terror of his wicked enemies, so you will also find that I am not that insignificant being which some represent; but that, feeble as I am in myself, I shall be supplied with life and energy from God, through him, sufficient to overwhelm the loftiest of my opponents with consternation and dismay.

5. *Try yourselves whether ye be in the faith; make proof of yourselves. Do ye not know yourselves, that Jesus Christ is in you¹? Are ye destitute of proof²?*

You are very forward to demand proofs of my apostolic mission, and whether I have power to execute what I have threatened. You shall know this in due time: in the mean time it would better become you to reflect, what your own character and state may be, and whether you will be secure at the approaching visitation. Are you well acquainted with yourselves? Is all right at home? Examine yourselves thoroughly, whether you are true believers in Christ; whether you are approved members of that holy community of which he is the head. What! do you hesitate? You that know so much, and that are so very inquisitive about the character and authority of others, do not you know yourselves? Do not you know, that if you are what

¹ *Jesus Christ is in you.*] “Vos ipsos pertentate an persistatis in doctrina Christiana. Vos ipsos experimini, non me aut Dominum meum: an nempe vigeatis fide, examine vos. Non quid Christus, per me præcipiens, inter vos possit v. 3, quidve, ego nunc Domini causa leniter agens, nec autoritate mea utens, cum Christo adversus vos valiturus sim, sed vos ipsos experiri, atque ita cavere debetis, ne validam Domini severitatem experiamini. εν υμιν. Adeone desiistis Christiani esse, ut nemo vestrum vim et efficaciam doctrinae Christi experiatur?” Rosenmuller.—So Pyle: “Let those busy and factious examiners of me and my ministry look into and try themselves first, whether they be true Christians themselves.” And so likewise Dr. Doddridge. This appears to me to be clearly the apostle’s meaning: *q. d.* Are you worthy of the profession you make, and clear of all danger of being visited with the apostolic rod? alluding to what he had mentioned ch. xii. 20, 21. It would be trifling, to ask whether they possessed proofs of their being an apostolic church, by the gifts of the spirit. See Macknight.

² *Destitute of proof?*] *αδοκιμοι. q. d.* If you are not destitute of all available proof that you are true members of the church of Christ, you must possess this proof, viz. that Christ is in you, that his doctrine is a practical principle; otherwise no other proof or profession will stand you in any stead. See Col. i. 27, 28.

“ει μη τι αδοκιμοι εσε; numquid ergo reprobi estis? an a religione vobis tradita, omnino defecistis? ει μη τι, nunquid, Kypke ad Luc. ix. 13.” Rosenmuller.

“αδοκιμοι, translated here *reprobates*, ’tis plain has no such signification, reprobation being very remote from the argument the apostle is here upon; but the word is used for one that cannot give proof of Christ being in him. Compare ver. 3 and 6. Since you seek a proof, you shall know that I am not destitute of proof.” Locke.

you profess to be, true believers in Christ, Christ dwelleth in you? that you resemble him in his doctrine, in his character, in love to God, in good will to man, in purity of heart and life? If this be not your character, and you are the best judges whether you can stand the test, allow me to say, that whatever your profession be, and whatever pretences you may make to superior knowledge, dignity, and sanctity, you are still destitute of the only substantial and satisfactory proof that you are genuine members of the Christian community.

Ch. XIII.
Ver. 5.

*But I hope that ye will know that we are not without proof*³.

6.

I flatter myself that I shall produce evidence that will convince the most unwilling and the most prejudiced among you, that I am a true apostle of Jesus Christ.

3. The apostle expresses his earnest wish, that by timely reformation they might deprive him of the power of inflicting miraculous punishment; and so far diminish the evidence of his apostolic character, ver. 7—10.

*Now I pray to God that I may do you no evil at all*⁴: I pray, *not*⁵ *that we may appear as having proof; but that ye may do what is right, and that we should be as if destitute of proof. For we cannot do any thing*⁶ *against the truth, but only for the truth.*

7.

8.

And yet, my brethren, as the time approaches, my heart relents, and I feel extreme reluctance to the exercise of that discipline which your conduct and situation appear to call for, and which my duty requires. God knows I have no desire to establish my own character at your expense. And indeed, I earnestly pray that God would put it wholly out of my power to inflict any evil whatsoever upon you. I solemnly assure you that I have no wish to exhibit

³ *We are not without proof.*] q. d. If you are destitute of proofs to support your lofty pretensions, I trust that you will find that I have not lost mine.—“*Spero autem vos persensuros esse quod ego vere sim legatus Christi.*” Rosenmuller.

⁴ *That I may do you no evil at all.*] μη ποιησαι υμας κακον μηδεν. “*Ne cogar cuiquam pœnam infligere, quæ malum dicitur quia dura est toleratu.* ποιησαι cum accusativo, pro quo Latini dativum ponerent. Matt. xxvii. 22; Luc. xv. 19.” Grotius. This interpretation I prefer, both to the usual translation, “I pray God that ye may do no evil,” and to Mr. Wakefield’s version, “I pray unto God that he would do you no evil at all.”

⁵ *I pray, not.*] “So Vatablus and Menochius in *Pol. Synop.*” Newcome.

⁶ *For we cannot do any thing.*] “My prayer is, that ye may do what is good. For then no apostle of Christ can inflict judgements upon you.” Newcome.—“He means,” says Dr. Priestley, “it would not be in his power to make an improper use of his apostolical power in inflicting punishments. Indeed this power, though it might be said in one sense to belong to the apostles, being exerted when they spake, as when Peter declared that Ananias and Sapphira would instantly die, and Paul that Elymas would be struck with blindness, was not, properly speaking, at their command: on all these occasions they only spake as they were prompted by the spirit of God at the time.”

Ch. XIII.
Ver. 8.

this sad proof of my apostolical mission. I desire nothing but your complete reformation. Correct your errors, and return to the path of Christian duty, and I shall be well content to be deprived of this evidence of my commission from Christ, even though it should expose me to the hazard of being thought vainglorious. For I am not ashamed to acknowledge, that these powers are not intrusted to us to be exercised at our discretion, and to gratify our private resentment: they can only be brought into action to inflict exemplary punishment upon some notorious offender, who wilfully obstructs the progress of the gospel; and can never be used to the injury of those who see their errors and repent of their misdeeds.

9. *For we rejoice when we are weak¹ and ye are strong; and for this also we pray, even your restoration².*

You may perhaps suspect, that after having said so much of my power to chastise, it would be a mortification to lose the opportunity. But this is not true; for I can assure you, that it would give me the sincerest pleasure to be totally deprived of this power of inflicting punishment, by your speedy return to order and duty. And it is the sincere desire of my heart, and my earnest prayer to God, that the church at Corinth may no longer exhibit a scene of confusion and disorder; but that its erring members, being all restored, like dislocated limbs, to their proper place in the body, may each perform its respective functions with ease and delight, and may all contribute to the symmetry, beauty, and perfection of the whole.

10. *Wherefore I write these things being absent, that when present I may not act severely, according to the power which the Lord hath given me for edification and not for destruction.*

And the true cause of my adopting this sharpness and severity of style is, not to gratify a splenetic humour, but to bring you to consideration and reformation. And I wish to exhaust my severity in words while I am at a distance from you, that I may not be compelled to express it by deeds when I come to you, and that I may be under no necessity of visiting the irregularities and the misbehaviour of any with that apostolic rod which some, perhaps,

¹ *When we are weak.*] “si appaream velut infirmus; i. e. si mihi liceat abstinere a duris remediis, licet ab aliis ultro contemnar.” Rosenmuller.

² *Your restoration.*] καταρτισιν “the verb properly signifies, to reduce a dislocated member to its right place in the body; also, to restore and make things whole which have been broken, Matt. iv. 21; Gal. vi. 1; Ezra iv. 12, 13. The word, therefore, is applied with great propriety to a church in which many of its members had misbehaved, and put themselves out of their places.” Macknight.

who now make light of it, will find to their cost that I have authority to wield; and which God has actually intrusted into my hands; which yet he will never permit me to use as an instrument of private resentment and revenge, but solely as the means of edifying and reforming the church, by restoring those who are reclaimable, and by cutting off those who wilfully and obstinately obstruct the progress of the gospel and resist the offers of mercy.

Ch XIII.
Ver. 10.

4. The apostle concludes with expressing his good wishes and salutations, and with a solemn benediction, ver. 11—13.

Finally, brethren, farewell³: restore yourselves⁴: encourage each other⁵: be of one mind⁶: live in peace⁷: and the God of love and peace will be with you.

11.

And now, my brethren, after all the expressions of tender affection for you; after all the advices and admonitions which I have suggested in the course of this epistle, I have nothing more to add, but my earnest wishes for your welfare and prosperity, in the noblest and the most comprehensive sense. Rectify what is amiss; restore what is out of place; aim at perfection, as individuals and as a church of Christ: do not remit your exertions till all is right. Encourage one another in the performance of duty; comfort each other under difficulties, trials, and persecutions. Attend unanimously to one object: to mutual edification, in faith, in love, in every good word and work; and indulge not a schismatical spirit. Let none usurp pre-eminence: let none enlist under the banner of party.

³ *Brethren, farewell.*] “χαίρετε, rejoice.” Wakefield.—“How charming a spirit,” says Dr. Doddridge, “breathes in those sentences in which the apostle takes his leave of the Corinthians! So much wisdom and goodness, that one is almost grieved, that he who bids farewell in such an engaging manner does it so soon. Let us, however, bear his parting words in mind.”

⁴ *Restore yourselves.*] καταρτιζεσθε. See ver. 9. *q. d.* set yourselves to rights.—“be perfect.” Newcome, with most translators.—“make yourselves complete.” Wakefield.—“be perfect, or be reformed: according to Chrysostom, mend what is amiss.” Pyle.—“Be ye fully restored; namely, by repentance and reformation.” Macknight.

⁵ *Encourage each other.*] παρακαλεισθε. So Wakefield.—“regulate and perfect whatever is amiss among you, exhort and encourage one another to it.” Pyle.—“be comforted.” Doddridge, and others.

⁶ *Be of one mind.*] το αυτο φρονειτε *i. e.* “set your affections on the same great objects; namely, the glory of God and the interests of the gospel.” Macknight.—“Be of the same mind.” Newcome; who observes, “this is an exhortation to concord and unanimity, in opposition to the divisions about teachers which prevailed among them. See Rom. xii. 16, xv. 5; Phil. ii. 2, iii. 16, iv. 2.”—“hold together in communion and love.” Dr. Wall.—“cavete ne sint inter vos dissensiones.” Rosenmüller.

⁷ *Live in peace,*] “abstaining from mutual injuries.” Newcome.

Ch. XIII.
Ver. 11.

Live in peace ; in the exercise of mutual good will : not reproaching, not ensnaring each other. Be always tender to each others prejudices and infirmities ; abound in liberality, and in all offices of kindness and friendship. If this be your character, your state will be happy beyond expression ; for the God of love and peace, He who is love itself, the author of peace and the lover of concord, will dwell with you, and will crown you with his blessing.

12, 13. *Salute one another with a holy kiss. All the saints salute you*¹.

Express your kind affection to each other by every customary and decent symbol of respect : for acts of kindness will cherish the sentiments of love. The believers at Philippi, from whence this epistle is written, all desire to express their affectionate salutations and good wishes.

14. *May the favour of the Lord Jesus Christ, and the love of God, and the participation of the holy spirit*² *be with you all.*

I conclude this long epistle with expressing my earnest wish that all of you, without exception, may continue to enjoy all the blessings of the gospel of our Master, Jesus Christ ; which are the free gift of God through him, and which, having been bestowed gratuitously, can never be prized too highly.

May you also be the highly favoured objects of the love of God ; received

¹ *Salute you*] “ with the sincerest affection, and will always rejoice to hear of your peace, prosperity, and edification.” Doddridge.

² *The participation of the holy spirit.*] “ κοινωνία, participatio spiritûs sancti ; i. e. dona spiritûs sancti.” Rosenmuller.—“ The word here signifies the joint fruition, or the participation of the gifts and graces of the holy spirit.” Macknight.—“ communion and fellowship of the holy ghost, in the richest anointings of his gifts and graces.” Doddridge ; who remarks in his note, “ It is with great reason that this comprehensive and instructive benediction is pronounced just before our assemblies for public worship are dismissed.”

Dr. Priestley explains the passage thus : “ May all the blessings of the gospel, the love of God, and the participation of the gifts of his spirit, attend you all. For the phrase ‘ holy spirit ’ has no other meaning in the New Testament ; it never means any direct influence of God upon the mind, and such as many persons expect even at this day. The knowledge of the gospel and the motives to virtue exhibited in it are abundantly sufficient for us, and we have no reason given us to expect any thing more. We pray indeed for virtuous principles and habits, but it is as we pray for our daily bread ; neither being imparted to us immediately from God, which would be a miracle, but being produced by our own labour and endeavours in the use of proper means to supply our own wants. But still, since all the powers we can exert, and all our opportunities of exerting them, are from God, it is to him that our gratitude is due for every advantage that we procure for ourselves, whether of a temporal or of a spiritual nature. Of him, and through him, and to him, are all things.”

Upon the whole it is sufficiently evident, in the first place, that it is highly improper to use these words of the apostle as a general form of benediction at the close of our public assemblies for Christian worship, as the gifts of the holy spirit are now withdrawn. And further, that this text, so far from supplying an argument in favour of the distinct personality of the holy spirit, militates directly against it : for the participation of a *person* is absolutely unintelligible.

into his family, adopted as his children, and made heirs of a glorious and everlasting inheritance. And finally, may you all be favoured with abundant communications of that holy spirit, which is so much and so justly the object of your desire; which is the proof of your adoption, the earnest of your inheritance, and which, in his various manifestations, as arranged and distributed by divine wisdom, is essential both to the conversion of unbelievers, and to the instruction, the comfort, and the edification of the church.

Ch. XIII.
Ver. 14.

I cannot close the exposition of this admirable epistle without once more requesting the reader to direct his attention to the state of things at Corinth, to the posture of the apostle's mind at the time when he indited the epistle, to the mode of his address, and to the important conclusions which unavoidably follow from a general review of the whole.

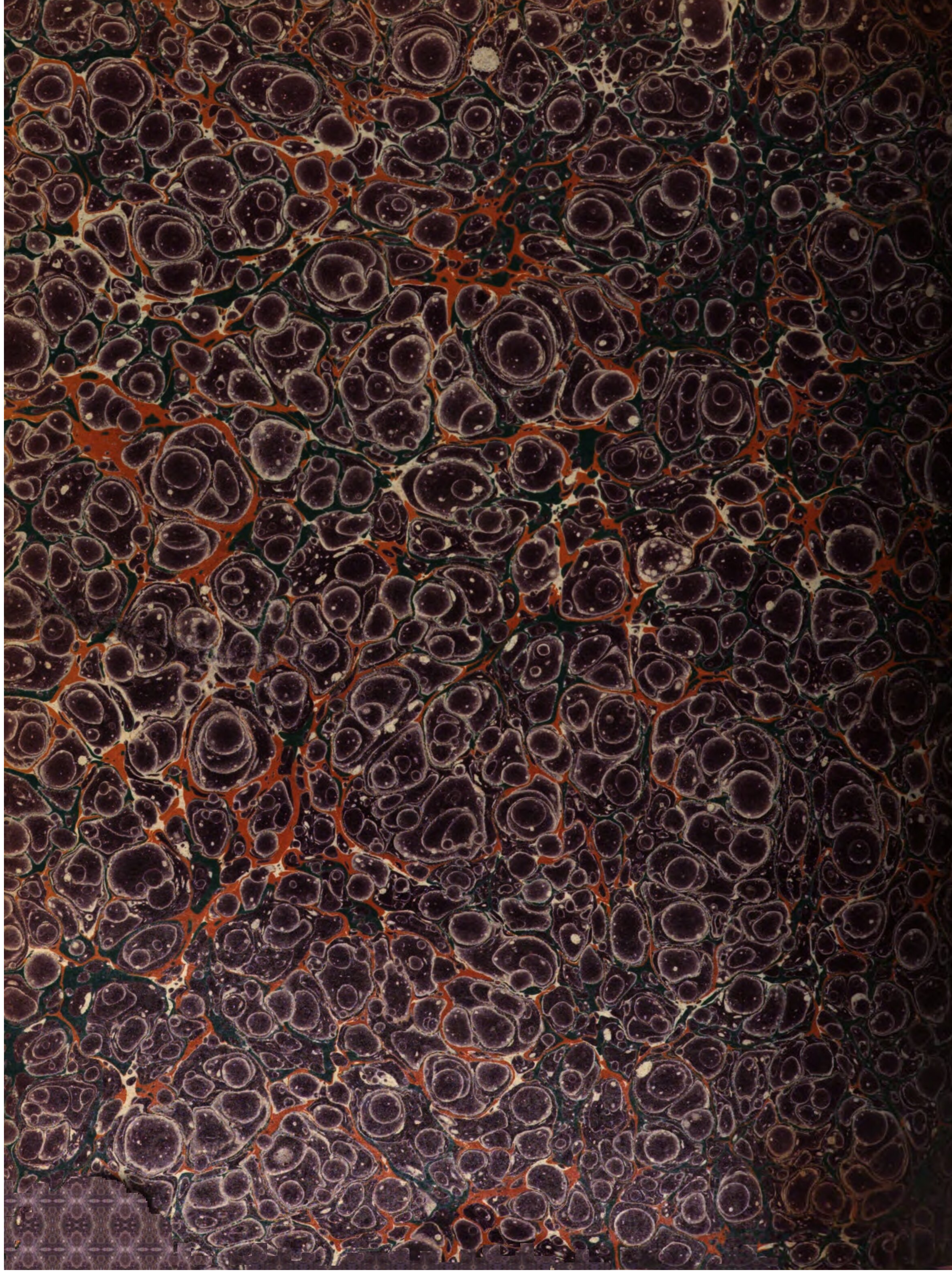
When we consider the critical state of the Corinthian church, the schisms which prevailed in it, the strong party formed against the apostle and his doctrine, the pains taken by an eloquent and artful opponent, to bring his person, his talents, his pretensions, and his labours, into contempt; when we contemplate the state of the apostle's mind, his piety to God, his ardent gratitude to Christ, his zeal for the diffusion and purity of the gospel, his affection for the Corinthians, his desire of reclaiming them from their errors, their follies, and their crimes, by the gentlest means; and his humble, generous, condescending spirit; when we further attend to the good sense which he discovers, and to the skilful manner in which he conducts his argument, to the irresistible evidence which he produces, and to the public and notorious facts to which he appeals in proof of his apostolic authority, and which he knew that his adversaries could not contradict; when we also consider the power which he claims of punishing refractory offenders by some miraculous act, his reluctance to exercise this power, his earnest desire that they would not put it to the proof, his willingness to suffer the suspicion of boasting of a power that he did not possess, rather than to establish the truth of it at their expense; and, at the same time, recollect his determined resolution to give complete satisfaction upon this head, to the utter confusion and dismay of his adversaries, if they would not be reclaimed by any other means: when, I say, we take all these things into consideration, it seems almost impossible to avoid coming to

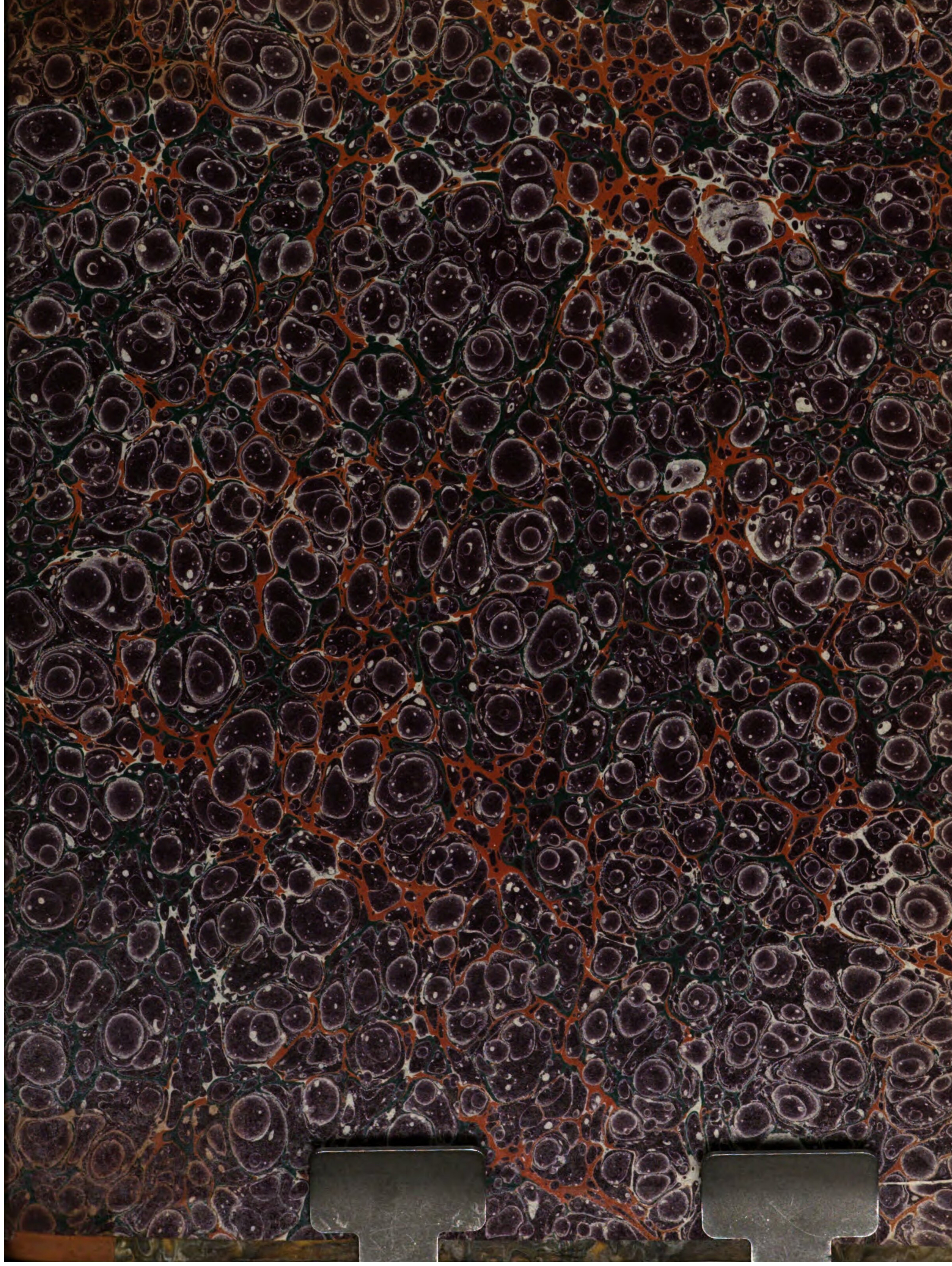
Ch. XIII. the following conclusions:—First, that this epistle is GENUINE; that it was
Ver. 14. written by Paul himself, and not by an impostor assuming his name. And
therefore, Secondly, that the facts stated in this epistle are TRUE, and con-
sequently that the CHRISTIAN RELIGION IS OF DIVINE ORIGINAL; that the
apostle Paul was fully authorized and amply qualified to publish this hea-
venly doctrine to the world, that he justly challenges the most serious and
attentive regard to his instructions, and that THEY WHO REJECT HIS TESTI-
MONY REJECT IT AT THEIR PERIL.

END OF THE FIRST VOLUME.

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